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THE ROSTRUM.

QUESTIONS ANSWERED.

March 9th, 1890.

Specially Reported for The Better Way. ualistic philosophy?

great river of thought and feeling.

tion or assertion, but brings forward its block of granite, which we were to parent. They are all necessary. You use for a corner stone has been shat need every one of them. Some of them for evil and blessings for curses.

bunger spiritually then you will find growing from the same book. the table scread and laden with a bounhunger, brain hunger satisfied here.

which is unfolding day after day. The basis, then, of Spiritualism, is nothing more than that. You speak of brought out. your personality as though you under stood." But, friends, do you know

ward flowing waves and eddies and life of eternity from this little narrow other questions nearer the shore of this son is gone. This is the personal, the le that which men call heaven. masque and that is all. The true man The basis of the Spiritual Philosophy really lives and will go out unto his is nothing which is enwrapped in mys higher liberty. Theology asserts the tery or that cannot be solved. You do immortality of life, but if you ask it to But Spiritualism does not teach you not ask questions for which there is no prove this it points to the B ble You that. You must think, and reason and answer. You are not standing in theo take the Bible, the combination of the logical mists which tell you you must Old and New Testaments, but when trust and believe and know nothing of you remember that in the Christian that which immediately surrounds church, so called, there are those who vation. you. The spirit of investigation is believe in the unconsciousness of the encouraged in you; you are taught to dead in the immortal state, and also reason because you belong to an age of those who believe in the dreamless reason and because you are reasonable, slumber of the grave, both building on intellectual human beings. You are the same foundation—our friends watch taught to rely upon that which is the ing for the second advent of Christ, our grandest possession of humanity which irlends believing that the resurrection bears here the common name of com- takes place when the spirit leaves the mon sense. You are taught by the body, we know not what to do. Both spiritualistic philosophy that this world build upon the same book and tell us of material things is a world with which there is their proof of the other world. you are associated only for a time; that If in the courts of justice a witin everything there is something ness contradic;s himself directly his grander than this external form, that testimony is good for nothing. If the beyond the body or tule which is seen Bible is one witness instead of many, perfect harmony which does not reach there is a grauder than the bodily or and if the testimony is contradictoryexternal form-the spirit; the soul of if it tells us of the consciousness and the thinker is the grandest thing we can unconsciousness of the dead, if it tells the physical, for the social, for the luconsider, and Spiritualism asserts and you of a heaven or hades where our tellectual and for the spiritual. It har proves its pre-eminence above other friends are and at the same time tells monizes everything. Suppose you have

To those who do not seek for it it may | tered by the hammer of theology and | are for the deep tones, the bast notes, be valueless because they are not in a what are we to do? Theology gives and some of them have higher tones of a science and cannot understand condition to appreciate it. If you do us nothing positive and substantial, that lose themselves in an indescribanot hunger all the food in the world and we need nothing more to prove ble sweetness. But with the most perwould do you no good. If you do it than their own opposite doctrines feet instrument in the world—the most

Death is nothing but the removal of any perfect music unless they are all the formation of the crystal, back of teous portion—you can find this heart the masque, nothing but the passing tuned. The harmonial philosophy is the development of the soul, back of all by law through that condition of an-that which attunes the instruments, it the external manifestations the majesty We do mean by this that all your other birth, out of the darkness of a is that which has a place for each one and beauty and harmony of the spirituquestions will be answered at once, but previous condition into the breadth and of the notes—for each one of the tones | al. There is the truth of our conscious | D) you suppose, when we cannot have these great, strong questions can be light and possibilities of a grander un- and harmonizes life. Do you suppose ness, the recognition of the Lord of the answered and then the light of those foldment. That is the basis of Spirit- that is a perfect religion where a person universe. So that person is a Spiritual answers shall bring other questions ualism—its starting point. Then it forgets the physical—that in the monk. ist who has, back of the phenomens, which spring up and you will go shows you after this the glory of ish fligellations and starvations there beyond the manifestations, the beaution and on forever, because this is a your individuality and shows you that was any religion? No; that was a progressive philosophy, it is something the glory of your life is brought out stumbling in the dark, a forgetting of which proves that there is no death, by activity--intellectual and spiritual. the religion of the body. Do you sup-If you drift and float in the mould the declaration and the proof that there of trust and faith you are like a plant epicure, studies his own physical pleas. ousness, that there is the grand truth of is an existence which endures, that that will lean over in the mud if you ures and case and comfort that he existence beyond the portals of the will find that the wisset will govern in which you have called matter, that leave it long enough, but the glory which you have called the real in life of your life is like that of a diamond, it is the changing, the vanishing, the must be cut and polished to bring it to tion of pleasure, of a beautiful garden shadow, but the reality lies in the spirit perfection. By the cultivation of ideas, in the other world where there are fra-That this spirit of the individual is to by the polishing of thought, by the grance and harmony and blossomsunfold, to progress, to learn; that death cutting of trials and losses, it may be, is an incident, an experience, and the beauty and glory of your life is longs to the realm of sensation.

The Spiritual Philosophy does not stood all about it, and to the material-|show you a boat and say that now all ist the personality of the man is the you have to do is to step into that reality. It can be weighed, measured, boat and your religion will use the oars and, "of course," they say, "under and take you to the celestial shore. The Spiritualistic philosophy shows you where the word comes from? Buck in a boat, but it also shows you the oars haimonial philosophy is that which find that we shall have kept what is ever been considered. But it has been the old days of Greece and Rime when and tells you to do your own rowing it so much was pictured by the drama, you would reach the other shore in when the multitudes poured forth and time for the peace and happiness and sought for amusement and instruction harmony there. The church, with all you remember that we have stated this ever perish, and in the world's to mor- it was an article of merchand se they given in the old time theatres, they had its beauty and usefulness, which we are to you before? Live so that the body row we shall have them all. for the characters masque's and every always ready to admit—the church actor were a masque throughout the may show you that there are certain entire play. These marques, of course, things which you are to accept and k-pt one expression, but they concealed believe, and if you do this all else is the face of the actor and they were well with you and that you will reach Do you know that the most perfect to represent and present the emotion the happy shore of heaven. Why, it is music of a choir is where you do not plain, but we not propose to enter into others. Marriage is the sanctifying of Mrs. Nellie T. Brigham, Before the First and special character that was to be like a person taking a journey. There hear one voice, but all of them blended any lengthened discussion of it, by pro- love. Do you remember that we have Society of Spiritualists at Adelphi enacted Now the names of the is a train waiting. You purchase your together—then you have the fullness posing another that is greater to explain said of these marriages which were masques was in the old language 'per | ticket; you are in haste to see that sonae', and it was from that word that all is right; you enter the right car is in this life. You should live so as to If you take the Talmud and read it you gaid, "What G xi hath joined together, the word personality was born. When and seat yourself, and there you can 1. What is the basis of the Spirit- you take Shakespeare in your hand read or sleep--you have nothing more and look at the majesty, mystery and to do until you reach the end of your Where the river flows, though there wonder of those magnificent plays, you journey. There is work for the enmay be little currents and eddies and will find at the headings dramatis giveer, fireman, brakeman and conwaves that seem to run in different personae, which means the persons who ductor, but you can dream or read, directions, there is a general drift, a are to represent the different characters. the toil an i worry and haste is all over great cen rai current, and however Now your personality, which is the for you. So there are those who say we the eddies of the river may form, the physical, external life, is a masque that must be sure and get into the right is indeed the highest of bliss. They deriver moves on. When from an intel- the man wears through this earthly church, get our ticket, our church lectual audience we receive their quest life, and at last when you go upward, membarship, and then seat ourselves tions, the expression of their wishes in or beyond the green curtain of the and leave the rest to those who have certain things, there may be little back- grave, when you go into that boundless their church work to do. We do not ask questions and trouble about the The intellect should be unfolded, and it minor currents, but there is a general stage of time, you will lay askie that right of this or that, we seat ourselves drift of thought, just as there is here masque. Mortals will take it with in the car labelled with the right creed to day. So these questions show the grief and tears and bury it away in the or doctrine and feel perfectly sure that main current of thought, while we find dust, and a materialist will say a per- the grand station we shall reach at last

> Friends, you may be sure that there are many roads that centre there, many journeys that all meet there at last. question and decide and grow, and in this way you obey the old scriptural command to work out your own sal-

> The basis of Spiritualism is this; the proof of life after death, and the beautiful teaching insisting on your individual growth and spirituality.

Harmonial Pollosophy and Spiritual iam?

Tue term "harmonial philosophy" has become a shibboleth with some people. It is an expression that has been uttered without special thought, but it is a beautiful term, there is a beautiful meaning in it. The harmonial philosophy-the philosophy of harmony. There can be no philosophy which is a upward and downward and outward at the same time. It is that which is for teachings and philosophies in this, that us they are laid in the dust waiting for a violincello or a harp. There are many while it declares life after death it does the sound of the last trumpet, then we different strings; some that shine like not stop there with the simple declara- cannot build upon it. We find this silver and others that are semi traus-

perfect set of strings--you cannot have pose where a person leads the life of an life and helpfulness and spiritual consciknows what religion is? When he talks grave. about the future it is merely in expectaheaven to him is something which be-

The true and real religion lies in the realm of usefulness. When you consid. these movements of the people. All er that the body is but the house you subjects to day are brought up for earnthe house, the life is more than meat and the body more than raiment, you to morrow (for you ask if there is a toshall sit lightly upon the soul, or, rather, so that the body shall not force itself upon your attention, but each part shall be in harmony with every other one. and sweetness of perfect music. So it this one. We believe it to be a fable, simply of the earth, when they have forget that there is any external, and so will find it is full of fables, word pic- let not man put as under," we have

be in perfect harmonization. Then the intellect should be cared for, too. There are those who think that one of the most dangerous things is to use the reason in religious matters. They tell us we are to trust and besire to know but one thing, and that is Christ, and Him crucified. But a human being who had no more knowledge than that could not live in this world. the higher harmonization that you will find the beauty of it all.

harmonizes society.

might believe in materialization, he of rejoicing. might absorb all the wonders of medi | From the olden forests of Germany, believe the words of Him who said:

Because a man can see the externals tradition of the past, this story of Jonah them he has not the true light that comes from science. The truest influence is that which reveals the spirit of the law, that which shows us back of ful meaning of the manifestations. proves that there is individuality and

The age of reason at the close of the nineteenth century?

an age of comparison, of investigation, for the individual is to be found there. an age of sifting and weighing, this age that you are living in, and there does not seem to be anything shut away from

Now the Lord had prepared a great fish, it swallowed up Jonah and Jonah to explain. Marriage is divine, it is of was in the belly of the fish three days God, for it is formed of that which is and three nights.

Here is one of the old fables to exis an accumulation, a gathering togeth- asunder let not man join together." er of many things, of the true and the false, of fables and fancies and tradi- Spiritualists when christening children? tions. And just as the fables and old word pictures stand there so does this lack of information in regard to what s'ory of Jonah, but there are people Spiritualists do. We believe that the who believe that s'ory so thoroughly christening or the naming of a child is that they would think it wicked for us a very simple ceremony. If you choose to dare to question it.

People have said it was a whale that well enough to do so. There is no harm swallowed the prophet, but now they nor good in it that we know of. Giving is in the light of understanding and of whale, but that the Lord created a your choice, (only choose a name that great fish. It must have been a pecu- will not belittle the child-that will not liar fish, and a peculiar man to have misrepresent it.) But you ask how a Then comes the unfoldment of the lain three days in his belly without suf- name can misrepresent a child. Supspiritual. The human being who is in- focating; and the water in which this pose you were to give some child, whose tellectual and not apiritual lacks a great fish swam must have been pecus intellect has no particular greatness or something that draws and attracts us liar because if he came near enough to glory in it, some name of the greatest constantly in personal association. cast this man safely on dry land he must and noblest of men, do you not think it Though he may dazzle us like the glitter have come pretty close. To believe all would be a stumbling block in the way of the sun on an icicle, yet we cannot this require a great deal of faith in the of that child? People will see the startwarm the heart there. That which fish stories of the past. It is really an ling contrast between the two wholly constitutes the highest happiness in the astronomical meaning that it refers to, to his detriment. Would it not be betspirit world is from the spiritual-not a particular time when the sun gives ter to choose a name that has some from the intellectual—but the harmoni | his light in a certain way. As the sweet meaning in it to you, and in the al philosophy harmonizes the individ- nights grow long the days grow shorter, simplest way in the world give it to ual, and then through the individual and in the old days people thought your child? That is what we would some evil power prevailed in the uni- recommend. However, we would say, We do not believe that between har. | verse and that there was dauger of the | use your own taste and inclination and monial philosophy and Spiritual's n sun dissolving away altogether. Far. follow where that leads you for we there is any difference. Although a ther and farther away its light seemed have no distinctive ceremony. That is, person may be a believer in Spiritual to be until the darkest day came and we have no special formula, no sprinklsm, a mere believer, standing on the the longest night, then there was a ling with water, because the child is as outside, accepting everything of mater-time when nothing seemed to change pure as the water. Some will tell you lalization, yet he may not be, in the for three days and then gradually the that when the child is christened his truest and deepest and highest sense, a light came back, brighter and brighter name is written in the Lumb's Book, Spiritualist. For instance, a person it shone, and all the world had its time but if their names are not so written

umship and believe every one of them, the religion of the Druids and the Old "Suffer little children to come unto me, and yet not be a Spiritualist. Does that Scandinavians many of these ideas and forbid them not, for of such is the seem strange to you? A man might have come, and when Caristlanity kingdom of heaven." You can do believe in the Trinity, Delty and D.vin came it took these old traditions and nothing to make the life of culidren ity of Christ, and yet not be a Christian stories and lessons from nature and purer, but you can try to keep them That man is only a Caristian whose life wove them into its own teachings; so pure as they are now. is lighted by the truth of love, by the you have Christmas time, and the be teachings of that perfect character, by lief that the coming of the Son of God that some call the Roman byacinth. that which teaches us to render good was at that time. And this fable, which is woven of legend and mystery and

has only an astronomical meaning.

In your opinion, what is the best solution of the social and industrial problems? Should railroads, telegraphs and the principle branches of industry be under governmental control?

No; not yet. If they were to-day you would find you had only shifted the d fliculty from one side to the other. a perfect government, if we took these branches out of the hands of those who have them that we would solve the problem and make all right? Oh, no. We have told you this is an age of experiment, and these social and industrial problems are being tried with the rest. The time is coming when the people will be wiser and better, and you those days, not for their own personal improvement, not for their own personal selfishness, but for the good of the This is an age of experiment, friends, masses, knowing that the highest good

> Explain love and marriage from a spiritual standpoint.

All we need to say is this: that we have had an age when mortals have been swayed by passion, and they have live in, that the occupant is better than est thought and discussion; it is indeed not learned to separate passion and an age of reasoning, and in the world's love. You have beard that marriage is a sacrament. It is: the divinest, the have graspe i the idea we mean. The morrow for the human race) you will purest, the holiest of anything that has teadues you a physical religion, which true, and that which is false shall rift looked at merely from a material teaches cleanliness and suitable rest and away and no man shall care where it standpoint. "Who giveth this woman suitable care for this external life. Do goes to. We are sure that no truth can to be the wife of this man?" as though were talking about.

> O, friends, we find there is but little pure and holy, that which forgetteth itself and seeketh the highest good of tures of oriental thought-fables with thought in such a case it would be just beautiful meanings and truths. But it as well to say, "What God hath put

> > What ceremony is usually adopted by

That question must spring from a to go through the usual ceremony it is

See these flowers, these bell-like forms

they will not be saved On, friends, we

Concluded on Page 8.

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Written for The Better Way. COMMUNICATIONS BY MEANS OF THE PSYCHOGRAPH

I procured a psychograph and began the At another sitting the spirit of Mr. II.

At another sitting the spirit of Mr. II. try longer, and several persons whom I thought probably possessed of sufficient mediumistic powers were equally unsuccessful. At last a Mrs. Adams, a lady in middle life, consented to sit with me, and we soon discovered that we could receive answers to our questions, and messages were rapidly spelled. My daughter Della, who had recently, after a painful sickness, gone from us, and for whom we were sad of heart, gave her name and many meesages of endearment, sympathy and love. After a time she mentioned how she desired the things she had collected, little keepsakes, etc., distributed to her friends; these were in her trunk and we did not know even of the existence of many of them. But she gave the name of each, and the name of the friend she desired it given to. I promised that her wishes should be obeyed, and taking the things from her trunk soon after, distributed them.

At our next sitting she said: "Papa, you did not get all the things; there is a dress in the bottom of my trunk." I am sure I got all the things. "No," she repeated, "the dress is there." I went to the trunk, and in the bottom, as supposed, was a new paper, and taking this up there was the dress. Now, I know that no one living knew that the dress was under the paper. The key was handed me before her death, and I took all the clothing out of it myself and no one was present.

I have a niece, Mrs. Faunie Rin New York, who is partially developed as a medium. Between us we received a very satisfactory test, at least to us. I had built a new house and at asked when I intend to move into it. I said the walls were too damp, and I should have to wait. A day or two at a psychograph she had procured, and Della made her presence known. Fannie asked her when I intended to occupy my new house. The reply was that I had told her the house was damp and that I would not go into it until it was dry. As there were a hundred miles between us, and there had been no letters passed, it seemed to us that only our daughter could have given the communication.

By request of D.lla. Fannie wrote a letter to her, to be answered by the psychograph with us. The letter and our own.

My Dear Della: I hasten so gladly to write you, it seems strange to address you in the spheres. I confess all this is so very strange to me, and incomprehensible. Still, now and then a litperfectly satisfactory test. I am earn estly seeking after epiritual light. I believe in soul life and in ministering, comforting influences, but I am so *keptical about my writing. D) convince me that it is not of my own powers. Can you not appear to us? Not suddenly or in the dark, for that would frighten me. Livingly, Fannie.

To this letter was added a postscript which said: "At a sitting we took three photographs at random, and laid them face downward on the table and asked Dalla to move the psychograph to the one that was hera, we not knowing

which it was. This she at once did." The reply to this letter received by us through the psychograph, was as nice letter and must not be discouraged with your writing, (as a medium) for consider, you have already a great deal begin the issue of a monthly journal, to convince you. I see not specified the Spirit of Truth, free to all. to convince you. I can not appear to you in spirit form, for I have not the power, but I will write through you. Will that be satisfactory? You will meet me here, and how happy we will to together! I come to Papa every Sunday night to comfort and cheer Lewis, (a brother who was stricken and died suddenly) is gaining slowly. He will come and talk with papa when he gets stronger. Mamma is with him, for he needs her care and attention. Because of this she cannot come and talk as much with papa as she would like. Mr. R. (Fannie husband) is not you are. I close this full of love to you both. Della.

To show how ardently the thoughts and feelings are retained by the spirit after its departure from the body, I give a message received from my son Thadeus, who died after a brief lilness,

leaving a wife and two children.

Dear Wife: I only wish I had the power to make my presence known to you. I am often with you and the children. I want you to watch carefully over the little boys and bring

for we shall all meet together in this Tell the boys that papa loves them the same as when The was with them. I cannot tell you how happy I am, but I shall be more happy when I can have you all with

who had falled in business and shot patiently with it by myself, I became convinced that it was useless for me to back I would do differently. I caused you a great deal of suffering which I regret. I wish I could do something for you. That I did that act is the greatest of my punishments. I hope to become happier and able to be with you when you come to this side."

At another slitting the rame Norah

Wigglus was given, which we had never heard before, and then this communication: "I have come from the spirit world to tell you that I know your daughter Della. She is a beautiful spirit and helps those who are trouble. Sie has helped me and made ше very hарру.

A year after this I saw in the New York Herald the loss of the ship N rah Wiggings at sea, and at our next sitting asked Della about Norah Wiggins She said she was with her often, and would bring her with her the next time she came. At our next sitting she was the first to give her name. I asked her what she knew of the ship Norah Wiggins? She said it belonged to her ather, in Boston, and was named after her, and was lost at sea.

Now, with all these proofs of spirit communion, and I could multiply it by hundreds of messages, many from those I nor the medium had ever heard of, I cannot doubt the source and coufees that I have received the greatest comfort during loss and bereavement from them.

I would ask, is there "a conscious unconsciousness," or in other words, is it possible that the messages emanate from my mind or that of the medium while we are unconscious of what is being spelled out? I have known the medium to be earnestly talking to her children, and at the same time the instrument would be spelling out the words of a message, foreign entirely to her conversation. It seems to me there is no method of communication more satisfactory than with this instrument. It will not move itself and the mes sages bear uumistakable evidences of their truthfulness. Of course I found some difficulties at first, and others a sitting my spirit daughter, Della, might have been discouraged, but at last I found a person that became an excellent medium. I do not want to be deceived, and if there is any other explanation than spirit power, I would after this my niece Fannie was sitting like to know it. Until then I am steadfast in my belief that there messag s which have brought me so much hap-piness and assurance of a life beyond are just what they purport to be.

All for Truth.

To the Editor of The Better Way. Having been a medium and a student of the spiritual philosophy for more than a quarter of a century, I have learned to love it more than all earthly treasures; and have outlived all my worldly ambitious, (having more than completed my three score years) saveing the one of spreading and establishreply may be of interest as evidence of ing those heaven revealed truths, the intelligence that was superior to banded down through such mediums as Jesus, Paul, A. J. Davis, Lizzie Doten and many other such, who have given "the bread of life" to needy humanity. I therefore propose to devote, and do hereby consecrate all my wealth and strength, material and intle more light breaks on my soul. On, spirational, to the good of humanity flesh, which is matter; and when he Della, if I could only have one real and and the cause of spiritual truth, the dier lecomes a disembodied spirit, as perfectly estimated the saying is; he is not disembodied remainder of my days on e rth, which spirit friends tell me will be nine years and some months.

My wife, who is in bearty sympathy with me, and I have two small fruit farms near the city of Hot Springe, Ark., and no children, which we donate and consecrate to the cause of founding a spiritual home, ho pital and college, upon entirely spiritual and unselfish principles, which is to give instead of to demand.

The home place (ten acres) is near the suburbs of the city, which is on a large and increasing boom; the other, (forty scree) is three miles from the city; both free from all incumbrances and worth some three thousand dollars. through the psychograph, was as Tis small, its true, in these days of follows: Dear Faunle: You wrote me a millionaires, but all that it is or may become we give, set apart and appropriate for the furtherance of the heavenly cause of spiritual truth, for you will surely succeed. You must not which alone we live. S), predicated ask or expect too much. If you will upon this humble basis we shall soon

As a medium, clairvoyant, psychometric reader of character and destiny healer, speaker, writer and developer, I will do all that I can for investigators and truth seekers, without making any charge. Whilst we know that "medi ums are not made, but born," still we know that all have some mediumistic him, for I know what a pleasure it is to gifts, just as all are musicians or inathematicians in a degree, which may be developed. All persons possess the occult power of table tipping which I can develop, no matter whether be-lievers or not, which is one of the initial phases of mediumship. All wishing psychometric readings, advice or the future unfolded, should independently and all mixing and

tuclose photographs. All wishing addeeper angulab than the "vilest sinner" vice in regard to health should send an at the "mercy seat." as skeptical or difficult to convince as leading symptoms, and all may inclose stamp who wish, yet all correspondents will receive prompt attention to full extent of our time and abilities, for we

call on us. And we cordially invite all unselfish matter than what we can note with mediums and spiritually minded permediums and spiritually minded persons to give us their aid and co-operatiou--come and help us to make a heaven or summer land in this section of the "Sunny South," Hot Springs, Ark. This city is rapidly becoming the great and popular sanitarium of the great and popular sanitarium them up right. I want them to attend school and grow up intelligent and useful men, to assist you when you need them. Do not feel discouraged, and all.

THOMAS COOK.

ALLIE SPEAKS AGAIN. To the Editor of The Better Way

In the discussion of "spirit and matter," which has grown out of my article, oh! let no words wound: let no dlscord arise. I know so little and long to know more: this is my only excuse. I cannot lay claim to Mr. Pack's friendship, for I have no acquaintance outside that obtained from his public writings-or I might almost say the lecture gave excerpts from. Two business letters have passed between Hon. A. B. Richmond and myself, and I have perused his book, etc. About the other name there clusters a sacred memory. I want to tell of this, showing what a few kind words can do.

Of Mr. M- I know not even his age or height or business; never saw his face or clasped his hand, and possibly never will this side the Golden Meads, but three years ego this mouth I penned a letter to the Banner of Light, a part of which I append:

"Two years ago, when I began investigating (Spiritualism), I was a member of the Baptist church of this place (El Dirado, Kan.,) the pastor of which recently called to talk the matter over. After a lengthy discussion, in which I feel that Spiritualism, by the aid of unseen advocates, lost no grouad, his decision was that "as I was no louger a Baptist, the church could not fellowship me, and they would have to remove my name from the books and therein state that I had become a her-

"N !" said I; "please state plainly that I became a Spiritualist." I feel proud of that charge as it stands recorded on those books.

It was those words of mine that. going in the old Banner to Denver, were read by Mr. M-- and caused him to pen me these golden words, pasted in my Spiritualistic autograph

"God bless your brave soul. The country is exalted by such as you. May the highest angels of light come to your aid and comfort.'

If I may lay claim to his friendship because of the soul that prompted those impulsive words—which lifted me al-most off my feet—hen have I a friend that I shall cling to eternally.

Is our vision guided to pleasant words at times by unseen friends? It almost seems so, for, picking up my last B. W., the last page was uppermost and the words of B R Anderson poured over my soul. Now, if I have penned any "excellent argument" I am sur prised to know the fact, but I can and do appreciate that expressed desire to "pat her on the head," thus showing

good will and sympathy.

But if "Mac" has not shown great brilliancy, 1 think—reading between the lines—he has been well meaning I hold no grudge, and hope Mr. Bemis does not toward either Mr. Peck or myself for he (B mis) is a man of far greater intelligence than I posse

I must spar a word with Mr. Wetherbee and—run. This is the man far famed as "Shadows," and either he was in the shadows-or I am--when he wrote that article He says: 'I do not believe we shall ever see God objectively, or see each other, either, that is, the real man, the me the ego. That will be forever invisible." Again be says: "Man is spirit manifest in the only of his flesh. He has stepped out of his blood and bones as he would out of his clothes, but the summer land a a spirit he is still manifest in form visible to spirite, and that form is material, though finer and more ethereal; but that spirit form, any more than the hinman form, is not the real man."

I wish to say I think I agree with Mr. W. in his views regarding the spirit form—"which is material, though floer and more ethereal." And I think it possible that we may "never see the real man, the ego"—soul—any more than we can see God: but while he claims we shall never see God and the ego "objectively," I think we can only see Gid and the soul as manifest-in object.! So it is the "spirit form" or "real man made manifest," that I am anxious to know will be visible--in ethereal, material to other "real men (and women!) made manifest."

I had not grown so advanced in thought as to speculate or care about a naked eye view of the soul—ego, but will be made supremely happy if made confident that I-through the "spirit made manifest"-can again see dear ones on the other side. To think of being blind in heaven, being invisible to other blind angels, would crush my soul to-nothingness.

Spirits say they can see our spirits even now when in gross matter, and truly, brother W., "spirit form must be visible to other spirits.'

Blessed angel friends, if in truth you have a form, a manifestation of refined material, then I can understand how you mean that "together, hand in hand, we shall roam the golden meads:" as one dear friend whispers me from those shores I fail to see at present, and -I am ready to go gladly when the sum-mons reach me. But if I could see-nothing. I would "weep and wall" in

I have given no argument to support my theory, you may say, and I can only promise, if I find one more pro-found, I will present it some other day. Turn to our editor's "Is Spirit Matter?" are both willing and anxious to be and see the logic of his assertion: used by the spirit friends of those who "Death does not release man from the material. There are higher forms of man may become, there is no reason

Written for The Better Way. CHURCH AND STATE. THOMAS PAINE, THROUGH HELEN M. WALTO

It is the verdict of history, from time immemorial, in all lands wherever Christianity has prevailed, that there has been an effort made, and sometimes successfully, to unite the church with the prevailing government, and wherever this has been it has proved a great engine turned against the people lu withholding the rights of the masses by an irresistable tyranny against the helpless, impossible for them to withstand, because hurled by a united power, and with the intention of regulating the lives and opinions, by leveling them into one channel, to run into the immense reservoir of gathered forces underlying the whole structure of what is called a theocratic government, set up in the name of God, before which men are to fall down and worship without questioning, as directed by priest or king, uader penalty of prisons, if not death; and should such fail in their fealty to the overwhelming authority, united by force, to oppose any effort of the downtrodden to obtain the liberty of a free government, the universal privilege of free thought on matters of religion, education, tolerance for the opinions of others, and to forever set at rest the struggle of coercive measures for the supremacy of church and state.

Honce the great effort of the past, as now, by the crowned heads of the world and the malleable church united, that continue to issue the old pronuncienta of "The king and church rule, and the masses serve," and who are now making the last great move on the chess board of Europe for a continuance of power and the suppression of all Republics within their reach, and it was to resist such tyranny that Bruno was burned, Garibaldi suffered, and his grand legions died for this. The wars for freedom for the human soul in the long ago was made, and the thousands of martyrs perished like autumn leaves, and to-day the battle of resistance to despots is to be resumed, not now openly as in the past, by armles of consolidated force, but by the subtle machivellian strategy of consumate power, by Jesuitical promises to the advance guard of liberty that stand at the doors of the old regime, demanding that all governments on the face of the earth shall recognize the rights of man, the equality of brotherhood, without regard to conditions, time or place, and this voice lasting remembrance for the divine the same beings that we were here re will be heard once and forever, vox populi, vox dei.

Every republic, he it great or small, is a continued menace to legal tyranny, an uplifted battle axe, to cut down not only hourly wrongs, but new made plots against the brotherhood of man. and every church, whether orthodox, Protestant or Catholic supremacy in the world that is united with any government, stands out permanently as a mark for the guilotine of progress to behead, for the march of liberty is ever Allen, of 464 Washington street, Provi. tive sense for a solution. When gradforward, never backward over the ground once trodden by the bloodstained, weary feet of the apostles of present to the mind's eye, that I wish were you out of the body. the new.

It would for the world to remember principles were embodied in the famous document should have at its head the the Assembly right. Although underneath the decision of the leaders there was a belief in a first cause, which Gregori kept alive as a body until it was eventually overthrown by Napoleon; and the ministrations of the good sufferers during the reign of terror in France, and while the excesses of the strength and beauty of epirit power the world must remember the centuries of oppression given before that could march to the defense of the victims and the release from cruelty; hence the Abbe Gregori has not lived in vain.

It is the age of revolutions. The establishment of republics, and past events tend to one universal government, in which all civilized nations will surely blend in a great national common wealth of the world, whose rule will be justice to all and favor to noue—a government for the whole world, where bastiles, inquisitions and religious tortures for thinkers will be unknown. There will be no space for these, tho' the coming national republic shall encompass the whole planet in its embrace.

In these United States there exists a emouldering fire of danger among bigots, that now and then crops out into deeds that find their way into notice,

suppression of freedom in the land, and the success of these measures is to be the entering wedge for uniting Church and State under one head, thereby es tablishing a tyrrany that in the future could not be included under the present ner you treat every one. One the intelligence of the people and the gene he irs this remark, "suc i a person in ral love of freedom and progress of the race, that in no time of the past has peace makers are very essential been obtained or even equalled.

If the signs of the times are observed, it will prove that the Courch is moving for the abolishing of freedom of speech, as well as freedom of opinion, and the rights and privileges for which the fathers contended are already threaten-This is noticeable in the move of a b-tter observance of the Sabbath by the orthodox element; all churches, young mens' Christian associations, alfinnces, praying bands, revivalists, even down to the Salvation Army of bigote; they call for the prevention of car running on Sunday; charges against indi viduals and clubs; against Sabbath breaking, by local laws made against ball playing and innocent games on Sunday; forbidding the enjoyment of the people on the only day available for them; by the continual effort to get the word God in o the constitution, and one of the last efforts made by the movers in woman suffrage by Miss Anthony was the hope held out that if this was obtained, running the Alexperiment. We are organizing day mighty into the office of dictator to by day, particle to particle, element to woman, suffrage would shortly be ob tained. Another thing hoped for is the suppression of the public press, and it not stop by ministers advising their flocks to beware of the Sunday news papers; never to encourage their issue by reading them, while they themselves delight in long chapters from the Chris tian Bible of the doings and sayings of that holds the elements together, but David and Solomon, and the exploits of the etrongest of these is love. By the the chosen of the Lord, in slaying their principles the great and growing bad enemies, the Pullistines, and In studying the licentious literature of Cain and do not believe the gates of orthodoxy Noan in tuelr little decline into the sine materialism can prevail against it

These old-time saints can never seem to understand that the press is a ceutury in advance of the Church as a cive our soul's aspirations may mount up ilizer, representing the public mind of heavenward, but I do not believe to the universal man; and there is no bet- can build up creeds or codes to regular ter censure needed than the freedom loving people of God's great church of humanity, that stands outside the liberty, and that will disorganiz, our church and in its own alliance of brothrhood, who read the Sunday papers at demolished. home instead of listening to stale ser mous from orthodox pulpits, the press then, whether high or low, is ever iu advance of the Courch or government

of any country in the universe of space Whether the fanatics will ever be able to get their God of Moses, the Je hovah of the ancients, into the Consti tution of the United States, is doubtfu! There are too many defenders of it who know that it needs no revision any more than the old Magna Charta of King John. No; the signers of that universal document will stand in everwisdom of its endowment, which every taining the same faculties, and that we soul shall interpret truly by the inspiration in it centered, and, although the age of reason was long in coming, it is here in its sublimity and truth, for the you can explain and will. perfect redemption of the race from poverty and crime

Written for The Better Way. The Phenomena. MRS. J. PARKER.

Until recently I have never witnessed the materialization of spirit forms. When he obtains an entire different view I was induced to visit Mrs. W. H. Read all, and then trust to your intudence, R. I. The results were so far be. fied you have reached a comprehension youd all that my imagination could of life from your spiritual standpointall believers in Spiritualism could wit- The handwriting of a spirit is not the ness it. I do not think she advertises that there is another side to what is that her circles may be in the fullest suitable conditions furnished by the called the 'French R volution" than harmony, and by this method reserves medium through whom he common is seen on its surface, in whose time the right to admit none who are skep cates. When a spirit meets a median tical. The cabinet, a neat affair, just who is in his own sphere, intellectually declaration of the rights of man, and large enough to hold a chair, is tastily and morally, he is often able to iminte which the wise patriot, Priest Abbe draped between the chimney and wall, his handwriting to perfection.] Gregori, did not forget, but said: "This where the most skeptical could discern at a glance that it was utterly impossi name of God;" leaving; it as it is, with- ble for any traps or aids from confederout endorsement, you establish rights ates. Again, the numberless forms, of without duties. Gregori was wrong, all heights and age, that issue forth would completely annihilate all doubting Thomases.

Among the most notable forms that appeared were two young girls, between the age of twelve and fourteen; gradually they rose to the size they have Abbs gave comfort to the distressed grown in spirit life, then diminished to people and the service of religion to the the girlish form again. This alone have noticed is to even exaggerate, would convince the beholder of the revolution are to be condemned, its Tuls transformation beggars description, brutality and inhumanity deplored, yet taking place only a few feet from the something like the discussion of the circle of visitors. I heard one of the unbellevers present exclaim, "One of Souls could sit on the polit of a needle To me the idea of spirit is antithetic produce such monsters as Robespiere and Danton; then let judgment wait. Such atrocities could not now exist for one day, for combined Europe would march to the defense of the victims and the teaching of the victims and the teaching of the victims and victims and victims and victims are victims. signs, and what I supposed to be some of the workings of that Order. Some gentlemen present pronounced them

I had no thought that any of my friends would appear, and that no trace of doubt should remain with me, those most foreign to my thoughts made torial or brief—so we give it to the read-tuemeelves manifest. A little cousin, that came to my care at the death of his mother, and who died when but four years old; sherwards my mother, around whose head and waist a light, so bright and luminous, seemed to circle, that a lady present thought the gas had been suddenly turned on. Next came land more, perhaps, than any other another cousin, who enlisted during the save an exchange. In some places the war as drummer boy, was taken prisoner and starved to death in the Andersonville prison. As no drummer had

At every circle new wonders dawn upon me, and I inwardly exclaim, ous duties. An effort is also being "This is the way I long have sought."

Organization

I have been a subscriber to your pan only a short time. I must say that am very much pleased with the ma peace maker in the family." Surely ments in families, societies and nation and it seems to me that you are forming your part quite as well as conbe expected of any mortal. And I book that your moderation and patients may be equal to the amount of days.

If we sometime appear a little luna lent and need checking, it is well that we have a moderator. Our zeal have to keep ahead of our knowledge w charity.

I think your views are right with the spect to organization. I for one feel that It is impossible for any one to write code or creed that would be accepted by even a majority of Spiritualists; but # any of my brethren and elsters think differently, the world is open for then, and they have the right to make the by day, particle to particle, element to element, principle to principle, and where there is mutual attraction then is union and organization.

I feel like saying, 'Now abideth faith, hope and charity, but the greatest of these is charity." Yes, our faith, ou hope and our charity are the cenns of Spiritualists is held together, and ! we need temples, teachers and medume, let us pour out liberally of our funds as we have them to spare, that our faith, our hope or our charity, for In so doing I fear we may trammel our D. C. CHAFFEE

As We View Life.

To the Editor of The Better Way.

I have had some messages through an independent slate writer, one d says: "We have no memory here of the sorrow or suffering in earth life." Tole would imply that we have no memory of events that transpired on this side, all is forgotten. Yet I have read in should suffer or be happy there, according to the lives we lived here. I am perplexed, but not in despair, believing

Wny is it that the handwriting is no the same as it was in earth life.

[Every spirit views life from his own standpoint until he rises above the plane from which he can note but cause and effect-mortals not excepted-

same as in earth life

Read and Ponder.

To the Editor of The Better Way. I do not want to appear to direct you in the conduct of your paper, but M 5 reader I should like to suggest that a report of genuine seances would be of interest to many readers who have no opportunity of attending seances of any kind. The reports should be exactly truthful and never overstrained. The exact fact in reporting phenomens wonderful enough. The tendency ! wonderful as it is. Let us have a few columns of reports of seances. The dicussion of whether spirit is matter ! likely to grow into large space, for it

Spiritualism, apply to spirit.

I do not write this for publication. Yours truly,

[We beg pardon for publishing this letter, but it has such a healthy ring about it that we wished not to less the spirit of it by transcribing it in an edi-

Sundays in England.

The question of Sunday observance one which disturbs the clergy of Eog says an exchange. In some places the clergymen themselves have, in order to secure some sort of respect for the day, ever appeared before, the unusual sound inaugurated considerable only restriction being that as soon at the churchbells ring the players shall leave the game and attend their reliefas straws show which way the wind blows. This means that theologists are trying to establish by law a method of discipline for the public to regulate it by the revival of the B'ue Laws, for the control of the B'ue Laws, for the control of the bush of the control of the con

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ORGANISM OF

Written for The Better Way. WHAT CONSTITUTES ONE'S IDEN TITY, SPIRIT OR BODYP

BY E. D. BABBITT, M. D. That excellent writer, Mr. John Wetherbee, whose "Shadows" always have a luminous side to them, remarks in THE BETTER WAY of March 8th, that the body is no part of a man, and that even the spirit body, being material, is not a part of the man. In the same paper Mr. B. R. Anderson writes: "Is spirit a condition of matter?" and answers: "I can see no earthly reason to doubt it." These are specimens of ideas that are constantly being brought before the people, even in spiritual papers, the best informed of any on such points.

Since I have been led into a knowledge of the constitution of matter, including the correlation of spirit and matter and atomic, chemical, psychic, electrical and magnetic law, by some grand influences who dwell high up in the realm of being, these matters have become very clear to my mind, and now let me state very brief ly the results at which I have arrived without stopping here to state details, having given these in my published works:

1. Spirit soul is not matter at all, but nevertheless is substance. Matter is composed of atoms, and altho' these are imperishable, atomic combinations are forever changing unless held by an especial and powerful union with spirit.

2. Spirit is entirely unparticled and can never be separated from the infinite ocean of soul which fills the universe, altho' it is inconceivably elastic and so subtile that it can penetrate all material barriers. Hence human spirits are not sparks from the infinite soul, but condensations and portions of this soul, or what has often been termed incarnations of divinity.

3. But pure spirit is wholly incapable of acting without the aid of matter, just as matter is entirely helpless without the aid

4. Hence all individuality, all action, all intelligence depends upon the union of matter and spirit.

5. Consciousness, reason, perception feeling, require a material brain to work in correlation with spirit in this world or any other world, for a fundamental law of unity is absolute throughout the whole what is thus gained—her individuality. universe of being.

6. All individualized life must start in the coarser realm of matter, which we term the material universe, and not even an elementary can be developed outside of radiance of a higher mansion, and the 3rd crude matter, much less a human being. But this doctrine of elementaries is entirely unsupported by facts.

7. Spirit dwells in all things, but in an especially intensified and concentrated form in human life, a highly developed amount of this portion of the intersoul than an inferior person. Very angelic and exalted spirits have such a sun-power of glorious life that they can project by their will this divine, ineffable substance thousands of miles.

8. From the foregoing principles, then, it appears that spirit is immaterial, but is nevertheless an actual substance as truly as matter is, the difference being that matter is atomic, spirit unatomic.

We see also that a human body is just as much a part of a human being as the spirit is, for if this body could be entirely disintegrated and separated from its spirit, the spirit would flow back into the great ocean of soul and one's individuality be forever lost. At death only the grosser part of the body is thrown off to become then like a mere worn-out garment, leaving a more refined organism or perisprit, by aid of which spirit can act with much greater freedom and power. After awhile the coarser part of this perisprit becomes worn-out and eliminated as a new transition, and still more refined particles are taken on, giving the soul an even greater as some of our modern transcendentalists rather suggestively than otherwise. do, that the soul shall eventually rise beyond all limits of time, space and matter, is supreme folly, as that is only a method of saying that human beings shall finally become nonentities.

10. Mr. Wetherbee quotes Dr. Lincoln as saying that "electricity, heat, light, etc., are not material, but certainly are immaterial modes of motion, energy. They are neither matter nor spirit, but they certainly are not nothing." The truth is, they are both matter and spirit, both substance and motion, but as I have furnished multitudinous facts and principles in proof of this elsewhere, I must not take up room

11. Mr. Anderson says that "science cannot deal with spirit at all, unless it is a condition of matter," as much as to say that science has nothing to do with spiritual forces. True science deals with all forces in the universe. We cannot understand matter without studying into spiritwithout studying into material conditions. Our present material scientists, dwelling forever among nature's cruder forces to the neglect of spirit, on the one extreme, and our mental curists, shutting their eyes to the countless millions of facts in the material world, on the other extreme, are enacting the gigantic folly of trying to ride in a carriage of one wheel, quite ignorant of the great law of duality that is omnipotent and omnipresent throughout nature and man.

12. When mankind becomes broad enough to grasp this ubiquitous principle of duality, they will understand that a negative force is equal to a positive one that thermism or expansiveness just balances electricity or contractiveness-that matter is equal to spirit, and that the infinite equilibrium of the universe is brought about by the infinite harmonic contrasts that rule everywhere. When I speak of matter I must not be understood as referring merely to the cruder elements of this world, but also to the glorious and ineffable realms of what we call the spirit zones and spheres, where all that will ever greet the eye will be composed of material elements made luminous and pomaterial elements made infinitions and property of course, by the aid of indwelling that way. So we understand as Galen. upon us by the conditions of materiality.

Written for The Better Way. ANOTHER VERSION OF IT.

BY J. G. ARNOLD.

Allie Lindsay Lynch quotes her father's Matter is inanimate and cannot give birth spirit. to mind, and no power could be omnipoter.

less insolvable than the problem of life.

The molecule is too small to contain life; the earth we call solid is an assemblage of atoms, so small no eye can see. Life unfolds its possibilities as do the bud and leaf; the tint of the rose and the out evidence to sustain it. mighty oak are fed from the atoms of the elements, and our microcosm from the permeated atoms, and course their way through the pulsating sap and vibrating sult of substance in evolution and condi-

Man is the fulfillment of the law of animal life, the animal is two-fold and has no soul because it has not reached the form of man. Allie is a trinity-body, oul and spirit. The spirit of the living "ego" within the soul; the soul is sublimated ethers, of the body and covering of the spirit, and the mortal body is the permeated atoms, and loom, where the web and woof of forms are woven, and when a spirit is once individualized through in-

Allie has two bodies, mortal and spiritual, and when she leaves this world she drops one, can she drop the other? The earth has her counterparts, and a soul on lower plane of thought cannot stand the orb is three times brighter than the first; orb is three times brighter than the first; quickening, that gives the fact that the then oh! man, what of the seventh where structure begins to evolve spirit, and if afight and glory meet, and the soul receives its triune crown, wisdom, love and light. The earth land is for incarnations and unfoldment; and the land of souls for wisdom and knowledge, the spirit cannot ascend the celestious height without sight, and noble person, controlling a larger and Allie must climb the ladder by her own soul's lamps, and what can she do when the call "Come up higher" is heard?

Come down, Allie, and be born again, is you have been many, many times. Drop the form incarnate, and build another to suit the radiance of a higher mansion. Have no fear, endless life has no beginning and one world is not enough to round out a full orbed angel. You come from deity and your inheritance is immortality; and my guardians tell me that inarnation is the only way home. We all made the same draft on deity in the start, and you and I are far above the glow worm, and it carries the key of the universe on its back.

Written for The Better Way. SPIRIT, MATTER, SOUL. BY F. SKINNER.

In recent issues of the B. W. there are a number of articles about spirit, matter, soul, etc. Being engaged in writing where these questions form a part of the thought, I will send you a few ideas, not expecting bodies and passed into the life of spirit. exaltation. To say, however, as some of the old oriental thinkers formerly did, and but to give them for what they are worth to solve all these questions satisfactorily,

> Both myself and companion are medi ums, and sit several evenings in each week, in which we have spiritual visitors of a scientific order.

In the spiritual sense, nearly all the ancient ideas, where matter and spirit, or the material and the spiritual, in religions they once inhabited in earth life, and have been the thought, matter has been which were laid in the ground. held up as something low and disparaging because supposed to be opposed to man's spiritual good. This is true of the Brahm is built upon by its inhabitants; it possesreligion of India, and in a measure the ses its homes, its localities: the spirit is force of the thought put forward in the teachings of Socrates and Plato, and certainly a prominent idea in the New Testament, and the Christian religion. Thus it is a force in our present time, and we ual laws, and we cannot understand spirit have with us, in these discussions, about matter, spirit, soul, etc., both the ancient nature. They appear to the spirit as suband modern ideas, the one growing out of ancient philosophies; the other the deducminds in spirit life. One connects us you call distinctly matter. with grand ideals; the other with the truths and facts of the universe, and of more emphatic and positive in their declacourse brings us into the realm of matter substantiality of their world. They deas well as spirit; both substances, and are clare it to be more intensely real and related in a certain sense of relation, beautiful than our own. The nature which about which, while here in the mortal, we know nothing, except what is told us by and rigid, is to them a perishable and disthose who live in the spiritual on or in the solving substance; the spiritual alone posrealm apirit.

From the spirit side we get an assirmation, of the evolution and progressive theory. Spiritualism affirms it; also that proofs: yet surrounded and pressed upon spirit as well as matter is progressive. In as we are here by matter's inert mass, we the article from Thomas Cook, referring hend this fact. to what Galen gave us through A. J. Davis, that spirit is an ultimate, does not imply that it is not progressive, though the wording in some sense might be construed lings far beyond any conceptions which we My spirit friends say that spirit is sub-

stance evolved from matter, and therefore we call matter one form of substance, and spirit designates another form. But while spirit is evolved from matter, it does not message, "As the soul progresses in spirit- stand related to matter as the gasses do; uality and knowledge," and then asks, they may be condensed again into matter, "Is spirit matter?" Reason answers no, but spirit never can. After once in the spirit is individualized mind, and master condition of spirit, it forever temains of matter, and individuality is the result of spirit, and therefore is an ultimate, but incarnation. Mind is the redeemer of comes under chemical law, and is progresmatter and animates and weaves a spirit- sive. Perhaps another idea will help us ual body. In a word, the message speaks settle or at least give new thoughts and for Itself. Knowledge is the fadeless suggestions. Our spirit friends and adviswealth of the soul and the base of all un- ers maintain that there is no evidence to foldment. The fundamental law of mind support the ancient theory of a God in and matter is all we can claim recogni- any of its forms, or any outside agency in zance to, and our duty is to erudite the any of its forms, that has to do in the cause and become receptive to the law. manifestations of life, either in matter or

The affirmation is made that all we call tent without omniscient mind. Mind is matter is composed of three (3) elements, the antecedent, and without life there distinct and separate in nature, yet always could be no manifestation of matter and united in the manifestations of life. These law. "There is no place, no condition, no three are life, motion and intelligence. form wherein intelligence does or can ex- These are the elements of both matter ist apart from the union of mind and mat- and spirit, and never had a beginning, but always existed. This conclusion is the We are all children of the law and the result of observation; they are ever pres law exists everywhere and reveals itself to ent in all organic life, and as organic life man, and when we see omnipresent deity is developed from the inorganic, they exist everywhere and every living breathing also in inorganic matter as well as spirit. form teeming with life that cannot die, we There is no knowledge of human intellineed to seek no more of deity than the re- gence, except through a human form; and sult of law. The enigma of matter is no that made through the evolution of the combined elements of blood and brain; and this applies to both spheres, material and spiritual. So as there is no mind force made manifest, except through elemental action, the conclusion is there is no mind, except in elemental life. All outside of this is simply speculation, with

There is one point and phase where many are led into confusion. There are many things that exist as mere phenomena, and are not substance, but are the retions of substance. Form, size, color, weight, sound and all the sensations, light, heat and all the phenomena of the mind. including memory. Many mistake all these phenomena for spirit, but never are these phenomena known to exist except through the evolution of ether, material or spiritual elements. It is called phenomena because it is not cognizable as substance, but is alike except in degree, in both spheres, material and spiritual. We are told that the term soul has no significance, but is of ancient origin, meaning what we now understand spirit individuality. The I or ego human is simply an individual zed portion of these three before mentioned elements, but does not commence life as a spirit-It is at first material, and becomes a spiritual being only until all the organic structure is complete, and at the time known to mothers as the ter that the physical be destroyed at any time, the being lives individually as a spirit. The ideas we wish to bring forth into prominence this time is, first, that matter and spirit are substances; second, that human life here is made manifest through the evolution of elements, and through human as well as organic life in matter there are a certain class of appearances we call phenomena that is not substance, but never exist except connected with matter, either at rest or in evolution: third, that in spirit life, life's presentations in all its forms, as it is here, is made manifest through spirit substance with its attendant phenomena.

IS SPIRIT MATTERP To the Editor of The Better Way.

I am constrained to enter the arena, take a hand and play my little part in the discussion of the above subject. I admire the pleasant spirit displayed among the pleted. debaters thus far, and shall try to promote the harmony.

It seems to me we might derive some lemons, figs, grapes and nuts-with straw-valuable information on the subject by an can be bought or leased at a low price, and It seems to me we might derive some bodies and passed into the life of spirit. We have come to regard the statements of advanced spirits as good authority on many points; for their theories and philososophy are seasonable, harmonious and often sustained by the clearest proofs. They do not like to be designated as "disembodied spirits," for they say they have bodies as tangible, pal pable and real to them as are our mortal bodies to us; and that their apirit bodies bear abundant marks of identity to the physical bodies they once inhabited in earth life, and which were laid in the ground.

The spiritual world is a distinct world, as real and tangible to the spirit as the earth planet is to us; it is focated in space: is built upon by its inhabitants: it possesses its homes, its localities: the spirit is considered one of matter, inasmuch as we claim that all elements made use of by leaf of the colony will be by its inhabitants. The spiritual body may be considered one of matter, inasmuch as we claim that all elements made use of by leaf of the colony in that all elements made use of by leaf of the colons and selected by the understand will be received, entered and selected by the understand will be received, entered and selected by the understand will be received, entered and selected by the understand will be received, entered and selected by the understand will be received, entered and selected by the understand will be received, entered and selected by the understand will be received, entered and selected by the understand will be received, entered and selected by the understand will be received, entered and selected by the understand will be received, entered and selected by the understand will be received, entered and selected by the understand will be received, entered and selected by the understand will be received, entered and selected by the understand will be received, entered and selected by the understand will be received, entered and selected by the understand will be received, entered and selected by the understand will be received, e

considered one of matter, inasmuch as we claim that all elements made use of by spirits, by which to express the vital principle or soul force of life, are of a material stantial, as do the compounds of earth to mortal eyes; consequently we claim they are material, only more sublimated, more tions of modern science and scientific refined than those particles of earth which

In no respect are our spirit instructors rations than in that of the actuality and surrounds us, and with which our senses come in contact, and which seems so fixed sessing the quality, permanence and indestructibility.

Spirits are constantly near us, and pass around about us, as we have abundant find it next to impossible to fully compre-

Life in the spirit world is one of ceaseless activity and use, involving occupations, employments, pleasures and suffer can form under the limitations imposed A. H NICHOLAS.

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Spirit is the soul of matter.

lealousy for others is an acknowledge. ment of their superiority over us.

Nature is intelligent, as it evolves intelligent beings. As the cause so the effect.

Begin your days work with a good deed, be it ever so small. It lays the foundation for fair weather in the soul.

Between Spiritualism and Darvinism Christianity will be carved up if it does not soon "to faith add knowledge."

Too much of the Christian in Spiritualism produces disunity-taking after the original. Pure Spiritualism leads to harmony.

We often intuitively know that which we cannot express, but which, when expressed by others, pleases us amazingly to know that others think as we do.

Those who cannot imagine that others

have reformed, have not reformed themselves or made any spiritual progress, thus judging others by themselves.

"The Blair Educational Bill will passinto oblivion."- Editorial in BETTER WAY, Feb. 23 1889.

The Blair Educational Bill has passed into oblivion.

What cannot be found in man, cannot be found in the universe. If he can find no God within himself, there is none. But if he can, there must be one in nature; for effects ; a take o' the nature of their

Our opinions of to-day are not those of yesterday. He who would progress must let go the old and take up the new; for he is only held responsible for his last ex pressed opinion by progressive minded people.

The public man who worries about that which is said of him must come to the conclusion, on one hand that he is a fool, and on the other that he is very wise or fortunate in applying his wits. Thus it is best to take all for what it is worth and 127 nothing.

Envy is sometimes stirred up in people who are not naturally so, by others dis playing their possessions with a sort of malicious glee to spite the non-possessor as one would wave a red cloth in the face of a bull to enrage him. This is selfish and rebounds on the tormentor.

Say yes or no to the questions that can be answered thus. Additions often lead that makes an unpleasant termination. Brevity is not only the soul of wit, but it prevents man from committing himself. Vanity is a troublesome companion.

Nature blesses with health and punishes with disease. It is within our province to choose between the two. Selfishness or hatred vitiates the blood. It thus loses its vitality or strength and comes en rapport with its like-the noxious influences of matter. Love keeps it active and pure, and therefore positive to the poisonous in fluences of either matter or man.

"Flags on the school houses is the first step towards imperialism. Baware of it.

-- The Better Way. Look here, Better Way, just you explain why our American flags should not wave over our schools, -- The Sower.

We have no objections to the flag itself, if put there by the schools, but to the spirit that lurks behind the action. It forebodes no good to republicanism-to a people accustomed to self government.

Never impose on others what you dislike to do yourself. It is both selfish and arrogant according to the disagreeableness connected with it. If you have a bitter dose of physic to take it will do you no good to have others take it for you. So disagreeable tasks are imposed on us for our own spiritual development, and if we impose them on others to do for us, we neglect our own development and place ourselves in antagonism with nature as well, and must atone for them sooner or later-i. e., go through the ordeal after all, and perhaps with a sad heart for having imposed on others what we disliked to do ourselves.

Man's own ugly nature-his discordant forces-often aggravate him more than any external influence or power; but he so likes to put the blame on some other mortal being that somebody else is apt to get the benefit of it. This is selfish in a measure, though spiritual ignorance is also the cause. But every intelligent being should so far be able to control himself as not to make others suffer on his account. Be considerate though spiritually ill.

God helps those who help themselves; i. e., spirit friends comes to the rescue of those who exhibit a tendency to move-to reach out for something beyond their grasp. Passivity causes no stir by which anyone can know our desires or wants. But lift up your soul in prayer, healthful ambition or pure motives, and a vibration is sensed by somebody, who delights in aiding you, as you would aid a child who was seen struggling to do something good, but out of reach, as trying to drop a letter in the lamp post letter box, etc.

Intemperance leads to disease, pride to poverty, and selfishness to prison. In other words, sensuality leads to an early demise, arrogance to humiliations, and selfishness or hatred to disgrace finally. On the other hand temperance or purity lead to health and happiness, modesty or humility to wealth and prosperity, and benevolence or charity to fame and spiritual glory. One is matter, the other spirit, figuratively speaking, though in fact but a control of the latter over the former-the two never being separated absolutely. In that respect spirit is matter, as the soul is the man-the ego-the life of it-for with out spirit there would be no matter, as there would be no man without the soul.

Apply your logic of life to yourself. If must contain a reflex or counterpart of every law, force, element, combination or (hydrogen)-Unindividualized they repcondition that can be thought of in the resent life in the macrocosm-one univercannot be thought, only that it may be so called. Nature or the universe en perverted-and the better it fits in our masse therefore is God, and being omniown nature the less perverted it is. Self present must be omniscient. The latter study though is necessary to be able to apply it. And when you can apply it to edge constitutes power), and thus capable self or to human life generally, it is true of responding to the appeal of the individto nature, or so-called absolute truth. In other words, prove your assertions of uni- this individualized nature (the earth or versal life, whether of spirit, matter, na- any live planet-dead planets, like dead ture or God, through individualized life- bodies have to disintegrate and emalgaman. Man offers the best example through which to solve the mathematics can evolve from it—if we can call that of the universe-through which to know dead.) But if we insist upon calling indiof its component parts, or understand God

THOU SHALT HAVE NO OTHER GODS, Is one of the ten commandments as it is taught in the Christian catechism, but to which teaching it becomes untrue later on. The very first of its commandments is broken by accepting Christ as a God to be worshipped-even jumping from one to three god heads. And in the present era a fourth is added in the shape of the pastor of the flock-many worshipping this gentleman in place of the three aforenamed, but which gives the Christian church four gods. Mammon may be mentioned as a fifth, but we dislike to be sarcastic and will be content with four. And how the Christian world howls at the antients for having more than one god!

"IS SPIRIT MATTER?" Spirit is the life of matter (so-called), as

the soul is the life of man. Without either there would be neither matter nor man in the universe.

Soul is the ego of man--the man him self. Thus we may regard spirit as the ego of matter, or matter itself.

In that respect spirit is matter-a reasoning from the physical senses, and relatively correct.

But when we reason from a spiritual to unnecessary comment or controversy standpoint or through the spiritual senses, we reach an opposite conclusion.

The mud worm believes that the uni verse is composed of mud, because it rea-

sons from its consciousness of facts. Man does likewise, and therefore some will conclude that matter is spirit, and others that spirit is matter.

APOLLONIUS OF TYANA,

After having returned to Greece from India, where his mediumship was devel oped, was one day lecturing at Ephesus when suddenly the words died on his tongue. Bending forward and gazing into vacancy, he cried out: "Strike! strike the tyrant!" Then turning to the audience, said: "Domitian is no more; the world is delivered from its bitterest oppressor!" At the very hour that Apollonius saw this vision with his piercing clairvoyance the despot was assasinated at Rome.

Had any modern medium dared to make such a revelation in public he or she would have been arrested on suspicion as an accessory before the fact-though many equally as wonderful have been made in

Spiritualism has to keep many of its wonders hidden, and not because Spiritualists fear public opinion, but because they are impressed to do so by their spirit friends to prevent prosecution and save them from unnecessary inconveniences, they may be put to by ignorant and super-

stitious fanatics of law and religion.

We bring the rest of the articles on "Is Spirit Matter" (that we have on hand to date) in this issue, in order to still the patience of the authors and make room for a variety of articles on other subjects in next issuc.

THE ANNIVERSARY.

"Our happy day" will be celebrated in Cincinnati by the Union Society at G. A. R. Hall, 115 West 6th street, on Sunday, Monday, Tuesday and Wednesday, March 30th and 31st, and April 1st and 21.

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- 2) Sunday evening 7.37, anniversary address by Mrs. Luther. Good music.
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- 4) Monday evening 8 p. m., music, recitations, tests, etc.
- 5) Tuesday afternoon 3 o'clock, short lecture and a general surprise for the
- 6) Wednesday evening fine supper at G. A. R. Hall from 6 to 8 p. m, closing with a social from 8 to 11.

WHAT IS MATTER? Matter so-called is nature individualized. Spirit is the positive, the soul, the life principle of the whole, just as the soul of man is the motive power of the combination known as soul or spirit and hodythe discarding of the latter at death and the continued existence of the former proves that there is a negative principle or element in the universe that is temporarily utilized for the purpose of individualization, and which is by many, regarded as the material elements of space or matter in diffusion. But if we denominate this matter, the combination known as t does not fit there it is not true to nature. matter is not matter, but as much some-Man being a microcosm of universal life, I thing else as a combination of oxygen and nitrogen constitutes another something realm of thought—for what does not exist sal life entity that has always existed, God makes it omnipotent (as in man knowl ualized God-man. Man is a product of mate with nature again before new life vidualized nature matter, we must find. a term for the negative element of the universe in opposition to its positive, spirit. Many build on matter because they intui, tively mean individualized nature. But as they are never separated we only argue at va iance when discussing it in that was, All is nature, whether in space or on the surface of planets, and therefore a'l are right from their standpoint, whether Materialist or Spiritualist.

WHO IS YOUR CONTROL?

There are no doubt many spirits who dislike to return to earth-having had such a hard time of it while here, that the mere thought brings back memories and sympathetic sufferings too disagreeable to endure--and accounts for our not hearing from certain ones, who are very dear to us. Earth-bound spirits are always around and are heard from too often at times-though many believe these to be the highest in the realms and keeping off their angel relatives and friends by their superior light. Not so. Our angel friends can't come near us on account of our own spiritual darkness and selfishness and other little obstacles that we dislike to own. Our angel friends and our ancient friends are mostly in a purer sphere of existence-even if not higher in feet or miles. But purity seems far off to the impure; light seems out of reach to those in darkness; happiness seems unattainable to the unhappy, and thus they convey the idea that "high" is the proper term to use. Though there are said to be spirit zones around the earth, which would make the term a correct one, yet we believe there are spheres of purity on the earth's surface, inhabited by angels and ancient spirits, and that in consequence of their etherfality or refined condition they appear high or far away to both spirits and mortals who sense them with their soul senses -their clairvoyant, clairaudiant and clairsentient powers. And as returning is synonymous with rapport, we may use the latter, and say that spirits dislike to come en rapport with earth conditions-thus simply inspiring us with information they wish to convey and leave the rest to the earth-bound spirits, these being a counterpart of ourselves, as we too, are earth-bound; for if we were not, we would not be here but with the angels. So be not conceited as to high controls, all are mortal as long as they are in the flesh, and all in company with spirits of our own ilk-like attracting like.

TO THE SECULAR PRESS.

When a Spiritualist happens to get into the clutches of the law, even for the most trivial offense-and which happens so very seldom that it is regarded as a phenomenon -secular papers, or their reporters, are extremely particular about mentioning the fact that the defendant is a Spiritualist. Why not denominate every individual in like manner? And when a bogus mediat the foot of Spiritualism. Why not on the scene of worldly strife. blame Christianity for all the crime com-

mitted in the world, because the criminals happen to be Christians? Why not censure the church because there are bogus ministers in the world? And why not try to make prohibitory laws against Christitianity or Christian ministers in general for preaching (improbable bible stories) because an occasional one (two or three week now) is indicted for crime? Go ahead we can show up a genuine Christian minister as a criminal, to every bogus spiritual minister or mediums so-called and a hundred Christian ministers to one genuine medium that commits fraud We acknowledge that genuine mediums have committed fraud; but when and where proved by Spiritualists (they being the only judges, as outsiders do not understand Spiritualism and thus regard it all as fraud) these mediums have been publicly renounced, and their certificates revoked where they held any, as a church court would do when deposing a minister for wrong doing. If they continue independently, we can no more repress them than the church can their ministers. But either will be finally criminated if left to themselves and do not reform. As for those so called "clairvoyant mediums" who prefix their names with a "Madame," we know nothing about. They may be frauds or they may have some mediumistic power. But they are certainly not Spiritualists, and thus outside of our province. We are no more responsible for their actions than the church is for the petty thieves which are found in every community. Let this silly nonsense cease It helps neither cause.

WHO SUPPORTS THE COUNTRY? The Detroit Free Press, which is usualy very clear-headed upon economic questions, permits its humor to run away with its i adgment in the following story:

"Yes, sir-yes, sir-we are being taxed to death in this country!" he shouted, as he stood on the rear platform of a streetcar. "How much taxes do you pay, for nstance?" quietly asked one of the group. 'How much? How much do I pay? I —I—well, I'm not talking for myself, but for my brother. His taxes would have been at least \$12 this year if he hadn't sold

Is it not that class of men who really pay the taxes? Do they not pay them in the increased rent of their houses, and the increased cost of their clothes and provisions? Of course our esteemed contemporary upon the lakes knows all this. Should it not be a trifle more careful in the circulation of its much admired jokes at so critical a time as this?—Cincinnati Enquirer.

There is truth in both of these little comments. There are a set of trumpeters on one side who are non-producers in every respect and pay neither direct nor in-lirect taxes. They live from other peoples' earnings, thus cannot conscientiously care whether an article is high or low priced, or whether taxed or not. The aristocracy of this class are the office seeking politicians and those politicians who hold office for revenue only. The intermediate class are the bums who live by hanging on to politicians, borrowing from who will lend, working only when absolu ely necessary to obtain a change of laundry, being housed, and often fed by their wives or mothers, and honest only because they lack shrewdness or the opportunity to be otherwise. The next in order is the pauper whom fortune did not favor because he did not invite her. Among these are the puffers who howl about high taxes when they are the very last to pay or that

would pay any. The other side of the story tells a sad but true state of affairs. The bone and have to labor to support the rich and the poor, the millionaire and the pauper, the bum and the politician, pay the majority of the taxes. Without their labor, the millionaire could purchase no food for his millions; nor would the politicians be ambitious to hold office; the pauper would not be fed and the bum would have to scuffle for a living. It is by their labor that money obtains value. As an article per se it has no value, and as the thanks for making it what it is, the producer is deprived of it by low wages and high prices on account of taxation-the effect of governmental dissipation: federal, state and

municipal. All depends on the laborer-the farmer, the mechanic, the tradesman, "the butcher, the baker and the candlestick maker." If they were to suddenly come to the conclusion to work for themselves only and live by exchange with other laborers, the millionaire and politician would starve and would gladly give their millions for help of any kind. Laborers would easily command ten dollars a day and the farmer could hold his produce at any price. Or, if the farmers would simply organize to hold back their productions they would soon become the law and could make millionaires disgorge and politicians become producers instead of leeches.

Man has returned to primitive customs before to avert great evils or calamities, and it would not be a very surprising event if a sort of co operative bartering system be inaugarated among the real producers of the land in order to thwart legislation and money power. It would be the crowning of all boycottism that could be instituted, and nothing could prevent it or interfere with its workings. It would prostrate the most arrogant and tyrannous power in existence and make um gets caught in trickery, it is also laid politicians and millionaires mere puppets

a beginning. When people's hopes are being shattered until only despair meets ism are wanted by the reading public them and constantly awaits them, they are now as testimony to aid some of our per ready for anything that will promise relief. secuted mediums. But let the tests be at Let the beginning be made by half-a-dozen such a nature that they can be reasonably people in various communities and politi- accepted as tests by the general reads cians will soon have cause to tremble in | Do not say that the spirit purported to their boots. We are on the verge of a so and so, but convince yourself definite. great mental revolution. Bloodshed can of that fact before putting it on record, a be averted if the honest minded people will you cannot convince yourself through on co-operate for a new political movement medium, try another. Spirits cannot Let the industrial classes of the present manifest through all mediums alike. The parties join hands and it can be done in a need a similarity of conditions to do few years.

Briefs and Personals.

W. D. Y .-- Your desire will be responded to through B. W. in time.

Topeka, Kas., has three Spiritualist So cieties in full bloom, writes Mr. M. L Norris.

Mrs. Nellie J. T. Brigham speaks for the Union Society during April. Next Sunday is Mrs. Luther's last.

M. L. N -- Reply to "Light Wanted" referred to a former question. Your same is based more on speculation question has not yet been answered.

Offering spurious phenomena to a spir itualistic public is like a boy flying his kite among telegraph wires. They are edge to understand them. Nearly 4 bound to be entangled in the end.

E. A. W.-Yes, your letters received. But where shall we address you? In neither of your last did you give the name of the city or town in which you live.

The Sower thinks, all THE BETTER WAY needs are a pair of chicken wings to become an angel. Sand them along. If we can't wear them, we can eat them,

Mrs. M. C. Thomas, psychometrist and clairvoyant of Atlanta, Ga., may be consulted for character reading, diagnosing of diseases etc. Address 156 Courtland

A piano is the latest article to be made out of paper. The whole case is made of same opinion from one issue to another, compressed paper, including legs, lid and knowing from experience that there is no ornaments. The tone is excellent but not end to diving into nature or self for far-

expiration of your time, if convenient, last touched. We know comparatively a please remit your renewal. Or, if you de- little of nature as the most ignorant of one sire to stop the paper, send us a postal readers, and are only one of them in the card to that effect.

Mrs. L'zzie S. Green, of 495 West Fifth street, and Mrs. A. M. Motte, of 135 West Ninth street, are both good slate writing mediums who may be safely recommend ed to investigators.

Mrs. T.-All papers are sent in one package to your post office. If one is missing all must be; and as all are not missing, the fault must be with your post office or mail carrier.

O wing to his many other duties Mr. I. S. McCracken resigned his office as treasurer of The Way Publishing Company, and Mr. Jacob H. Wright was elected to fill the unexpired term, which is until Marriage. Price 5 cents. Address u June 20, 1890.

Rev. J. L. Carmichael, Baptist minister of Lathrop, Mo., accuses his wife, who is president of the W. C. T. U. of that place 8th page. May be ordered through The and reformer generally, of adultery with one of the members of his church, and will Cnicago, Ill. apply for a divorce.

R. M. S.-We have never heard of a spirit manifestation where water is dropped on a hot stove without causing steam to arise as you describe, and thus cannot account for it, but suppose they envelop Five cents single copies. the water in a magnetic aura which protects it from the heat.

C. L -A large sized note paper is most acceptable to printers to read from. The acceptance of your articles should be a Kingdom of Darkness. By Moses Hull, sinew of the land, the producer, those who guarantee that they are worthy of publica- Chicago: Moses Hull & Co., 675 West tion, although by reading them over and over you will see where and how to make is a fluent writer, and though a little aimprovements-something we never get through with.

> In their reports we would request our correspondents to avoid too much philosophic comment. It simply takes up too much space on our correspondence page and we are compelled to omit some of it every issue. State plain facts in your correspondence and reserve your philosophy for an extra contribution or article. Correspondents who expect replies or

> have their MSS, returned will please send their post office address with every letter, as we neither preserve the latter nor are enabled to remember every individual's address. Nor does the editorial department keep a list of the subscribers on hand, though many undoubtedly believe because they are subscribers we ought to know their address.

A disruption in the Presbyterian Church is anticipated on account of the imagination at once fertile and graceful discussion of its creed. Hundreds of preachers are determined to blot out predestination and the damnation of non-Christians as being illogical and un-Christian; and there are also hundreds who yet hold strictly to Calvinism pure and sim ple. Whichever side wins will force the others to withdraw or else stultify themselves by preaching what they do not be-

Next Sunday is Mrs. Luther's last. The morning services will be devoted to answering questions. At the evening services the anniversary address will be delivered. It is entitled "The Nation's Greatered. It is entitled "The Nation's Greatest Need." The friends are requested to bring cut flowers for the occasion. Monday, Tuesday and Wednesday will also be added to the anniversary celebration. program in another column. Tickets for the supper on Wednesday evening may be on the scene of worldly strife.

had from the committee, at 25 cents each
A lady entered. "Madam," he said, as he
—including admission to the dance.

rose to his feet, "take my seat."

Reports of the phenomena of Spiritant perfectly, and what one medium lacks this respect another may furnish to a de Don't be discouraged too soon. It is ne the medium's fault, but due to the lack a the assimilation of forces between the spirit trying to manifest and the median Try, try, again, until you get what you want. It is sure to come finally.

An intricate subject like the one wear now struggling with (whether spirit matter or vice versa) will always bring forth more or less contention because the theory than on facts. Not so much the the facts are lacking, but that we main terpret them or lack the intuitive knowl. theories are correct in a measure-i. from our standpoint of comprehending life or nature, only that those who happen to see a little clearer than others are prome to criticise the latter a little too severely at times. Let everyone who can do so, e. press himself to the best of his ability. h will instruct someone a step lower than himself and bring him up to his standard In the meantime the would-be instructor rises himself, because we cannot give with. out getting something higher in return for our tree gift. We are all liable to error, especially when too zealous to help other We too have expressed ourself-having caught the fever-but do not hold to the ther information or a higher understand-Note the tag on your paper and at the ing of the same subject on which we have grand work of searching for 'more light"

Literary.

Unconscious Education. By Rev. A. Roeder, Vineland, N. J. Chapter I, 0 the National Piane; II, On the Moral Plane; III, On the Spiritual Plane.

The Inland Printer is a magazine devoted to typography. It is model in its line, and besides giving specimens of the latest type, it gives excellent advice b those in the trade.

The Marriage Covenant Three Posibilities in Marriage. By Adolph Roe der, Vineland, N. J. The subjects are: The Ideal, The Real and the Possible above.

Light and Shadows of Spiritualing By D. D. Home. Price \$2. See review Way Publishing Co. General Ageocy: Religio Pnilosophical Publishing Houe,

Plutocracy or Nationalism .- Which Address of Eiward Bellamy at Fremont Temple, Boston, May 31, 1889. Issuel by the Nationalist Club of Boston, 9 Hamilton Place. Price \$3

All About Devils; or, An Inquiry as to whether Modern Spiritualism and other Great Reforms come from His Satanic Majesty and his Sabordinates in the Lake street. Price 15 cents -Mr. Holl vere at times never faits to reach some body and interest them. His little essay on Davils contains a good many sound arguments against such a personality and would be a good book to put in the hands of some of our benighted brethren. Truth may hurt, but, like medicine, it works worders in the end.

Beyond the Ken: A Mystical Story of Styria. By Caroline Corner. A handsome volume, cloth, with portrait of the authoress. Price 2s, 61.

Orders to be forwarded to the author, 3, St. Thomas' Square, Hackney, London, or the publisher, J. Barns, 15 Southampton Row, Holborn, W. C.

The proceeds to go to the support of the Soup Kitchen for Peasant Children. now being establised at Gonobitz, Spain, by the Countess Adelma Vox Voy. Opinions of the Press.

"Beyond the Ken: In this 'mystical story of Styria, Miss Corner has shown The 'Kindiche Lieb' of her hero and heroine has a charming frame in the quaint old town of Gonobi'z, sheltered by the Styrian Alps. . . A, story full of hu-man interest and tender feeling "-Morn-

ing Post-Beyond the Ken is the most entertaining and the most artistically planned work of fiction of the higher spiritual class we have yet had the pleasure of reading. Miss Corner's is an elevated and charle style of writing. The narrative opens in the romantic Styrian Alps, and the whole story evidences literary ability of a high order. - World's Advance Thought,

lish, and closes with a German one entitled "Styrisches Aipenned.

Johnny had been carefully raised; anybody could see that. One day he sat upon his father's knee in a crowded street car.

At Conservatory Hall the morning autiect

what relation do we sustain to the world and

all else around us?" Theology claims there

is an infinite mind, yet ideas of the past

make theology and religion to-day as only

based upon the roots of the far away pust.

Yet we find in man the divine breath that

lives on in immortality. If you destroy all

there is of a physical nature, the divine or

spiritual attributes go on their progressive

pathway. All entities to-day have not re-

ceived the infinite spirit. All human beings

are like blades of grass infused with the great

ille power and force. All human beings be-

come apirita divine when they have knowl

edge and recognize the world of spirits. Peo-

ple on the earth plane of life belong to the

will be celebrated in Brooklyn, N. Y, at Con-

servatory Hall, March 30tn. Sunday at 11 a.

m. Mr. John Wm. Fletcher delivers an ad-

dress, "The things gained and the things

Mrs. Isabella Beecher-Hooker, sister of the

late Henry Ward Beecher, will give an ora-

tion at S p. m., followed by a test seance, Mr.

Mrs. Carrie E. S. Twing, was with the First

Society of Haverhill and Bradford Spiritual-

Lawrence, will be with us as medlums of

Summerland Notes.

Wells, Fargo & Co.'s Express established an

office here on the 14th; a telephone office is

talked of, as is a telephone line to Santa Bar-

bara. A restaurant building (two stories) bas

been erected. Last week O. H. Southwick, of

And then, "what do you take me for?"

B. F. POYL, CLINTON, IA.

want glases fitted to perfection.

She cried in accents torse.
You ought to a now, my dear," said he,
"For better or for worse."

Many Thanks.

Dear Bir and Brother: - Your Melted Peb-

ble Spectacles received, and a real perfect fit.

Many thanks. I recommend your new clair-

Special Notice.

Prof. G. G. W. Van Horn will give free diagnosis, or a magnetic treatment, and a free private sitting with either, to any one subscribing to The Better Way for one

Newspaper Advertising.

-Journal of Education.

P. C. MILLS, Fairmount, Ark.

we have had during the season.

Fletcher being the medium.

hoped for."



The forty-second anniversary of Modern Spiritualism will be celebra'ed at the Tem ple at Watertown, on the 31st inst., with appropriate exercises. All are invited.

Our able speaker. Mr Oscar A. Edgerly
will deliver the anniversary address.

J. Gifford, Prest.

The forty second anniversary of Modern Spiritualism will be celebrated at the Temple on Davis street. in Watertown, New York, March 30 and 31, 1890.

Mr. Ocear A. Edgerly, of Newburyport, Mass., our able trance speaker, will deliver the appiversary addresses, March 30th, at 2:30 and 7:30 o'clock p. m.

Supper will be served the Sist, at 2:30 p. m., and presentation by the Woneu's Progressive Union of a banner and appropriate exercises at 7:30.

All are conitally invited. The program of exercises will appear in due time.

JOHN GIFFURD, Pres't.

Titusville, Pa.

The 42d anniversary of Modern Spiritualism will be] celebrated at the Armory, Titus-Ville, Pa., Sanday and Monday, March With and 31st. Sunday afternoon at 3 o'clock, subject. "The Dawn of a New Era." Evening at 7:30, subject, "Tue An-wer of Spiritualism to the interrogation of the Head and Heart;" speaker, Walter Howell. Monday evening at 7.30, a public meeting; ten minute addresses by Misa Jennie B. H. gau, of Francingham, Mass.; R.-v. H. Barrett, Meadwille, Pa; Judge McCormick, Frankiu, Pa; Watter Howelt and others. Misa Jennie Hagan will alternate the speeches with improvisatio S of poetry, subjects taken from Budience. C.

Plint, Mich.

Mrs. A. C. G obe writes that, some two months ago a circle was instituted at Mrs. S. C. Allen, who is both a healing and test medium. Since then several good mediums bave been developed, and it is hoped that before long they will be able to open other circles or form into a society. Also that Mrs. Allen has been instrumental in curing her twelve-year old daughter of typhoid fever after the phyclaus had given her up. But they regret to say that this benevoleut lady has temporari-ly left them, though for the good nurpose of taking a course at the American Health Col-lege in Cincinnati, in order to secure a dipioma to enable her to practice.

The 42nd anniversary of the advent of Modern Spiritualism will be appropriately celebrated in Memorial Hatl, 170 Superior street, on Sunday and Monday, March 30th and 31st Order of exercises: Sunday and Monday, 10 30 a m., opening address of Chairman, followed by Conference. Sanday and Monday at 2 p m., anniversary addresses, followed by tests. Sunday at 7 p. m., grand Lyceum exhibition. Admission: Mornings. free; afternoons and evening sessions, 25 cents. Concluding the anniversary festivities on Monday, March 5147, at 8:30 p.m., at Heard's Hail, corner Euclid Avenue and theriff street, with the twenty-second annual ball. Tickets admitting lady and gentleman, 75 cents.

Liberal, Mo.

I thought a few words from this place would not be amiss, to let you know how the cause is prospering in this part of the moral vineyard. J. M. and Mrs. Theresa Allen was with us the latter part of February and gave several lecturés; which were well received. They also organized a children's progressive Lyceum, consisting of six groups, though small, is quite interesting and instructive. We are all new in the business, but expect to grow both in ability and numbers. Mrs. Allen gave two private lectures to ladies and organized a Lidles' Aid Society for the cultivation and education of women up in everything that pertains to burnau welfare and to belp sustain the general cause.

They are in Pittsburg, Kau., this month.

trying to effect an organization there. They will return the last of this month to take part in the three days meeting here, and we expect to have a good time.

Yours in the cause, MRS. A. S. ANDREWS, Sec'y S. S. A.

St. Paul, Minn.

The cause of Spiritualism shines forthwith undiminished juster here, and deeneus with Interest as from Sunday to Sunday we call the people together and propound the gospel of Spiritualism in the light of its higher inter-Dretations as given us by our controls.

The meetings are held in the Baptist Chapel, and the audiences are large and from some of the best walks of society here. The society has added to its membership and the increase of interest is very encouraging and a hopefu' a.gn for the future growth and prosperty of the society.

We have had with us Paul Johnson, a very wonderful, phenomenal medium, and bis in dependent state writing demonstrations at my meetings at the close of my lectures have added much interest and zest to the cause among a large class of thinkers and doubters.

We shall celebrate the forty-second anniversary of Spiritualism Sunday the 30th and Monday the 3lst. We expect a large attend. ance at the Sanday anuiverary services and a pleasant time at the pirty and dance Mon-day evening. We invite all in the adjoining towns and the friends at Minueapolis to join with us and assist in inching this one of the best of anniversaries ever held in this town, Yours for truth, BISHOP A. BEALS.

Boston, Mass.

The meeting of the Independent Spirituallat Club, Tuewlay evening, March 18th, was of a very interesting character, and opened with singing by the audience.

Mrs. R. G. Weilington asked feelingly of the cinb to concentrate their thoughts briefly upon members who were ill, thereby exercising their power for good at that hour,

Mrs. K. R. Silles recited "The Kings Tem. ple," and Mr. H. H. Warner, of Cincinnati, followed with a short address, saying "Spiritualism is all light, all science, all truth, to take into their hearts and live'll; not preparing to die to day or to morrow, but to live forever and stand before the throne of

conscience.' A fine original poem was read by Mr. Tallmadge, and a vocal trio in which the volces of Mrs. B. F., Miss H. E. and Mrs. N. M. Balley were exquisitely blended, and then Mrs. Ita P. A. Whitlock volced the grand words when she said; "The work of the soul in works and deeds, the little things in life speak in mighty iones in building the lemost earth life, building grand and holy. The temple of Spiritualism will be judged by the inner rather than by the outer works; the foundation—spirit, and man and woman—truth, to live in the principle."

Mrs. Stiles, in her usual thoughtful bearing, said: "It is not alone the sins of commission, but the sins of omission that we shall be judged by."

Miss St. L. Ewer spoke of the duty to self and the need of kind thought sent out to workers to make the world better, and to judge the deeds of humanity by the motive which prompts the deed.

Mr. Riddell and Miss Jehnle Rhind gave A fine original poem was read by Mr. Tall-

a riy of sunshine came Mr. A. C. add to this city during the Mardi Gran feetivities. Minerva Hall, Cilo atreet, was clety upon subjects given by the audience. rented, and he has occupied the platform for A full text of the answers will be sent for a ing is held in the morning at it o'clock; in the questions asked were "Why is the phethe evening Mr. Ladd lectures and at the nomena on which Modern Spiritualism is crose gives tests. Handay evening, March based still so inconclusive to many minds as idth the subj cts was "Cranks," which was proof of the continuity of life beyond the handled in a masterly manner and met with grave." "What shall we do with our dead?" the approval of the audience, which filled every chair in the hall. The tests are given in a clear and positive m suner, the characteris ics minutely described and no mistake diums."

made in locallug the party.

A fund has been started for the purpose of

much better, concocted a scheme to entrap the siste writer, according to their own nedium and passed themselves off as gentlemen under assumed names, and deliberately agreed together to furnish such statements to the public as would injure the widespread and growing cause in this city. But they reckoned without their host. Instead of it furing the truth or retarding its But they reckoned without their host. Instead of hydring the truth or retarding its rapid strides, it has served to increase, and the people are awake to the fact that when the enemy so constantly attacks Spirtualism there must be merit in its doctrines, and where ten talked of it before hundreds. and where ten talked of it before hundreds are denouncing in unmeasured terms the attack on the pneuomens of slate writing. Two irresponsible and unreliable reporters make a garbled statement, proven to be false by their own words, and against ten unright, honest man and women, who swear to the truth, and yet prejudice wins the day, and the learned wisdom of a judge thinks it must be a fraind and somebody must have been swindled, and therefore fixes bail at \$200. Is it not time that mediums should be protected and not persecuted for opinions aske? In this city from the number of about 500 citizens, of all sects, denominations and classes only two smartles could be found that would testify that they believed slate writing a trick, while hundreds are ready and would teatify that they believed made writing a trick, while bundreds are ready and
willing to teatify that they had sittings with
Mrs. Jules, received correct answers to questions they had placed between the sixtes,
and knew that their quesions were not read
or handled by the medium while they sat
with her. The work has gained such a headwith her. The work has gained such a head-way that the enemies think it about time to be up and doing and as they have before this been, in a mensure, successful, hope for an easy victory now. If Spiritualists will consolidate and stand manufully for the cause Atlanta will make a record in the ranks of which suc way well be proud of in the future. Send to our aid the spirit power of mighty bands, and let not the curse of Merch (Judges ch. v. v. 21) come upon Spiritualisis anv-Jozzica and acknowledged. ch. v., v. 2i) come upon Spiritualism any-where, much less upon our city of the Sou.h. Fraternally yours, A M I.

in Atlanta it is con-ing its opponents to fear its advancing strides. A fine state writing medium here, one that has given at all times proof of apirit presence to all those that chose to investigate, has been annoyed because or her religious belief and mediumistic powers, and a blow has been aimed at our beloved cause through her. She was arrested for doing business without a license, then again arrested for being a "fortuneteller," and finally two enterprising reporters (according to their own statement) put up a job on her, publishing sensational articles in their paper to make money and injuring the cause, publishing words never uttered, and when confronted with them laughlugly turuing it off as a joks -a thoughtless joke that reflects on the character of our religion, uttered by heartless enemies of the Gud-given trath. To disprove their assertion that "slate writing is a trick and a fraud" the lady had published in the Sunday morning paper that she would give public demonstrations of spirit power in one of the largest halls in awered questions mentally asked by the suthe city. Curiosty hunters througed in great dience to their spirit friends. The meeting numbers, while the friends of the truth came also, hoping, believing that the power would show to all without fear or favor."

After opening the services by prayer and singing, Mrs. Thomas made an eloquent ad dress in the defense of mediums and medi- Mrs. Blake has been secured for the first umistic power, which was listened to attenlively and loudly applauded. Mrs. Ivey then followed with remarks pertinent to the question and situation, urging all to form eircles in their own homes where the cry of fraud could not come. Uncle Billy Fornyth, chalrman of the evening, spoke of the cause feelingly and well. After singing "Rock of ages," Mrs Jones, the slate writer, stepped forward, be ding in her hands an ordinary pair of school slates, asking for a bucket of water and a hundkerchief that did not belong to a Spiritulist. She proceeded to wash the slates thoroughly on each side bolding them Bahgh shove the table that every person possent could see them (as she stood on a raised platform), wiping them dry with another handkerchief, the sudience spell-bound watched eagerly every movement made by her. After some twenty numbers, the slates not having been one instant out of sight, were opened and found to be entirely covered with writing in many different colors and different handwritings. Mossages of love to some persons present, passages from scripture and names is full of persons the medium had never heard of beingte. followed with remarks pertinent to the

Honest-spoken men were satisfied the me

four or more Sundays. A conference meet. future issue of THE BETTER WAY, Among with twenty years ago." "What obstacles are encountered by spirits in controlling me-

Mr. H. J. Newton presided at the afternoon meeting, which he opened with an address

statement. They visited the rooms of the society with solat. Floral contributions are

the power of the spirit as manifested through the power of the spirit as manifested through this frail little women. Rapturous applause greeted her at the close of her remarks.

Mrs. Frankie Cole, our musical director, sang a lovely hymn, and the meeting was sang a lovely hymn, and the meeting was the new power of the power of the meeting was the new power of the power of pow this frail little women. Rapturous applause greeted her at the close of her remarks.

Whate an independent society, strong in the determination to advertise no mediums who have not proved themselves true in the spirit and to themselves; and we cointenauce no fraud, even though garbed in the sacred name of 4ppifitualism.

Our Lyceum held an interesting session, and many visitors were present to witness the exercises. A song followed by the wing movements, maxims, recitations and the banner match, were the exercises of the hour. Miss E bel Shaffer sang a lovely solo; Miss frankie Cole secompanied her. Next sabbath we hod the 414 anniversary, and a grand program will be presented. Many fide musical artists will be poent and a number of the best test mediums and spiritual speakers.

MR4. L. A. C. Sec'y MRH. L. A. C , Sec'y

On Tuesday evening, March 11th, a test oircle was held at Bradbary Hall, 29) Fulton street, with Mrs. Jennie C. Blake as test medium. A harmonious circle enabled the medium to exercise her spiritual gifts in a satisfactory manner to all present. She gave tests by clairvoyance and clairaudience, and anwas so satisfactory that a committee was voyant method of fitting eyes to all who formed to open a school of "Instruction," to be held in the ball each Tuesday evening, of which the first half hour is to be devoted to speaking. Door fee 10 cents to pay expenses month,

On Thursday evening, March 18th, the meeting at 181 St. James Piace. Mr. Puilbrook gave the opening address, followed by oth rexponents of the spiritual cause.

ing end, and saked the large audience to view

Mrs. Neilie J. T. Brigham discoursed Sun day morning before the First Spiritualist So-'The status of Spiritualism to-day compared

sating the party.

In the party of the party

ism will be celebrated next Sunday by this

The Peoples' Progresive Spiritualist Society met at their Hall, 116 Fifth avenue, to day at the usual bour. A very large audience were in attendance, and enjoyed the very finest program of the season, and all present went away with beaming faces.

Many received tests that were convincing proof of the spiritual existence of their de-

Lawrence, will be with us as mediums on that evening, in connection with a musical entertainment and supper.

The anniver ary exercises are cotten up and managed by the Ladies' Aid Society connected with the Association, and has always been a success, as we hope this to be.

Fraternally, WIN.

Many were the grand tests given by these mediums, and in almost every instance recognized and acknowledged.

ch. v., v. 2i) come upon Spiritualisis anywhere, much less upon our city of the
South. Fraternally yours, A M I.

Spiritualism in its progressive March is
ever open to the attacks of its enemies, and

Our meetings are growing, and we depend upon our
collections to support our society. We feel
greatly encouraged. We find the spirit of
love and harmony prevails in our society,
and where these elements do prevail the peoware an independent society, strong in

Brooklyn, N. Y.

oth responents of the spiritual cause.

On Friday evening, March 14th, the Independent Club held one of their popular social gatherings. The evening was devoted to salveriners than any other publication advertisers than any other publication and advertisers than any other publication advertisers than any other publication and any other publication advertisers than any other publication and any other publi shall be judged by."

Miss S. L. Ewer spoke of the duty to self and the need of kind thought sent out to workers to make the world better, and to judge the deeds of huminity by the motive which prompts the deed.

Mr. Riddell and Miss Jehnie Rhind gave earnest words, and Mrs. C. M. French and earnest words, and Mrs. C. M. French and that there is a power in tions which are always appreciated. The tions are the tions are the found that there is a power in the church history and there see the prophecy the church history and there see the prophecy the church history and there are the prophecy to come the church history and there are the church history and there are the prophecy to come the church history and there are the church history and there are

MOVEMENTS OF MEDIUMS.

Dr. A.W. S. Rothermel may be addressed at 38 Cliffon Place, Brooklyn, N. Y Harrison D. Barrett, is open for engagements to becture. Address 182 Grove street, Mesdville, Pa.

Myra F. Paine desires engagements to lec-ture for apring and summer months. Ad-dress at Painesville, O.

Bishop A. Beals has been engaged by the Rt, Paul Society (ii) lst of June. Address 240 Arundel street, St. Paul, Minn.

F. A. Wiggin speaks in Chelses, Mass., in March and April. Andress for lectures with tests, 9 Bosworth st., Boston, Mass.

Miss Jennie B hisgan will make engage-ments for fall and winter week evenings for 6, 10 and 12 lectures. Address 52 Irving atreet, South Framingbam, Mass. J. Wm. Fletcher lectures in Brooklyn, N. Y. during March, May and June: in Spring-field, Mass., during April. Address 12 West 18th street, New York City.

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.

Mrs. E. Cutter, the Psychrometic reader and test medium, is at present in Buffalo. N. Y. She can be addressed care of Mrs. N. N. Hunt, West Ave., near Ferry street. Mrs. Maggie Biewart, platform test and clair-voyant medium, 261 East Main street, Piqua, Ohio, can be engaged for the winter months by societies in need of first-class talent. Ad dress as above.

dress as above.

Dr. A. W. B. Rothermel will take up a line of travel along the N. V. C., U. & P. R. R., and the Michigan S. R. R., stopping at Rochester. Buffilo, Erle, Cleveland, Pattsburgh, and probably Dayton and Cincinnati. Those slong the line desiring his services as a medium may address him at 388 Clifton Place, Brook yn, N. Y.

Lyman C. Howe speaks in Cleveland, O., in March, and Washington, P. C. in April. He is yet free for May and June, 1839. He is eugaged for Tuesday, Thursday and Sunday, July 19th, 31st. and Aug. 3rd at Casadaga; and from Aug. 9th to 18th at the Iowa Camp Meeting. He is yet free for last two weeks of August.

August

Prof. W. F. Peck is lecturing during March
in Willimantic, Coun, to good audiences.
The first two Sundays of April he will be in
Haverhill, Mass. The last two of April and
first two of May in Worcester, Mass., and the
test two in Siefford, Coun. He is now making up his list of eugagements for next season. Address, Willimantic Coun.

Mr. F. A. Wiggin, inspirational lecturer and test medium, is to be in Portland, Me., March 21 and 9th; in Haverbill, Masse., March 16 h; Newburvport, March 23; in New Bedford, March 30th and April 6th; April 13th in Waitham, and April 20; haud 27th in Bridgeport, Conn Would like engagements for the month of May. Address 23 Hawthorne St., Salem, Mass.

Salem, Mass.

Dr. W. A. Hale, President of the Echa
Spiritualist Society, Boston, Mass., has the
last two weeks of July, also the months of
August and September open for oamp meeting engagements. Associations desiring his
services as a lecturer and test medium should
address him at once at his office, 66 Russell
arrest, Charlestown District, Boston, Mass.
Terms reasonable.

Mrs. Clara A. Field will answer calls to

Mrs. Ciara A. Field will answer calls to lecture for the season of 1890 and 91. Would like to make engagements in the Bouth; either New Orleans or places along the route from Washington to New Orleans or Florida, or would like to engage on the Pacific Coast and enroute. All correspondence should be addressed her at her home, 210 4½ street, N. W., Washington, D. C.

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Medium For Psychometric Readings.

BUSINESS & MEDICAL SITTING At borne or by letter. Send own bandwrit-ing, or lock of hair, age and sex. Address or

210 41/2 Street, N. W., Washington, D. C.



ists on March 16th. She is one of the best PEBBLE SPECTACLES Restore Lost Vision, Josephine Webster, of Chelses, is engaged

The Spectacles that I send are large eyes mounted in a FINE STEEL FRAME. to speak and give tests March 231, and Mrs.

F. POOLE Ulinton, Iowa.

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Business advice a specialty. Give name, age and enclose lock of bair. Three questions answered 25 cents. Six questions answered 50 cents. Full reading one dollar and three 2-cent stamps. A idress 315 W. Van Buren street, Chicago, Iil.

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Is a regularly educated and in all qualified Physician, and the most successful in his paratice will prove, casful in his practice will prove, can't locat, for his "Private Counselor," a book for young and middle aged men, authering from that Life-Wasting Weakness as the result of youthful follies, hudescretions and excesses. It sets forth an External Application—A POSITIVE CLIK. The book is werth mann times its cost, and should be it the bands of those afficient.

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Dr. R. P. FELLOWS,

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4214 Haight Street, San Francisco, Cal.

Name this paper.

Tadies' Department.

Betrothed.

BY DINAIL MULOCH CRAIK. Mine to the core of the heart, my beauty! Mine, all mine, for love, not duty; Love given willingly, full and free, Love for love's sake—as mine to thee, Duty's a slave that keeps the keys,

But Love, the master, goes in and out Of his goodly chambers with song and shout Just as he please—just as he please.

Mine, from the dear head's crown, brown golden, To the silken foot that's scarce beholden; Give to the friends hand or smile.

Like a generous lady, now and awhile, But the sanctuary heart that none dare

Keep the ho'lest of hollest, evermore; The crowd in the sisies may watch the door The high priest only enters in.

Mine, my own, without doubt or terrors, With all thy goodness, all thy errors, Unto me, and me alone, revealed, "A spring shut up, a fountain sealed " Many may praise thee-praise thine as

mine, Many may love thee-I'll love them, too; But thy heart of hearts, pure, fai bful and

true, Must be mine, mine wholly, and only

Mine! God, I thank Thee that Thou bust given

Something all mine on this side of heaven; Something as much myself to be As this, my soul, which I lift to Thee: Flesh of my flesh, cone of my bone, Life of my life, whom Thou dost make

Two to the world, for the world's work's sake-But each unto each, as in Thy sight, one

Written for The Better Way.

OVER THE HOUSETOPS. BY MRS. J. CLEGG WRIGHT, M. D. (Nee Alice C. Maitby.)

Well, we meet again once more. It has been quite a long time since I saw you last, hasn't it? Ever so many good folks have written me to ask how it happened that our chats came to a stop, and perhaps you may have wondered a little as to what had become of me.

The truth is, it was all the work of Capid, I just went and got married. And don't that they'd been looking for us to go and do that same thing this long time, and I ling " tell you I've learned this about Cupid, be

Why, the very next morning when I was coming up the stairs here, who should I meet, smiling as usual, but the editor of THE BETTER WAY. He held out his hand. "How do you do, Dr. Maltby?" said he.

"It isn't Dr. Maltby this morning," I stammered.

"Is it Mrs. Wright?" he quizzed.

Now, just think of that. And when I said "yes," he nodded approval and wishen us both joy. Said he'd been looking for this to happen, and was delighted because he believed us splendidly mated. Then I the pressure of his hearty clasp on my hand a long time after. Thus the congratulations and beet wishes of the editor of THE BETTER WAY came first of all to brighten the better way, that we had chosen. I think that a good omen, don't you? en, but with a thousand golden threads, that are woven here and there and all about them. His dest fingers have been busy casting a thread here, a loop there and tying them, over and over sgain, until we could not tell where he began his dainty work nor where it ceased. So we joined face the storms or the sunshine, whichever may be our share. Many were the white missives that flut-

tered through the mail to ze, bearing kind words and good wishes, until a little drift of them lay before us like feathers from white dove's wings. We kept them all and will treasure them, and to those kind friend who wish me joy whose faces I have never seen, who only know me as the bride of him, whom they know well, I say, may joy go with them also, and from the sweetness of the cup that they so kindly gets to work inventing anything, he is so offer to my lips, may some pure fragrance drift back to them and fall upon their kind hearts as the refreshing dewdrops falls upon the flowers of spring. And to those kind. loving, mutual friends who hastened to tell us that our joy was theirs, to them I also say, may these kind words come as benedic- and theology moves with it. tions upon your lives as well as on our own.

So, now I have told you my little secret, which wasn't a secret after all, yet that is the reason that for a brief season I ceased ter time. In the near future we will meet to look out over the housetops.

When I saw you last it was winter, but the air was balmy. Green grass covered the dear old park and sparrows twittered and samed each other out on the walks and the sun shone. Now it is the first month of spring, the ground is covered with frost. the sparrows hop about on one foot while they warm the other in their feathers. The newsboys rush about with blue nosed in dustry, and the world at large speczes and gezes abroad with watery eyes discontent. The spring poet (there are so many of them) clenches his teeth and wields his pencil with a firm hand and outstretched arm, while the much enduring but discreet editor loads his pistol and lays it next his inkstand on his deek. Thus is the path of genius made smooth and the printer's devil given employment in carting away the re-

old hearts will feel once more a little thrill went for the literary life. Her first short-

of youth. pie for lunch, and only one fork, just which she takes with thanks and the query, 'Wonder what folks ever did without forks anyway?" And that little speech set my 1865 and "Monsieur Maurice" in 1873mlad at work about forks.

Do you know that that little necessary article made a big stir in the theological world once? What a regular old fogy theology always was anyway!

There was a time, you know, when peouse now, and folks who for years had burnold fashioned theological row.

fork had come to stay, and it is here yet, An enthusiastic Egyptologist, she was with notwithstanding that it was well known by hadn't been for that fellow.

As late as 1611 an English gentleman. traveling in Italy, wrote in his journal; "I observe a custom not used in any other country. They use a little fork when they L. D. She is a member of all the learned cut their meat."

He carried one home with him, but was so ridiculed when he attempted to use it English milltary father and Irish literary you think, although we kept it so quiet and that he wrote in his diary, "Master never said a word, everybody says now Lawrence Whittaker, my familiar friend, called me Lucifer for using a fork at feed-

I wonder what our "familiar friends" sides other things: He's a regular little would call us to-day if we were to undertake "to feed" without one.

Isn't it an amusing thing anyway to look How Violets and Pansies Can be Raised back on those dear, good, earnest divines of long ago. How they did try to hold the world in proper shape and defy satan and all his imps. When wheat was first ground deners one of the easiest things to perform, by help of the windmill, what a row there according to the Pailadelphia Record. was. It was another satan inspired thing. The ministers pronounced it a sacriligious and blasphemous contrivance. And the women, dear rouls, they always will believe is built on purpose for then They may whatever a man says, if he only mounts the be grown in pots as window plants, prorostrum to say it. They believed the min- | vide | plenty of air can be given on sunny isters, and several of them had spisms af- days and a steady temperature, bit waen 35 ran up stairs and he went down, but I felt | ter eating bread made of this wheat. One | and 55 degrees, can be kept up. If kept in even went so far as to say that it both too high an artificial temperature they will smelt and tasted of brimstone.

the machine was publicly inviting the nium, a carnation, and a monthly rose may wrath of Almightv. A terrible storm com- be wintered and flowered at a low temperaing up, was hailed as an omen of the wrath | ture if plenty of sunlight prevails. Yes, a new interest has crept into my life | aforesaid. The people rushed out of their | The violet wants to be kept cool at all Cupid has bound another heart to mine and houses, protesting against this excriligious times if it is expected that it will fulfill its mine to his. Not with a golden chain that win mill, and the owners of it had to flee mission. All this dose not imply that the might fall away if but one link were brok- for their lives. Don't it seem queer to think of that nowadays?

In this century the parsons have got to feeling a bit uncertain about the devil He has turned out to be one of the most progressive and ingenious souls in the universe, and the ministers don't know just what to do with him exactly. They used hands and stepped boldly out together to to keep him safe and sound and warm, and when he dared to appear they used to tell him to go to - a place I shan't name, but a little while ago he induced a fellow named Edison to ecoop all the fire out of the furnaces there and string it on wires, and he did it, and they are lighting the churches with it now.

But he's up to another scheme. One of the meanest things in their eyes that he ever attempted yet. He's at work inventing a new religion. Theology is mad, and it is scared also, for when the devil really supremely successful, and his inventions are so well appreciated after a time, and seem flowers, no matter what the outside weather so well made and perfectly fitted to the wants and desires and needs of humanity, from the outside it may be done indirectly that we can't blame them for feeling queer. Well, let them alone, the world moves on

Yes, I know I promised to tell you some thing when we met again about an experience of my own, but I will fit it with a betagain, but good-bye now for a time, good-

Amelia B. Edwards,

The famous English woman now lecturing in this country, divides with the Princess Dora d'Istria, of Italy, the honor of being the most learned woman in the world. Her literary career began at four with a short but picturesque little story, and at seven she was in print with a poem entitled "The Knights of Old," which her proud mother had sent to a local journal. At twelve she contributed a long historical novel of the time of Edward III to the London Pioneer, a penny publication which did not long survive the contribution. Next she sent carlcatures to Cruiksbank, who wanted to train her for illustrated work, but another mental tangent took her to music, thence

The world moves on, and bye and bye acholars, and as a pedestrian threatened the this old earth will bloom again. The trees, reputation of The Wandering Jew. At the will be green, the flowers will blossom, and age of twenty-one Miss Edwards literally story check came from Chamber's Journal My meditations about spring have just Her first novel. "My Brother's Wife," was now been interrupted. One of the lady students puts her head through the doorway der of L'fe" in 1857, "Hand and Olove" in and asks, "Dr. Alice, have you a fork to 1858, "Barbara's History" in 1864, "Half week, to which all are made welcome. Her first novel, "My Brother's Wife," was and asks, "Dr. Alice, have you a fork to 1858, "Barbara's History" in 1864, "Half spare? Mrs. N. and I bought a chicken a Million of Money" in 1865, "Debenham's Vow" in 1870, "In the Days of My Youth" in 1870, "In the Days of My Youth"
In 1873, and "Lord Brackenbury" in 1880,
eight novels in twenty five years. Two think!' I skirmish about, find the fork, In 1873, and "Lord Brackenbury" in 1880, volumes of short stories-"Mlss Carew" in help to fill the vacancies. Some of her earlier as well as later ventures in poetry were brought together in a volume of Ballads in 1865. Among her first efforts were a summary of English history in 1856, a summary of French history in 1858, and a ple didn't use forks, and once upon a time translation of "A Lady's Captivity Among a fork was made, the first one ever seen. a the Chinese Pirates," also in the last-named two lined affair, half the s'ze of those we year. "The Story of Cervantes" in 1803, day evening social at 74. and a volume of selections, "A Poetry Book ed their fingers when eating thought they'd of Elder Poets," in 1879, count among her use them. Then there was a row, a good, mircellaneous literary work. So early as 1862 she had written a volume of travel. Priests stormed over it, ministers of all "Sights and Stories-A Holiday Tour denominations popped up and down and through North Belgium." Her book on sawed the air with their arms in protest. the "Dolomites, Untrodden Peaks and Unsawed the sir with their arms in protest. the "Dolomites, Untrodden Peaks and Uncare of Hollis, Circle and Uncare of Hollis, Circle and Intended that such an interpretation book, "A Thousand Miles up the Nile" in 1876. Add to this long list.

Add to this long list.

And the "Internation in the Internation in the Workshop and Internation in the Work strument should be used in eating He would the Nile," in 1876 Add to this long list strument should be used in eating He would the Nile," in 1876 Add to this long list EAGLE HALL, 616 Washington stroot, corner of the bave made one to grow between the thumb articles incumerable to the London Times, and should be said 75% P.M.; also Wedness and finger. And another one maintained the Academy, and other English periodic Excellent music. Dr. E. H. Mathews, Chairman that as the Creator had given men thumbs, als, and the record tells not only of great and fingers, it was an insult to Almighty capacity, but of almost unlimited endur-God to use a fork. So it went on, but the ance. Her best books are those of travel. Sir Erasmus Wilson in his preparation of those who where there at the time that the "Egypt of the Past," and is to-day perhaps ut "Egypt of the Past," and is to-day perhaps the best informed of scholars as to the far away history of this mysterious land. She sight, Chairman.—The Ladies Social Aid Society holds its meetings every friendly to Americans, especially devil invented it. I wonder where the the best informed of scholars as to the far world would have brought up anyway if it away history of this mysterious land. She t) the Bostonese. Columbia College has to the Bostonese. Columbia College has cambridgeport.—Meetings are held over y Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary. College, Massachusetts, has added an L English societies with honors innumerable. Miss Edwards is a Londoner by birth, mother, and, on the authority of the family bible, is fifty-eight years of age. Her favorite recreation is walking, and, between her hundred lectures, she proposes to leave her distinguished fortprints on many an

in Winter Outside of a Greenhouse.

American mile .- Current Literature.

To grow violets or pansies outside of a greenhouse is considered by practical gar-Many florists keep them in cold frames exclusively, for, as a rule, they have not room for them in their greenhouses unless a house not flower much, but will make up in red The ministers and priests declared that spider what they lack in blosso n. A gera-

> temperature of a violet house or frame should never be allowed to run up to 60 degrees, because sometimes the heat in the daytime is not always under control. The sun may some ines mak; the atmosphere under glass warmer than the gardener would I ke to have it, but to raise the sash only one inch would let the frost in and do more damage than the heat. In such a case a little too high temperature is the lemar agil

A good place to grow violets or pansies may be constructed at the south side of a dwelling. Dig a pit two feet deep along the house. Into this put a sout frame to receive common hot bed sash, the such to lean against the build ing. Tear down the wall that separates the frame from the cellar under the house, and put a row of windows in its place. The idea of this is that the natural heat in the cellar shall keep your frame at a steady temperature. At the same time you may work over your may be, and when no air cup be given inside. When the outside such is open the inside may be shut. Thus the sug will warm up the cellar, and perhaps store a little heat for the night.

To Remove Tight Rings.

Very often a tight ring will stick so fast to the finger that the wearer will have to go to the jeweler to have it taken off All kinds of rings can be easily removed with a plece of thread. The best thing is a plece of silk thread, but a good, strong biece of linen thread will do. Pass the end between the finger and ring, keeping the aponl, or unlimited cord, at the side next the finger tip. Wind the thread around the figger toward the tip. Wind on about a quarter of an inch, and then unwind the end under the ring, taking care to push the ring forward over the wound part. As one end is unwound wind on at the other end, and gradually the ring will be worked aff to the tip of the finger. It is good to oil or soap the thread before working it, as the ring will allp over it much easier than over dry thread. This method will remove and again to fiction, and finally as an old world ring, no matter how tight it is.—N. Y. Mail trackler she passed the masculine historical and Express.

MEETINGS.

Cincinnati, Ohio.

The Psychic Research Horlety meets every [Sunday afternoo at Douglas Hall, northwest corner of 6th and Walnut streets, at 3 p. m. Admission free; strangers cordinly invited.

The Lyceum for children and adults meets at G. A. R. Hali, 115 W. Bizth street, Cheinnati, every Bunday at 0% A. R. All are cordially invited.

Hoston, Muss.

BANNER OF LIGHT CHECK. ROOM, No. 9 Bosworth street—beauces are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. J. A. Shelhamer, Chairman.

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1031 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society—Business meeting Friday at 4 p. m. Tea served at 1p m. Public meting at 7:30 p. m. Spirits afternoon last Friday afternoon in each month. Mrs. A. Barnes, Fres., Mrs. F. B. Woodbury, Secretary, 23 Bromby Park, Bostou Highlands.

Meetings at Twilight Hall, 789 Washington street core or of Holia. Eben Cobb, Conductor. The Indies Industrial Union hold their meetings

America Hall, 724 Washington street,-Bervices

A Public Social Meeting will be held every Thursday evening at 7% in the office pariors of Kvans House, 175 Trement street Kliza J. Bennett.

Chelsea, -Spiritualist meetings are held in Fil-rim Hall, Odd Fellows Building, each Sunday eve-ing, at 71/2 o'clock,

New York, N. Y.

The American Spiritualist Alliance meets at 218 West 42d street, New York City, on the first and third Widnesday of each month at 8 p. m.

AND All Spiritualists are cordially invited to be come connected with The Alliance—either as resi-

All Spiritualists are cordially invited to become connected with The ALLIANCE—ofther as resident or non-resident members—and to take an active part in its work.

Spiritualists who are disposed to aid the American Spiritualists Alliance c-n do so by sending subscriptions to its treasurer, F. B. Maynard, 210 Washington st., who will acknowledge all remitances. tauces.
THE ALLIANCE defines a Spiritualist to be: "One

who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members,

Henry J. Kiddle, President,

J. F. Clark, Oor, Secretary, 89 Liberty St., N.Y.

Adelphi Hall, corner 52d street and 7th avenue,— First Society of Spiritualists holds meetings every funday at 11 s. m., 23/4 and 71/2 p. m.

A General Conference will be held every Wednesday evening at 230 West 30th street, at the residence of Mrs. M.C. Morrell.

The People's Spiritual Meeting every Sunday swening of each week at 220 W. 86th street, at the residence of Mrs. M. C. Morrell.

The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 6th avenue, near 36th street. J. F. Snipes, President, 4 6 Broadway.

Philadelphia, Pa.

First Association hold their meetings every funday morning and evening at their hall, 8 0 - pring Garden st. Lyceum, 2 1-2 p. m. J. Wood, Pres. Garden st. Lyceum, 21-2 p. m. J. Wood, Pres.
The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 p. m. at their church, Thompson Street between Front Street and Frankford Avenue. Circles and spiritual exercises 3 p. m. and 7 30 p, m. Mrs. T. J. Ambrosis, Trustee and Tre su or,—our mainstay of the Association is always present, and Jacob Grupp, Philadelphia's best mile medium, is very often presen, office 1106 Fairmount Avenue. Mrs. L. Leidy, 1915. North 9th street, a membor, does not forset us. J. omce 1106 Fairmoint Avenue. mrs. L. Leidy, 131-3.
Wallaco, another member, is often with us. Mediums made welcome. Investigators and public cordially invited.
T. J. Amssosia. President.
Kevstone Spiritual Conference meets every Sunday at 21-2 p. m., at their hall N. E. corner 8 and Cottonbill sts.
Win. Bowbottom, Chairman.

Fourth Association hold their meetings every Sunday evening at 7 1-2 o clock at N. E corner 3rd

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.— Meets every Sunday at 10:45 A. M., in G. A. R. Hall, 170 Superior et. Spiritualists and Liber alists earnesly invited to send their children, and the public cordially invited to attend

The School for Psychic Culture meets every Sunlay at 2:00 p. m. at Memorial Hall, 170 Superior street. Public invited. The Spiritualists' Progressive Thought Society meets every Sunday at 250 p. m. in Probeck's Hall Farnklin Avenue. Admission free.

North McGregor, In.

The North McGregor Fociety of spiritualists meet every Sunday and Thursday evening. Geo. Palmer, President; Geo. Itam-ey, Hec.

Mt. Paul, Minu, The Spiritual Alliance meets in Waucota street Chapel, between Eighth and Night streets, every Sunday evening at 7:30. Mrs. M. C. Tuttis, Sec. 327 East 8th street.

Watertown, N. Y.

The First Progressive Society hold Sunday meetings in their New Temple on Davis street Sunday afternoon at 2.30 and evenings, 7:30. Lectures, tests and psychometric readings. Chicago, Ill.

Peoples' Spiritual Society meets at 93 M, Peoria st, avery funday at 2:30 P, M. All are made welcome who visit Chicago. G, L, M. Jastraa, Pres., 220 W. Monros stre t.

Martine's Hall, Ada street. Morning 10 45; evening 7 45. Mrs. Cora L. V. Richmond, speaker. Hpiritualists' South Bide Society meets at 3 p. n. in P. U. S. of A. Hall, No. 144 Twenty-second

Progressive Spiritualist services at Bricklayers Banner Hall, 93 South Peorto street, at 7,45 p. m.

Brooktyn, N. Y.

The Brooklyn Progressive Spiritualists hold their weekly conference meetings at Everett Hall, cor. Bridge and Willoughby streets, on Saturday svaning of each week, at Sclock p. m. Good speakers and mediums. Beats free, Bamuel Bogart, Pree, The Brooklyn Spiritual Union holds public meetings every Hunday evening at Fraternity Rooms, Bedford avenue and South second street. The Women's Mpiritual Conference meet every Thursday evening at the residence of Mrs. Starr, 231 St. James Place, S. A. McCutcheon, Pres.

Pittsburg, Pa. The Piret Spiritualist Church of Pittsburg ha ectures every Bunday morning at 1945 and evening at 7:45. Children's Lyceum at 2 s. m., at their half, No 6 Sixth street. J. H. McKiroy, Pres.

all, No 6 Sixth etreet, J. H. Lohmayer, Sec. Troy, N. Y.

The First Society of Progressive Spiritualists hold meetings every Sunday evening at 7:30 o'clock in Kenman Sutlifung, corner Broadway and Theid streets. Ladics Society and supper every Thursday Progressive Spiritual Association No. 2, meets at Star Hall, corner of Fourth and Fulton streets, (an trance on Fulton) every Sunday.



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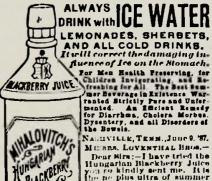
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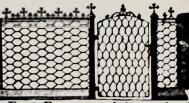
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The Sum of it All. The boy that by addition grows, And suffers no subtraction. Who multiplies the thing he knows And curries every fraction, And well divides his precious time, The due proportion giving, The sure success slott will climb, Interest compounding receiving. -Samuel W. Adler in Sabbath Visitor. Written for The Better Way.

BORROWED PLUMES. BY CELIA LCC ES.

"Let's dress up in long dresses and have some fun!" exid little Anna Gray.

"All right," replied Lima Morgan. "May be your mamma will scold If one; yo' lo' one shu't so white as yo' she finds it out," she continued, a little high one. Yo' hain't got two, have yo'?"

"She will not scold much if we do not take her best dresses, 'cause I have heard her tell about doing so herself when she was a little girl," sald Anna, bent upon putting on a long dress.

Tue two proceeded to investigate Mamma Gray's wardrobe. Finding what suited them in clothes and bonne's, they were soon arrayed in long, trailing dresses.

Anna's mother had been called away that afternoon, and the two mischief are bound, you see, to keep before the makers, after promising to be good children, as soon as the house was cleared of older heads proceeded to have courts are likely to be kept pretty busy a good time in their own way. Bessie Brown, another girl friend, soon julned them, and, entering into the spirit of the occasion, put on a suit of Frank unless it be of a more or less sensational Gray's clothes. He was about three years older than Bessie and of course the trousers did not fit very well, and rounded by their own little clientelle had to be rolled up at the bottom to keep from getting stepped on.

They were a fantastic trio. Anna had Grandmy's Gray's big black bonnet ou, dear old grandma who had gone to the angel world, would never amiles since she has reached that counsomber appearance of mourning and those girls presented would have puz zled a philosopher to understand.

"Let's play you and Linna live in a able manner. castle and I'd be a knight going to the war," said Bessie.

out of breath with excitement.

the long-tailed rooster.

Linna and Anna soon found their was the next question. "Old Brin" were mediums was sufficient to prewas in a lot near by. She looked inno judice the judge beyond the semblance cent and meek, wandering among the of justice. Now, the first time a Sairitwild daises. They let down the bars to usitst makes an application at the State the field and after much management the House, it must not be to punish the the field, and, after much maneuvering frau is in mediumship, but rather to Bessie sat on old Brin's broad back, establish that inter-communication be-Holding on to the cord they had put tween the two worlds is possible. around her neck, she rode slowly out into the highway and on toward the peared twice before them, to audiences castle.

sounded very much like Frank's, say-ing, "Sick 'em, Tige! sick 'em!" and think. The Christian Scientists have a close upon the heels of the brindle cow strong hold here, which has been con came the dog. Besie clung tightly to sideranly shaken of late, by the arrest the rope and 'Old Brin" commenced to and imprisonment of several "curists" run in a very ungraceful way. Near who refused to try medical aid in the by was a brook, and, unable to hold on accepted form. This has been carried any longer, and just as the cow stepped to a great ex ent, and has become little

Linna, hurrying to help poor Bess, ing papers state, the scientists held a whose haughty plumage of rooster large and protracted meeting, asking for of a Sloux warrior after a fight than a they must hereafter employ a regular wearers into trouble.

membering her own love of fun when a and step out. girl, she enjoyed a good laugh as she last act.

Written for The Better Way. Chips from a Black Log. DY MRS. M. STEWART.

Mrs. S. bad a colored domestic in her position to visit the neighbors at a time

failed to come back with the much needed chips. A messenger was dispatched to the wood house to ascertain the cause of the delay. The empty it we rejoice. John WM. FLETCHE 3.

chip basket lay on the floor of the wood | house but no Eille Jaue was to be een anywhere. An open back window revealed the fact that Ellie had passed through it, and was off to enjoy a morning call on some of the neighbors. On this occasion she did not return to her mistress until 9 o'clock a. m.

On another occasion, about 11:30 a m. at a very busy hour of the morning, Effle Jane was called, her mistress needing her services at once. Effic answered by saying she was up in the bath room taking a bath. This was too much for Mrs. S to stand, so at her earliest convenience she called Effle Jane into the dining room, there to ex-postulate with her. Effle dropped her under Jaw, at the same time riveting her big black eyes on Mrs S, seemingly interested in hearing what was being said to her, but in reality more in the discovery that her mistress had an upper set of artificial teeth, which Effic had falled to notice prior to this occaslou. Effle took a step or two forward, which brought her closer to Mrs. S who, thinking she had made quite an impression, told Eillashe could go now. To her astonishment Effle broke out as follows

"Yo' high one is whiter than yo' lo'

NEW YORK AND ELSEWHERE.

To the Editor of The Better Way,

I have not been able to send your readers a word of greeting for a long time, but I am sure not to have been much missed from the abundance of good things found in THE BETTER WAY. The spiritual movement does not present very many incidents of interest just at present, beyond the numerous prosecutions for fraud. We world somehow, and if we can't in one way, we will in another. So the police for the present, as things appear. New York is so blg and busy, that there is little time for any thing of the spiritual, order. There are comparatively few public mediums, and these are sur movement. The First Society, in Adelphi Hall, has an audience excelled by those of your own city, unless some really popular speaker is present. In the afternoon in the same hall, the

general meeting, usually presided over allow such sacreligious use of her Suo- by Mrs. M. E Williams, is very largely day bonnet if she was still of this world. attended, an admission is charged here But we believe she looks back and which goes to support the free meetings morning and evening. There are a great many who really get a start in try where her bent form has grown these afternoon meetings, for there are young again and she would not want to a variety of speakers and mediums wear the old black bonuet with its present, and really good and practical work is done. On Wednesday night Psychical Society meet in a pleasant death. Are not roses and lilies better room in Eighth ave, and they are also suited to her fair brow? Such a mixture doing a good work in an humble, quiet of light and shade, of youth and age as fashion, holding largely to the phe

of mediums practicing fraud, has been are building far better than they know." "Well, then, you ought to have a under di-cussion with this society, as horse to ride and a long feather in your elsewhere, and does not seem to meet bat, and a sword," said Anna, nearly with very general approval. The fact is, in the eyes of judge and jury, all mediums are humbugs or something Not being able to find a plume they worse, and to expect an unprejudiced dared to use, they proceeded to chase verdict from the court is to meet with an absolute disappointment. We must first have mediumship recognized as a piwer before it will be possible to long dresses in the way, for they fell separate one from the other. Indeed, pell-n ell over one another when trying no one has yet shown that any of the to run. Bessie was more dexterous in unmerous persons imprisoned were not her borrowed attire and soon captured Hume, Mme. D.s Debar and o.hers, mediums, in fact, in the case of Dani l the coveted prize, as the squalling voice there was the mist over whelming proof of the fowl demonstrated. Their castle of their power; the trouble was that was the barn. What to do for a horse they were charged with fraud in some

that crowded the place beyond a'l com-Just then was heard a voice which fort, and the eagerness with which the into it Bessle sild off and into the wa- less then persecution. Two of their members are in prison waiting judge-"That's a shame, Frank Gray," said ment now, but last night, so the mornfeathers was slanting out in all direc- guldance and light, which was kindly tions, giving her more the appearance given by the Lord, who told them knight of the middle ages. That ended practitioner in case of liness. A little the play. Borrowed plumes got the strange after declaring there is no such thing as disease and that the Lord can Mrs. Gray chided the girls, but, re- heal all who suffer, to finally "give in'

It is a species of terrorism after all, told Mr. Gray about their play, of which and not a change of sentiment in the she got home just in time to see the least, but it serves the "regulars" quite as well, and is only another link in the chain. The Spiritualists seem to get on more than well, and we are all hopeful for a pleasant auniversary here; just who will assist me at the Conservatory Hall I cannot say, without doubt some speaker of note. It is getting in the employ whose name was Eifie Jane | fashiou now to employ Unitarian min-Effle Jane's love of leisure, and a dis- listers nowadays to help celebrate Spirit ualism that I suppose we ought to have when her services were most needed at home, grew to be very annoying to her we shall be able to secure some Spiritualist who will do quite as well. Your On one occasion Effic was sent to the wood house for a basket of chips to than say that there is pleasant and hurry up the breakfast fire with, but encouraging interest in the various

Lead Us Not --- F Cool and dark the shadows gather In the gloomy, dim, old wood, Where with Hugering, careless footsteps Latters fair Red Riding Hood.

Dark the shadows grow and denser, While the grey wolf by her side Promised by low but trescherous pleading That no harm should her betide.

Beat her pulses swift and strangely, Fluttered fast her throbbing heart, Yet she told him all her errand E're at last she turned to part.

Well we know the tragic ending Of the simple and old tale, How for once in fairy's stories, Evil projects did not fail.

Not all wolves are dead or burled. Ochil u.nidena wiser grown; Many bearts still flutter strangely To a specious pleading tone.

Therefore linger not to listen

When your path by wolves is crost, Hothou deaf unto the pleading, "She who healt area in lost."

-Selection by Chas, Merton.

Written for The Better Way. A TOUCHING INCIDENT.

The following touching story was furnishel Aleyone by Mrs. Carrie E. S. Twing, the reading the narrative, the readers of THE BETTER WAY will desire to peruse the poem which breathes the fragrance of apiritual life and love, we reproduce it in our columns:

I often wonder if people know the real good they do by sending out their thoughts

One night, nearly two years ago, I was speaking in the city of --- and chose for my nileged spirit manifestations." It provides poem Emma Rood Tuttle's "From the High- that "every person who for profit or gain or lands of Heaven;" and noticed before I in anticipation thereof for the purpose of closed, loud sobe in the rear of the large hall. representing what is commonly known as meeting by a young and beautiful girl with of any device, trick or contrivance present tear-stained face, grasping my hands ner- anything to represent the spirit of a deceased vously and saying, "Oh! may I speak to you person, shall be guilty of a misdemeanor,

out crying and said, "Oh! does my mother the discretion of the court." know? Is it possible she knows how I prayed

"I think your mother caused you to come," of New York.

I replied, and comforted her all I could. A Judge Dailey was Mr. Bundy's lawyer and few friends of the Spiritualists' ranks were Henry J. Newton, an intelligent and wealand helped her without question.

The new bill introduced into the mine ever since, as it has proved such a mis-

From the Highlands of Heaven.

BY EMMA ROOD TUTTLE.

Silent and sorrowful ontward I wandered. Through the Gate Beautiful, up in the skies. Earth all the wealth of my grief had not squandered,

Death had not banished the tears from my

Turning, and gazing down the blue spaces Whence I had come from my sickness and Catching the glimpses of agonized faces,

Heaven with its beauties enticed me in Up where a high headland meltingly glis-

tened. Looking far out o'er the fathomiess sea, Homewick and silent, I longed and I listened, Hoping that the winds would bear something to me:

Praying the sighs from the wide sea would bring me Something to lighten the weight of my

Messages sweeter than angels could sing me, Wavering up from my loved ones below.

Love cannot die; and my mother-soul, yearning. Lean-d from the sunny heights whither it

moet.

All its intensity constantly turning Back to its treasures in garments of dust. Mournful trembling crept o'er the water, Shaping themselves to the sounds of my

Dame. All floating up in my sad ears to lotter-Up from the land whence, a spirit, I came.

Tears from my eyes gemmed the fair phantom-blossoms. Melting and dreamlike, which grew at my

Such as the happy ones were on their bosoms, And weave 'round the heads of the children they greet.

Father, my Father, all-wise and all-seeing, Bend me the soul of my mother again!

Open the gates where she walked into glory; Let her come back like her dear self again, Crownless and harpless, and hark to my

story, Full of such loneliness, doubting and pain. Bweeping above me in graceful whiteness, Figures were clearing the bulm-laden air; 'Father, I ask not their beauty and bright

Dew; But I would answer the wallings of prayer Delicate sobbings, like amethyst tinted, Dreamlest szures, or shadowy rose, Whereon souls of fair blossoms are printed-

We are gradually becoming recognized as of importance. Wells, Fargo's Expres Co have just established an office here. The lumber for our school house we hope to have on the ground this week. The stone founds. dation (five fest high) for Charles Van Horn's residence is completed. Mrs. Jenuie Lawrence and daughter, Laura, from Evanaville, ind., who have been here for some week testing the cilmate have decided to build at o.ce. Mr. and Mrs. Erway, of Oregon, arrived a few days ago, and will at once build a store room and dwelling on their lot. Mr. Morris, wife and child arrived from Nebras ka a few days ago. This makes three fami-Hen of the Morrisen. There is room for more A gentleman from Chicago has just arrived A gentleman from Chicago has Just arrived, whose name I have not assertained. Mr. Alexander, has sent word from Minneapolis, Minn, that he is coming right on. Building is progressing rapidly, and we are all happy, particularly in the work of preparing for the doming anniversary, commincing the 20th linkt. We hopeour Eastern friends will take advantage of the present railroad war of cheap fares and attend. We will assure them a good time. Our library building will be suffrely completed by that time. There are several fine openings for business here now, which we hope some one will come and embrace.

Fraternally yours. Fraternally yours.
HENRY B. ALLEN.

Brooklyn, N. Y.

At the Brooklyn Progressive, spiritual Conference, March 8 b, the following paper was read by Mrs. Emlly B. Rugg'es:

"As it was decided by an unanimous vote well-known secturer, and beautifully shows to discuss Judge Dalley's bill this evening, how bread cast on the waters goes forth to it seems proper that we should have it rend comfort weary souls. Knowing that after at this time, that all who are present may have a true conception of what is to be discussed, so I have with me the article pub lished in the "World" of February 27th which I will read. It is headed "To punish spiritualistic frauds,"

Albany, Feb. 26th.-To oblige | ex-Surrogate Daily, Senator Birkett put in a bill to day designed to suppress decelt and fraud in Becoming engaged in my work I soon forgot spirit manifestation, shall personate the it, but was reminded of it at the close of the spirit of a deceased person, or shall by means and, upon conviction, shall be subject to a "Her voice had so much pleading in it that fine of not less than \$100 nor exceeding \$300, 1 excused myself to my friends and went imprisonment not exceeding ninety days, with her luto another room, when she butst or by both, such a fine or imprisonment, in

It is not questionable if justice could be at to her to come back, for I was all alone, and tained by such a law, for when intelligent and are almost wholly outside the she didn't come or 1 didn't know it it she Spiritualisis caunot agree as to whom are did; and the poem said, the mother left genuine and who are frauds, can a jury of heaven at the call of her child. Oh! if my selected men who are prejudiced against spirmother came and knows all, what must she itual manifestations do any better? It is surthink? I have gone on in what I knew to be prising to many Spiritualists that Judge sin, for nothing else came to me to do; no Datley should be found advocating such a one cared what became of me only he who bill when he is known to be a pronounced led me to destruction. And when I thought Briticalist and an able and earnest lecturer he would reward my love by marriage, be upon that subject It is probable that the efsaid tauntingly it would be inconvenient to fort to obtain such a law is the result of a have two wives, and he has left me. Some- recent trial in New York, where Mr. Bundy thing made me come to this place to-night of Chicago, editor of a spiritualistic journal and now I want to know if mother knows." was sued for libel by Mrs. Wells, a medium

made aware of her wish to live a right life, thy Spiritualist was the supporter of Mrs Wells, who claimed to be a spiritual medium, "She is now teaching in a school in Kan- and held seances for pay, and sued Mr. Buneas City, happy in her redemption from her dy for damages for injury to her business wayward life, and with constant assurance and her character and reputation, as he that mother knows. A line from one of her galled her a swindler. Mrs. Wells could only nomena. I have attended once; it was that mother knows. A line from one of her called her a swindler. Mrs. Wells could only there, I think, I had the pleasure of letters assures me that she feels as though sustain her suit by proof that she was a mehearing Mr. Wright discourse in an she has risen to "the highlands of heaven." dlum, that she saw and described spirits and 94 HOURS THE SHORTEST, "So this poem has been a great favorite of that spirit forms materialized at her seances, and she had ready any number of witnesses legislature in regard to the punishment sionary of good to a struggling soul. Poets to prove these facts, but all the jarors swore they would not believe any evidence of spiritual manifestation, nor give credit to any witnesses who would swear to materialization, or to clairvoyant descrip tion of spirit forms, and if clairvoyant Entire Trains, Baggage Car, Day Coaches and description of spirits should be proved Sleepers run through without change. description of spirits should be proved by numbers of witnesses and should be undisputed they would not find a verdict for Mrs. Wells upon it, but would find against her, and the judge decided that he clairvoyant and that spirit forms materialized at her seances, so Mrs. Wells withdrew her suit against Mr Bundy, as the judge and Jury had decided the case before it had deen Line between Ciucinnati and tried. Any intelligent mind can see by the foregoing that any number of witnesses would not enable a medium to obtain justice in the public courts. Such a law as this would be establishing a dangerous precedent, as it would be but the revival of the inquisition of the middle ages, as any medium, however honest or genuine he might be, could be accused of fraud by any mail clous person, and dragged before the couris without any hope of protection from the

laws of the country.

This proposed law is mostly directed against materialization, but it includes personation, which is one of the commones phases that spirits use to identify them selves, and to forbid this phase would al most suppress the whole movement, as with not it we could scarcely recognize any spirit friend. Is trance med unship the only phase that is to be allowed? Cau there not be fraud in trance as well as in materialization? This persecution reminds one of the former advent of Spiritualism under the name of Tue Salem Witchcraft, where Governor Cotton Mather condemned multitudes of accused mediums to death, until floally his own wife was acoused, which altered the case entirely and was anxious to have the law abolighed, as he had been formerly to have it enforced. and it was repealed at once. For as a modern judge has said "when revered citizens can be attacked it is time to examine into the justice of the laws; for although goo enough for the common people, they deem enough to the common people, they deem into to apply to the rich and powerful. It is evident that this law is not in the interest of truth and justice, but calculated and expressly designed to injure and suppress the noble cause of Spiritualism. It is a sad thing to be attacked in the house of our friends and Talmage is fight when he area. friends, and Talmage is right when he says "leave the Spiritualists stone, they will teat Softly a prayer was breathed into my being; one another to pieces." What would be Sacred with love was the sighing refrain—would take time and space to abuse and defame delin went members? Is there not a more excellent way to deal with offenders? If mediums are found resorting to tricks in order to eke out a livelihool, could not a committee of wise counsellors from our societics be appointed to visit and reason with them and assist them to a better course; for mediums are not so numerous that we need wish to exterminate them, as this law is cer

with to externing to them, as this law is con-tain to do.

Spiritualists have nothing to do with side tricksters, and need not identify themselves, with them by seeking to punish them. I heard Beecher give this advice to young men visiting the cities: "Do not try to see the elepuant by going to the dance houses and concert saloons, any more than you would go down into the city sewers and walk the length and breadth of sewers and walk the length and breadth of these foul places, coming out recking with filth, "exclaiming we have seen the city." I am reminded of this advice of Becher's when I read scurrilous and abusive statements in the so-called suitifualistic paper. Crown leaves would burden a brow which is aching;
Aching;
Harp-noise were dissonant music to me;
May I return to the hearts which are breaking.
Mute and invisible though I may be?"

Coming more near me, in soothing companishon, Lulling my anguish to stillest control, Lulling my anguish to stillest control, Heaven Knows not a labor more shored than this;
Heaven more shored than this;
Love's pracious chain is not tarnished nor riven;
Heaven and some and noble position."

At the sadvice of Beecher's which and abusive states and the so-called spiritualistic spaces, (on or pint the worst crimes, for the latter class of papers, and some of our spiritual bilines described by gas, heated by state and return to belong to this latter class of papers, and some of our spiritual portions seem to belong to this latter class of papers, and some of our spiritual stater class of papers, and some of our spiritual stater class of papers, and some of our spiritual stater class of papers, and some of our spiritual stater class of papers, and some of our spiritual stater class of papers, and some of our spiritual stater class of papers, and some of our spiritual stater class of papers, and some of our spiritual stater class of papers, and some of our spiritual stater class of papers, and some of our spiritual stater class of papers, and some of our spiritual stater class of papers, and some of our spiritual stater class of papers, and some of our spiritual stater class of papers, and some of our spiritual stater class of papers, and some of our spiritual stater class of papers, and some of our spiritual stater class of papers, and some of our spiritual stater



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t apt. D. B. Edwards, Orient, N. Y., writes:
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O I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supercede the latter when its superior merits become known. A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) "Advance," says:
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> "power" is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the

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Written for The Better Way. LIGHTS AND SHADOWS OF SPIRIT

UALISM.• BY J, CLEGO WRIGHT

This work has come into my hauds, I have read it with pleasure, and derived valuable aid from it. I would like to recommend it to the readers of THE BETTER WAY.

The name of D. D. Home is imperishably interwoven with the success of the most brilliant phenomena presented in the career of modern Spiritualism. He provoked derision from the ignorant and sarcastic contempt from the learnand traduced cause. Theological bigots and scientific savants united the vemon of their malignity, but he stood as immovable as the stone walls of Albion. He could not be destroyed. His soul race. has joined those long on the shining shore. Through forces which his organization contained a mediumahip, learned student of mental physiology, and will continue to do so for ages. He was a phenomenon, even in extraorcoming from such a man must have, to the spiritual student, more than usual interest, and really, I may say, no in-the doctrine, phenomenal and esoteric telligent Spiritualists can well-afford to Spiritualism. Its pages present the condo without this book.

The true constitution of mediumship, I doubt not will sometime be understood. Its peculiar forces, agencies and laws will be discerned and properly defined; till that time shall come Home's powers will inspire the mind with wonder. Physiology is making rapid strides in defining the different functions of soul science will yet explain medium

are being built up, and the laws which nature is studied as the sole authoritythe physical and spiritual are alike namind from the tyranizing power of the victory of knowledge and the stainfluence, and the gentler shades of its inspirations.

The time has come when the doc trines descended to us from antiquity must be tested by reason and experience. The venerable beliefs which have been sustained by pure abstract reasoning and conjecture must fall if they cannot be supported by data and

the purely inductive method. Toe belief in the immortality of the soul has always been a favorite doctrine. The eloquency of post and priest have been exercised in depicting the glories of the soul in heaven and its horrible sufferings in hell. Spiritualism steps upon the scene and affirms that there exists a relation between the mortal and the immortal states. Toat man is surrounded by the spirits of the beloved departed, and that the subject of that relation lies within the competence of out of darkness into light, from super-

stition to knowledge.
Spirits communicate through medi telligence and consciousness, are inena presented through the mediumship of Home. So shrewd and cautious an ated the chance to produce frauduleut manifestations. The demonstrations

spicuity, and, indeed, with some his toric ability. Home was a greater me dium than writer, but what can be more serviceable to a student of Spirituslism than the experience and mature thought of a medium. Home was a practical Spiritualist, and his work is written with that practical common sense which can see what is best and truest. He abhorred fraud, both in phe nomena and teaching. He had strong Christian biases; some people will es teem him all the more for that, but al was a most remarkable medium at a the same time he followed the rational period when the cause of Spiritualism method in defining the phenomena and awarding the claims of Spiritualism, He was intensely opposed to that aband sarcastic contempt from the learn-surd doctrine of reincarnation that at ed. He was the champion of a young one time seemed to be getting hold of thought in this country. The theos-ophical school had no claims or charms for him. The spirit of progress cannot merely be the revival of old doctrines conceived in the infancy of the human

The work is written with caudor and sincerity. It is a valuable addition to

the literature of Spiritualism.

The first part of the portly volume developed which will be an eternal astonishment to the agnosticisms of the world. The phenomena presented in his psychic constitution amazed the and quality of Jewish and Christian Spiritualism. He reviews the miracles of the Romish church and the Spiritual was a phenomenon, even in extraor-dinary spiritual powers. Any works part of the work is devoted to modern Spiritualism.

Tais work will be invaluable to those who want to acquaint themselves with flict of human thought and the spiritu al growth of our race.

*By D D Home. For sale by the Way Pub listing Co., Ciucinnati, O. Price, \$2.

Written for The Better Way. SUPERSTITION IN POLITICS. BY LYMAN C. HOWE.

The "hub of the universe" has many spokes, as well as spooks. Boston is the ganglionic system, and philosophy great historic center and New England is reaching out to the capabilities of revolves around it. The state of Massathe transcendental consciousness; the chusette has produced great men and great measures, as well as wice women and wary witches. It has fought for Psychology is taking form, its data freedom and forged fetters for the souls of men. It has carved a highway to control them are faintly coming into fame through primature wilds and purposely admitted them. We always sight. No solid work can be done till made destiny in its track, while it do the best we can. There is at least carried its dragon's load from the jungles of "total depravity" and shadtural. The sooner man can free his owed its march with superstition and persecution. We shudder at the atrocisupernatural ideas and processes of real ties perpetrated in the name of religion, soning, and the more complete will be in the supposed interest of socie'y and is ever lost of the sense of what was the eternal welfare of souls. But we bility of civilization. Ideal creations should remember that habits of thought and wonderful divinities inspired the are persistent; and error retreats slowdevotions of man in past and dark ly before the advancing intellect, and ages. The play of human fancy gave to clings with a death grip to many every nation and tribe a distinctive re- honest, rational minds. When the ligious hope. Fear and belief made Bible was believed as an infallible nunclations of a priest what the law and king could not extort. In the church he was a crouching slave; in church he was a crouching slave; in to kill children for disobedience to the field he was valorous and brave. parental authority. "I suffer not a To secure with greater perfection the witch to live" was ample justification designs of tyrants, religion was allied for banging, drowning, burning the with the state, and priests became cour- helpless victims of a psychological tiers. The outward systems of religion, mania. It was biblical to murder for whatever may be the character of their the glory of God. There was "divine years. inward light, have crushed the inde- authority" for multilating the bodies of pendence of the soul, narrow liberty Sabbath breakers, and stoning to death and distorted justice in every age. Y-t a woman found guilty of conjugal imamount of truth beneath all these old questioned. It was dangerous to doubt, systems of religion, man feels a spirit Belief was a virtue to be rewarded with world. He is sensitive to its powerful heaven. Uabelief was a sin that merit is in daily receipt of numerous letters ed eternal pain.

B fore this moral despotism the inservitude of theocratic ambition sus-Men were brave in facing a wilderness frowning with winter's dearth and filled with wild beasts and wilder barbarians; and for liberty of conscience freely faced death in a strange land. But they were cringing cowards and pulling slaves before the majesty of the word the world had labelled divine. For this they would crucify liberty, But they were cringing cowards and For this they would crucify liberty, justify mur fer and execute their friends and neighbors for opinions sake! Was it because they were heartless, selfish and cruel by nature? Not necessarily. It was the psychology of faith, that science to investigate. This is a step blinds their moral vision, and suspended the force of natural affection along the lines dominated by the authority they worshipped. In other reimportant of studies. Physiology has acquired a new interest. The nervous system and brains, as the organs of interest that the state of t table and self-sacrifising. A hundred rested with the highest importance. The student of psychology cannot pass over the name of D. Home. He was a phenomenon among m situms of rare ability. Professor Crookes, one of the most careful and able scientists of this age, investigated the psecular phenomenon. been under discipline, with a view to its observer could not be mistaken. Home had not the chance, if he had the will, to trick Crookes. Conditions elimin repeal has failed! In the course of the debate one speaker is reported as offering this profound (?) argument: The which he witnessed put the medium. Ing this profound (7) argument: The ship of Home in the foremost rank, and invested it with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value for all natural is needed to disclose the character with a scientific value

ages to come.
Lights and Shadows of Spiritualism is a work from the pen of D. D. Home. It is a work which partially presents the historical side of Spiritualism in the historical side of Spiritualism in the historical side of Spiritualism in its theological and scientific aspects. He presents much of the true and the false, the wise and the foolish. It is a store house of facts and doctrines, fictions in a straight forward, upright, and the reign of virtue? Yet here is a long time, but go straight to the mark.

10. Mintain a cheerful frame of mind, free from gall, cynicism and spects. He observes does not know that doubts a word, illustrate the principles of Spiritualism by a straightforward, upright, house of facts and doctrines, fictions.

and serious philosophy. No student of representative of New England thought Spiritualism can afford to do without it. In the balls of the legisla ure, measuring work is written with care and pering the moral character of witnesses by their belief in the supernatural | At a glance we should should say such assumptions imply imorelity. But a larger view reveals the old taint brought down from the days of witch craft the influence of which benumbs all the mental faculties acting within its psychological bewilderment. Spiritnalism is often denominated a superstition by the flippant Agnostics, who, hunting for nothing, usually find what they seek. That there are Spiritualists who are superstitious no one will be proceeded to wash them. A little child likely to deny; but the influence of is just as much in need of a spiritual Spiritualism, with its comprehensive baptism and no more, philosophy and religious science, predicated upon ficts and experience, has done more to disarm superstition and substitute reason for rant and love for plous legerdemain than all other influences combined. Before its rising day the psychic shadows and grim night of fear and fanaticism steadily melt away and reason illumines the path of righteousness.

An Axe Chip.

"Our subject, 'Is Spirit Matter,' says BETTER WAY of March 15th. Bro. M., and forever. just let your memory run back to Nov. 13, (N. D. C year 3), 1886, and remember the article on "The Immaterially of Spirit," in The Ax; also, it would do no harm to go back to Feb. 20, (N. D. C. year 2), and read in the same Journal our article, 'A Materialist Answered, and see how much of the 'Our' belongs to you. Dan't yer see?"

[No, we don't see, nor did we see the article referred to-never having been a subscriber to the Axe. And had we seen it we could hardly have remembered it. But if we have said something that the Axe has previously said. our only apology is that thought is free when "caught on the fly." Besides that, it must have been good if the Axe had it, and we need not take it back. Chips made by some Axes fly very far, and probably one of those struck usthough it took a long time to make itself comprehensible; but perhaps due to our dullness of comprehension.]

On Proof Reading and Errors. The Texas Independent Pulpit writes to ite contributore:

"When you find errors, please do not jump to the conclusion that we have one mitigating feature about this trouble, and that is the fact that but few readers ever discover these errors, and those who do are, as a rule, competent to understand them, so that but little written.

"We might resort, as some do, to corrections. This we have tried, but to no success. No one, we dare say, will ever go back and hunt up a former issue to verify the correction. Therefore all the space taken up with errata is simply thrown away.

"But we would kindly suggest that our

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dation. 5. Talk about it and what you have read in its columus.

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for the cavilers. 8 When your cause is attacked or maligned by the opposition, take up for

it in a quiet, dignified way.

Questions Answered.

Now those flowers came from dark conditions, from the enfolding clasp of the bulb, from the dark earth, but how white they are! how beautiful they are! Nature loved them and has given them sunlight and moisture and she smiles on and through them. But suppose some one thought they must be soiled because they came from the earth and proceeded to wash them. A little child

The basis of this Spiritualism that be longs to the heart of man, the beautiful harmonial philosophy which attunes the lostrument of life, the love that sanctifies and giorifies and lifts you out of the fables and traditions into the higher and holier development with those you love, be with you this morning, and may its light, free from all shadows, dwell in your spirits forever

Flowers that speak through wintry air A message of love divine. Roses and tulips and byacinths fair

In whose cups the sunbeams shine Bear from this place your fragrant breath And tell thee of life, but never of death. You may fade at the touch of the irost,

Your bright leaves fall on the dusty ground. All of your fragrance and glory be lost, And in earth's shadows no more may b found.

lts sweet belis of thought unfold in God's When the shadows of time and the water are crossed.

Its glorious tressures are nevermore los

Flowers that breathe in the silent air, Your breath of fragrance divinely sweet, Teach us the meaning of innermost prayer Teach us of growth and unfolding mos

Let us unfold the bloom of our soul. The bloom of the life that shall rise from the

night, So shall we learn life's grand self-control, And bloom and unfold in the sun of the right.

BENEDICTION.

May the light of angel faces shine out in the sunbeams bright that cannot pass away. May white hands lead and guide to beavenly places where the bloom of life shall always stay. May truth divine to every heart be given

truth which shall drug the tones of ignorance and wrong, Till whispering voices in the door of heaver

shall sing the songe of love, serene and

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