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ORIGINALESSAY

PLATO.

BY COL. BOWERT BICHARDSO

NO. II. Four years before the Christian era the little republics of Greece, with Athens as the most prominent of their capitals, attained pre-eminence in the intellectual empire of the earth. Such natural, and perhaps necessary, consequence; was the result of pre-existing causes, among which may be enumerated geographical position, climate, soil, products, commercial advantages, intense patriocism, and the free spirit of the people, which prompted them to incur every danger and endure every toil that flesh is beir to rather than submit to tyranny, either foreign or domestic. With Hellenic bistory negan a full development of the mental life of Europe. There never was independ ence, or valor, or pride in fatherland and devotion to it greater than that of the Greek. To bim Helias was the true earthly paradise, and the people of Hellas the most peerless and perfect in the world. All the countries outside of that favored peninsula, eastward to the Euphrates and Indus, southward to burning Ethlopia, westward to the Pillars of Hercules, and northward to cold and savage Scythia, where winter ruled the year, and lapse of time in the silence of primeval forests was hardly noted, were barbarous climes, inhabited by the world's mighty host of barbar! ans. Greek men were the handsomest and Greek women the most beautiful of the human race. National pride, like increase of appetite, had grown by what its annexation to France. The Greek want next to nothing was the nearest it fed on. Certainly, if having a sub lime trust in one's self, a sublime coufidence in one's destiny, and an extravagant regard for one's perfections, are in- highly, had the best tuition which centives to greatness, nowhere ever did, or ever can, such incentives exist in a higher degree than they did, twentythree centuries ago, on the northeastern

The alphabet brought into the coun try by Cadmus, and orginially composed of sixteen letters, afterwards enlarged to twenty four, became the a kineman, and instructed in the rudi basis of a language which has since ments of letters by Dionysius, the eloquent defense for him, but the fatulty of his age. He was now, as the father been the wonder of the world. Original. rhythmic, un'que, flexible, and capable his life history concur in the statement delivery. The pupil then, out of his all the past, to construct an edifice of almost limities variation, there is no that whilst yet in early youth he modern tongue which equals, or indeed made characteristic and remarkable means for escape or for ransom, both of over the realms of thought of all the ever before you.

And you will oless the minds you will be will oless the minds you will be will

frontiers of the Mediterraneau.

ex sting thought, contribute so materiamong our English speaking people, and tuition of philosophy. and discover a new science, any botanist a new plant, or any zoolegi-t a new animal, and he will have to go back to English speech can furnish him with none, or at best with several cumbersome English words, to express a term which one Greek word will perfectly denote. Look to such words as theology, ontology, sociology, ideology, psycology, metaphysics, dynamics, tele graph, telephone, and a multitude of others, and it will be seen that they are of purely Greek original. Though not so radically a bad one, an attempt to language, or of existing philosophy. without Greek, would be like the effort to obtain manter architecture or of astronomy without mathematics. And consideration of the life and teachings of the great Academic philosopher, and founder of the ideal system which is to with men, they would speak to them in vevance of their own thoughts. He was fortunate in the time and

place of his birth. His country had but recently emerged into peaceful and Plataea, Salamis, Thermopylae, were themes for every tougue. R:membered and uttered with loftiest pride were the names of those memorable victories. Silver-baired veterans were yet living in the land, honored by a whole people's esteem and love. Bittles on land and sea-when Helias confronted and overcame the myriad bosts of Darius and of Xerxes-bad passed away. An heroic life of the streets will." He talked with age of action was giving place to a yet more heroic age of literature and of art, realizing the saying of John Milton, to be made twenty centuries afterward, that "peace bath her victories no less; renowned than war." All Greece was ages, in pacific judustry and in thought. It was an era of intellectual and of humanitarian development, an era of memorable advances peculiar to many a land, and of which the heroic age had been usher and precursor.

The little island of Aegina, encompassed by the sea to which it gave its name, had become the birthplace of Plato, a short time before it was annexed to Attica, thus to resemble that the receipts of those whose only aim other little Mediterranean island of was to teach for money, and excited etry enter here." Corsica, which was, many centuries their hostility and envy. Maintaining intervening, to become the birthplace that true felicity was not to be derived of Napoleon Bonaparte, shortly before of illustrious ancestry, as we have already parrated, favored of heaven so could then be afforded in Greece. His er to the youth of Athens? He was de patrimony, though not large, was enough to secure him independence; and his own father was among the best of his teachers. It was at the unchartered college of home that he first graduated. He was trained in athletic exercises by Aristo of Argos, probably grammarian. All who have written of

approaches within many degrees of it. progress in the sister arts of poetry and which were declined by the stern sense future. He began to teach at the Acad-It has become somewhat popular of late of painting. Before he completed his of Justice of the master. But a few emy, and there continued till the day to decry the Greek language, and twentieth year he had written an epic hours before the end of life that master of his death, May 17, B C 318, the day denounce its study in our schools and poem, which, on comparison of it with cutertained his friends with a discourse he became eighty years of age. acadamies. We would almost as soon Iliad of Homer, he committed to the concerning the nature and attributes of think of decrying or ignoring the Lord's flames. At the age of twenty he comprayer or the ten commandments. The posed a dramatic piece, which he had in the Phaedo, then took from his weepinfluences of this language on all litera- given to the performers, to be repreture are important and enduring; and sented on the stage, but entering the its study must ever remain a necessity school and attending upon a discourse with the great body of thinkers to of Socrates the day before its intended whom pre-existing speech, and pre- exhibition, he at once abandoned all thought of poetic fame, forsook the their own. Let any great and con- as he had done with the epic, and moral grandeur and beauty of his daily structive genius even now appear resolved to dedicate his life to the study

wisdom of a ceaseless self control, he never have been transmitted to futurity, were to descend to earth and commune other stock. With the exception of the almost superhuman, but he was couhe found it. Davout believer in deity though he certainly was, he never all comers, patrician and plebeian, wise thus far and no farther. Sprates beyond the book.

> The world is familiar with the causes which led to the death of the great made for him a multitude of friends, and emptied the gymnasia of pedagogues and sophists, also created a mulfrom external possessions, and that to human virtue, and made it a paseport from earth to beaven. Was not such a man an enemy to the gods and a corrupt nounced by rival schoolmen, carricatured on the streets, and hampooned at

the soul, which has been immortalized lug executioner the proffered polson, and calmly underwent such a martyrdom as the world has never seen excelled, except by but one-the crucifixion on Calvary. The influence of Socrates abides less

life. He professed that his own highest wisdom consisted in the knowledge of public. It was handsomely laid out in "If unindividualized spirit porsessed With Socrates, whom the Delphic his own ignorance. He contemned the walks, and beautified by statuary and consciousness," etc., etc., were answeroracle had pronounced the wisest man study both of mathematics and of phys- other adornments. Right alongside of ed with a convicting force of truth and in the world, he remained eight years. ics. The one, so he said, led men to the Greek language to get a name for it. The quick eye of the master appears to empty conclusions; the other to Athehave instantly discerned the incipient ism. Such views are not those of a greatness of the pupil, and to have supereminent thinker. Defective knowllooked forward toward the culmination edge of mathematics marred the mighty of his unexampled career. Tuey became plan of Bacon's inductive philosophy, inseparable companions and inseparable at least so far as he himself designed it. friends. Their course of friendship. One of the profoundest thinkers of his however, like that of true love, never age, he was not in all things profound. did run smooth, nor was it unattended Intellectually, almost superhuman, but by frequent contradiction and debate, morally, hardly up to the average standfor the old sage probably never could, and of the human, he was even inand probably never did, understand the tellectually not always a model for the obtain thorough knowledge of our own wide range of flight of the young world's imitation—a suggestive proof philosopher. Himself a soldler and that some future sphere of life and trained in arms, trained also in the action is necessary for the full develop man of the greatest powers; and the the was yet a philosophic martinet, and hamperings of the present and the finite these views connect themselves with a opposed to philosophic innovation. He are not for the races of men, nor for socicomplained that his brightest pupil, eties, but for each and every one, lone, without whom his own tenets would single, individual man, only preparations for the freedom of the infinite. last for all time, for we have it from was constantly grafting upon his system But to recur to Lord Bacon's ignorance ancient authority that if ever the gods opinions which were taken from some of mathematics, and his inadequate notions of their utility in all speculative celebrated Sporatic method of interro- methods. Says he, in the Advancethe language of Plato. They would gation, which is his best monument, ment of Learning, "I know not how it ducted by any one man. The influence take his words as vehicles for the con. the preferred wise man of the Olympic has arisen that mathematics and logic, of the great philosopher was magnetic, oracle added nothing to the domain of which ought to be the serving maids of his popularity unbounded. A rival in knowledge. Uncouth, misshapen, slov physical philosophy, yet, affecting to stitution for some time opposed the enly, homely and repulsive, the wonder vaunt the certainty that belongs to Academy. But it died of mental (perwas that so much intellectual and moral them, presume to exercise a dominion haps of physical), starvation. Pupils sunny prosperity from the threatened supremacy could ever dwell in such a over her." This is at bottom, if there came to the Piatonic institute from far gloom of Oriental despotism. Marathon, tenement of clay, which was not by be any such vaunted certainty and do- and near. Young and beautiful girls, any means the finest. His knowledge minion, like the old quarrel which was surprising, his own age deemed it Esop narrates between the belly and attendance. Scandal, which spares the members. All knowledge is like a tent to take wisdom and leave it where vast b dy of which all the sciences are component parts. There are relations of a correlative character between them looked through nature up to nature's all; for the supreme is, in its best inter-God. "Fields and trees," he was wont pretation, but the highest subordinate. have been an Atheulan school for scanto say, "won't teach me anything; the It is certainly erroneous to speak of dalon the Acropolis. Among the male geometry, which relates to the objective realities of space, and to natural objects and otherwise, and wrangled them into so far as extended, as the poor menial wisdom. He educated, by precept and handmaid of philosophy, and not a part example, up to the standard of his time, of it. Descartes, whose intellect was acute as that of Socrates or Bacon, and adopted the best of previous philosophies who was the chief reformer if not true becoming celebrated, for all the coming and went by the book. Plato went founder of existing metaphysics, was a mathematician to whom science has never ceased to confess its obligations And Plato, like Descaries and framed master. His teachings, whilst they in the same vast mental mould, was a devotee both to the physical and to the metaphysical. Never perhaps in any mind were the allegorical and the exact titude of enemies. His well known more harmoniously blended. Over the contempt for money, in the conduct of door of his school at Athens he caused a largely frequented school, diminished to be placed the inscription, "Let no one who is unacquainted with Geom-

Perhaps the death of the master was of advantage to the finishing development of the pupil. With the zeal of a scholar, who meant to exhaust everyyouth, in his birth and in his long line approach to the divine life, he delited thing he undertook, he traversed all Southern Europe and Northern Africa, traveling incog among the pyramids; and is even said, but on slender author-Orient. Certainly in his peripatetic search for the tuitions of intellectual majority, they prevailed. When the barbarians. He returned to Athens, illustrious culprit was summoned before probably the test (quipped as he certhe Athenian Senate, Plato prepared an tainly was the best endowed luminary of the judges would not permit its of idealism and aided by the wisdom of

The circumstance which of all others most strikingly attests the transcendent of the advent of Modern Spiritualism genius of Plato, has been the one most on Sunday, March 30th ultimo, with completely overlooked. Whence do we get the word academy? If any of our Hall. readers will take down bis c her Greek lexicon, and trace its etymology, it will guides of Mrs. Adah Sheehan lectured be found to be of limited and local deri- on various subjects furnished by memvation. Three miles outside the gates ally to the display and development of muses, made a holocaust of the drama, in his teachings than in the virtue, of Athens was a field, containing thirty acres, belonging to one Academus, which he generously donated to the it was a smaller close which Plato purchased, and there established his school. To the two tracts, and in honor of the subjects, but also tangible, personal donor of the larger one, they gave the name of the Academy. Hence the word. It is thoroughly platonic. Mighty following: "Some of earth's most emievents sometimes spring from unexpected causes. That name academy was destined not to remain a proper one, descriptive of two little suburban parcels of land near Athens, but to become a common nous for the world, descriptive of our higher institutions of learning. Ages afterward the poet false. If epontaneous generation be Horace in involuntary homage to Piato, true, evolution is false. For how can penned his famous line, ribjue Dia Fallant Street Comments

> and many centuries after Horace the word academy has been pronounced by thousands who knew nothing of its first significance or the romance of its

> And such an academy, with such an array of pupils who were destined to become noteworthy in all the eminent walks of life, was probably never condisguised in male attire, were in daily neither man nor woman, made free with the characters of some of those lady philosophers. What of that? Detraction is as old as it is cosmopolitan; and, for aught we know, there may scholars might have been reckoned Lycurgus, a descendant from the famous law giver of Sparta, Hyperides, soon to become one of the first among Greek statesmen, Aeschives, afterward second orator in Athens, and a youth, to be crowned in after time as the first orator of the world-Demosthenes. Near by was another and a silent youth, the first pupil at this institute, on whom the mantle of the great teacher was to fall, and to be known through all the com ing years as Aristotle. It was amid such surrounding, and to such pupils, that the philosophy of Plato, who lived and died unmarried and wedded to his life work, was first promulgated.

What was that philosophy? (To be continued.)

Written for The Better Way. Inspirational.

How grand are the works of nature viewed from the angelic realms of celestial beauty, hurstlug its clouds of darkness, and opening into the glorious light of day. The gloom and sunlight ity, to have gone into Palestine and the are predestinations of the Great Maker as a lesson to the children of earth. They are wrapped in gloom. Walk the theatres. Charges involving capital greatness he completely set at naught in darkness, looking out for the sunpunishment were finally preferred that prejudice of his countrymen which light. Seeking not the D.vine Maken's against him, and by vote of a meagre ranked all people outside of Greece as love. Heeding not the spirit of sunlight. So ouward stumbling, are lost to view, and the darkness gathers them in. Oh, you children of sunlight, ever keep the love of the Divine in your hearts, and vour garments like the snow, and darkness prevalleth not among you. And you will bless the ming village, and a grove of date trees

ANNIVERSARY CELEBRATION. Specially Reported for The Better Way by

The Psychio Research Society celebrated the Forty-Second Anniversary much enthusiasm, at Douglass Castle

At 3 o'clock P. M. of that day, the bers of the audience in sending questions to the platform for answer.

Some of the difficult questions, e. g -desiring to know the "source of life"reason that demonstrated, not only much thought and investigation of these spirit experience in the realm of the subtile life forces. As for example the nent scientists claim, both the truth of the theory of spoutaneous generation and of the science of Evolution, even in the same volume, if not, ludeed, in the same chapter. These two theories are positively contradictory. If evolution is true, sportaneous generation is the objective manifestation of evolved life be true if there was nothing from which to evolve that life? If life is produced spoutaneously from nothing it is miraculous, and not an evolution of the life forces of the universe."

One delightful feature of the exercises was the singing of a duet by Mrs M. A. Ross and Miss Lucy Shannon. Under other circumstances these ladies would have been encored with a good

The exercises were continued in the vening, but somewhat varied, Mrs. Sheebau, however, was again the instrument in the hauds of spirit power for an interesting and instructive lecture; the su jects for which, as in the afternoon, were provided by the audi-

Instrumental and vocal music for the evening was furnished by Miss Cady.

It had been previously announced that among the evening exercises independent psychography would be produced through the mediumship of Mr. A. S. Willis-the public belog invited to provide the slates—and right royally did the "public" perform its part of the voluntary contract. Big states, little slates, double and ringle slates, sealed and unsealed elates were provided in numbers sufficient to go into the wholesale slate business.

Twenty-five or thirty communications were obtained of exceeding interest to those for whom they were intended.

Mr. Willis, who sacrificed a remunerating private seauce of his own to lend his aid to the cause of Spiritualism on this occasion, was assisted by the indefatigable worker and slate writing medium, Mrs. A. M. Motte.

The exercises of the auniversary were closed at a late hour of the evening, all rejoicing in the privilege accorded of participating in the same.

The Beauty of an Egyptian Landscape. I can hardly describe the beauty of

an Egyptian landscape. There are no fences and the farms and fields are separated only by the character of the crops and the canals. There are no barns or houses in the fields, which are so small and so rich in their crops that they make the whole country look like a vast garden. Everything grows like the famous gourd of Jonah. The patchea of clover bend their heads over with the weight of sweetness, the cotton in the next pitch bursts forth in its pode of whiteness, and beds of heavy green point out the rob coming harvest of beans. There are very few trees to be seen, only here and there a cluster of tail palme marks the site of a mud far-

CLEAN SPIRITUALISM. To the Editor of The Better Way.

I see by your i-sue of the 22 id a reference to a paper read by me on Saturday, March 8th, at the Brooklyn Progressive Conference, on the subject of Judge Dalley's bill, as it is called. I was not intending to be present, but my control, Charles H. Foster, came and said: "I have something to say on this subject, and while I am not lu favor of such an extreme measure as this bill, yet I know that the spirit world is sgitating the question, and we will do all in our power to send that which is false and fraudulent to the wail." I never knew or even beard of Charles Foster, the man, but the spirit is very impetu ous and impulsive, and there was a per

Many of my friends have misunderstood him entirely, though that was to all humanity does not live, and I know that honest mediums have no good work shall go on. better ally and champion. I think persaid and what it intended to convey. One thing I am confident of, and that is language without a good reason for so doing.

Here is the article, and I hope you of consideration to the spirit; and I would like to say that if I "purported" but was something evolved from my inner consciousness, then I am a fraud myself and deserving of punishment.

"There is one thing which we must always consider above all others, my friends-and that is justice. Not to the few, not to the majority, but justice to the whole of mankind. And there is one question we must always ask of our inner and better selves, in all that we do, say and think, 'is it right?'

"We know many persons claim that what is right to them, from their standpoint, is right for them. We believe this to be a false, pernicious and harmful doctrine, because, as a rule, one's desires, appetites and inclinations dominate their reason or judgment, and they make that to be right which they desire to be so. There are those among you that assert that 'wrong does not exist save as you create it; 'that wrong is right turned inside out,' 'hindside before,' 'looked at from a wrong point of view, etc., but I tell you, my friends, that wrong is wrong, and you cannot make it right to save your immortal souls. You may deceive yourself with false sophistries, deaden your conect stubborn fact remains the same-right is always right, and wrong will ever remain wrong; they cannot amalgamate. You may, if you will, force them of such a union will be deformed, disand vigorous by the evil deeds and evil thoughts which are constantly emanating from the hearts and lives of those who comprise the human family. Now, my friends, as wrong really has an a tricked out and dressed up medium. existence, and is continually working harm, degradation, and untold misery to thousands of our brothers and sisters, it behooves us to put aside puerile sentimentality, idle dreaming; and senseless and useless moralizings, and meet this formidable foe to spiritual advancement in a practical, common sense manner, looking for the remedy to

been forced into life and prominence by the existence of wrong in your midst, we would ask you to be very careful not to allow personal feelings or prejudices to dominate your judgment, consisthe fact that the time for action in the spirit world against those who are prostituting the gifts of the spirit and prostituting the gifts of the spirit and responsible for the fraud among our of the spirit realm, and which has been foretold by our mediums, all over your drives them to it? Who? Do you want foretold by our mediums, all over your land, has arrived, and I speak the thought of many on our side of life when I say that we intend now to seperate the wheat from the chaff, the dross from the pure metal, the fraudulent from the genuine, and make our philosophy, instead of a byword and reproach the glorious acknowledged truth and mighty power which it should be. We have been working hard and long to cleanse our cause from the filth who degrade their divine gifts, we prowhich has accumulated to it, and we have reached a point where, having con solidated and concentrated our forces, we shall rout this deadly enemy to our you with loving greeting and a spirit-

truth and right, on both eides of life.

shall place at the head of our army those who can wear the livery of heav-

movement as the work of an individual. or of a number of ludividuals, upon the earth plane. You will note that the attack comes not from one, but many poluts, and it is the work of the higher intelligences on the spirit side of life, who expect and demand that every houest man and woman, every lover of truth, justice and spiritual advancement, shall enroll themselves upon our elde, fight under our flig, and help hurl this devil of greed, which is sapping the very life of our cause, into the hell of sonal reason why he expressed himself oblivion, which is its natural and proper dwelling place. Mediums who are true and honest hearted will gladly combine with us, joining heart with heart and probably due to the inefficiency of his hand with hand in our effort for the instrument, and not to any fault of his right. They have nothing to fear. own; and I would like to set them right | 'Angels will have charge concerning in regard to both myself and control, them, lest they dash their foot against for a kinder, truer, more faithful friend a stone.' They will be upheld, supported, vindicated by spirit power, and the

"Wuy, my friends, should you cover haps if my friends see the article in up and gloss over fraud because it is in question in print they may be able to the ranks of Spiritualism? You are get a proper conception of what it really | ready enough to denounce it every where else. Do you think that we on this side do not know and greatly de that Charles H. Foster would not have plore the reason for this. We could say expressed himself in such emphatic much on this subject, but we hope the evil will be remedied quietly by your own good sense.

"Now, is there a man among you will teel impelled to put it in print, out | who, if he orders a suit of clothes from his tailor of the finest broadcloth, to be made in the best possible manner, and it to be from my guide and it was not, for which he is to be charged a high price, should find, when the goods were delivered, that the tradesman had substituted a shoddy, half worn suit of his own, renovated with buttons, binding, etc., demanding payment for the same, and contending that it was the suit ordered, is there a man before me who would not denounce him as a cheat-a thief-in language forcible and emphatic, bring action against him, and, if possible, imprison him for trying to ?»ibaiwe

"Your material zing medlums are the tailors for the spirit world, and they have no more right to palm off themselves or their accomplices upon you as the genuine materialized form of those who have passed on the other side than has the man who makes your garments to cheat you in the manner we have described. If one is a swindler and a cheat, so is the other. If one is deserving of punishment, so is the other. If there is a word of extendation or commisseration for either, it is in behalf of the tradesman, for he is not trading in and defiling heaven's coin. If you go to your grocer for butter and get oleomargarine, you brand the grocer as disence, and dull your perceptions, but the | honest, and demand your money or the article ordered. If your coal dealer gives you short weight or half alate, you dub him a thief. If a railway or ferry company pass off a counterfeit into a marriage, but the children born | quarter upon you, you cannot find language strong enough to express torted, bideous, mental and physical your indignation at such a proceeding. monstrosities. Wrong is a living Then why in God's name, when you go breathing entity, and it is kept strong in all sincerity, paying your money, expecting to see the materialized form of the one dearest to you in all God's universe, and you find instead a cleverly or bunglingly executed counterfeit-

Should you not have the moral courage to denounce the vile imposter and punish the imposture -- at least by letting their dishonesty be known. You say, "How can we draw the line?" We answer, by throwing your sympathy and effort with those on our side who do know how and where to draw the line. Your causes will never be cleansed, my friends, from the stigma meet the case, and applying it when which is resting upon it, until you as found, systematically and persistently, until we have eradicated and exterminated it. This can only be done by the harmonious co-operation of all lovers of the contract of th ruth and right, on both sides of life. rise in your righteous indignation and "In regard to the question under purify your ranks of fraud of every discussion this evening, and which has character and description. In this sifting and weeding which has now begun, mediums who resort to trickery and deception and carry on their nefarious trade upon the highest and holiest of the emotions of the human heart, will surely be brought to grief. They will be driven forth with the brand of cheat tency and your sense of justice, and we affixed to them. We are determined would also bring to your understanding, to overthrow the powers of darkness, the fact that the time for action in the us, and truth shall prevail.

But we would like to ask you, Who is us to tell you? Spiritualists themselves, by their morbid appetite for tests, for phenomena, for something greater and more startling than they ever received before. When a medium cannot, because of conditions, the state of their mind and health, or your abnormal positivism, or ain from the spirit forces the result which you demand, they are compelled to substitute and simulate. We kno v whereof we speak. We have been through the hell of mediumship, and while we condemn the mediums

and equally guilty. You go to a test medium; is it not enough that your spirit friend comes to cause—fraud—from our camp. We shall strip the uniform from the officers who have degraded and disgraced it, from the material form. Must tell you blind master.

and who are unworthy to wear it, and | what you did when you were a child, | Written for The Better Way. next; how you can get rich without working for it, and en my other equally en without smirobing it with the foul important and interesting things, which mire of greed and sensuality.

"My friends, do not look on this movement as the work of an individual, or of a number of individuals, upon the just the way you think it ought to just the way you think it ought to just the way you think it ought to come, you proceed to dam? the medium, advising your friends not to have a sitting with her, "for she didu't tell me a single thing

If you visit the seauce of a material izing medium, one genuine form will not satisfy you-ohl no indeed-you must have twenty, thirty. They must sing, dauce and perform all sorts of acropatic feats and jiggling tricks, or the medium is "no good," and you give it as your opinion, and now it broadcast that he or she really don't amount to anything, and you look out for another who does, and you generally flud them, one who has been driven by Spiritual gourmands to deception, and al though you are constantly fighting back the doubts which will arise, and you feel in your soul that all is not genulue; yet the show pleases you and pau-ders to your inordinate, inestiable appetite for sensationalism. I assure you that an honest medium hasn't much show among Spiritualists, to their shame be it spoken. I say it in all kindness, all charity, but it is the truth. In God's name, you who are rooted and grounded in the faith, throw aside your property out into the first reader. primers, get out into the first reader and leave the kindergarten to beginners. Mediums will have an easier time, and will not be driven to desperate and frau-lulent measures to get money to buy bread.

Spiritualists, step out into the light of advanced thought, and help the spirit world in its except effort to promulgate the couse of pure and undefiled MILLIE RENOUF. Spiritualism

Written for The Better Way. HYPNOTISM AND LAW. BY HUDSON TUTTLE.

In the 15th number of the Proceed ings of the Society for Psychical Research there is a brief notice of the book of Professor Liegeois on "La Suggestion Hypnotique dans les Reports avie le Droit Civil et le Droit Criminel." It is a volume of more than 700 pages, and deals with the responsibility of the somnambulic or hypnotized subjects. The dangers which attend the sensitive state are vividly depicted, and a startling view is opened into the possibilities of this condition for crimical prac-

M. Liegeois was remarkably success fu! in his experiments, being fortunate in having those acutely sensitive to experiment with. The readiness and unhesitating manner in which those under his influence performed what they would have normally considered the most drea iful crimes is not out of itself startling, but furnishes the key to a class of criminal actions not otherwise explainable. Time a daughter, while-in the magnetic state when told to do so, fired a pistol at her mother's breast with the intention of killing her. O course, it was not loaded, but she believed that it was. A young man was given a powder and told that it was arsenic, and that he must mix it in water for his aunt to drink, and unbesitatingly obey ed. What is more remarkable, suggestions made by the operator during this state of acts to be performed weeks or months ahead in the waking state, when the time fixed came were performed with automatic certainty. The length of time between the suggestion and the performance, according to these experiments, apparently is unlimited.

The dangers which threaten the sensitive have been often pointed out. They may be made suppliant instruments in the hands of designing wickedness, but never before has been it so clearly shown how the real criminal may protect and guard hi nself behind the subject whom he employs to do the work rim a have been thus committed, and M. Liegeois recommends that for the protection of the innocent, a commission of doctors be appointed to examine whether persons accused be sensitive or not. If they are not, then there could be no extenuating plea that the crime might have been committed while un-der the hypnotic influence of some other person. But it must be borne in mind that if a sensitive may be willed to commit a crime, he may also be willed not to reveal or to remember anything connected therewith, or that no one can hypnot z · him. Then all trace of the real offender would be concealed.

Actions and crimes which proceed from a "sudden impulse" may be readily accounted for by this theory of hypnotic or magnetic suggestion; they are the swift, unthinking obedience to the suggestion of a stronger will. It may be called the "preponderance of one idea," but that only states the fact and not the cause. Why is one idea pre-dominant? Whence comes the force of this idea or suggestion? How often do we see individuals, upright, trusted, honored for years, without a blemish on their character, in a moment become recreant to the conduct of their entire lives. Society may curse and scorn them, but they should have unmeasur ed pity, and they would were the causes of such aberation understood. Spiritualists know that the same power which enables the operator to suggest ideas to his subjects is also employed by spirits in their intercourse with mortals, and to be sensitive means to be receptive of such influence. It carries with it the possibilities of receiving ideas and sug-gestions from any and all grades of in-

This is a fearful state of things, it is exclaimed; yet it would be were sensi-tiveness necessarily a state of passivity. which it has been and is taught to be. It may be of one of exceeding positiveness, accompanied by the strongest will, and trained mental faculties, and then becomes an able auxiliary, an open passage to the world of light, instead of a

EXPERIENCES IN THE LIFE SPIRITUALIST.

(In Seven Chapters.) BY A. H. NICHOLAS. Chapter IV.

After reading the book by Robert Hare, mentioned in first chapter, I be gen to read Spiritual papers, and in the following year procured and read many good books pertaining to Spiritualism. Among the number was a very valuable work, a history of Spiritualism, entitled "Modern American Spiritualism." In subsequent years I have diligently employed the time in quest of light and knowledge pertaining to the great themes set forth and demonstrated in the philosophy and phenomena of Spiritualism, until I have accumulated a large stock of viluible knowledge. There is no end to it, and I find enough to fill up my life and estiefy the demand for more truth and light.

I had been engaged in literary pur sults many years before I became a Spiritualist, had written much for pub lication, spent much time, talent and money that way, and though I never made a dollar by such labor, I have been paid in the pleasure and experience, in the mental and spiritual unfoldment and achievement. And being adapted to that line of work, and being moved or led by spirit power or spirit guides, and also instructed by them. I soon began to put my talent to practical use for the propagation of spiritual truth, light and knowledge that had dawned upon my soul.

I first wrote for the Banner of Light, and afterwards THE BETTER WAY, and from September 1, 1888, onward its readers have seen, in these writings, the fruits of my labors. I think I have helped others upward and onward in life, for I have sensed their good thoughts flowing in upon my spirit. which has been a source of pleasure to

I love to see thoughts blended in harmony, point and power. When I express a truth that I have learned I want it to be a valuable one, a powerful, beautiful truth which my heart loves or faucy delights in, and judgment ap

My lot has been a hard one, fraught with toil and sorrow, sunshine and shadow. When the sun of prosperity, shines and the wheels run smoothly everywhere, man becomes contented. But sorrow is the star of hope -the pow er in human experience to regulate the tides of being when tried by the winds of adversity. The human soul is the harp of the world, whose chords will vibrate with pain if touched by rude nand, but yields exquisite strains of melody and tones of wondrous power when swept by the masterband of love. The man who has not felt within himself some faint glimmerings of the law of love has indeed lost something out of his life. It is the great law of the universe, and all things of beauty come in fulfillment of that law-the law of life and growth.

I have often realized the unhappy effect of unjust judgment. We sometimes see people who like to give their opinions freely in condemnation of their fellow mortals. We have seen persons to come up higher. The future existwho were anxious to reform their fellows when if they had reformed them. selves they would have done the world a lasting service. We have often heard people talk about the difficulty and mistakes that they found in others, when if they had but seen their own nature in its true light they would have application of these principles there is lecturers as per list published. Startfound all the work they could possibly have done to have torn the weeds out

of their own garden. At times in my life I have been sub ject to evil habits or bad ways (and this is the experience of most men) and I have possessed the moral courage and than he did prior to its coming to him to that end Mrs. Johnston and I will firmness to overcome any evil habit; but to the life of the individual in such a it seems that my religion was not potent to hold me permanently to refor mation of life. Taere was backsliding. The best Christians will yield to temptations, will listen to the seductive serpent of sensuality and go astray from ments, "D) right; be good; be true; be the path of rectifude at times. In my honest; be earnest." the path of rectitude at times. In my experiences I have found that the greater the retrograde movement the more terrible the effort to get upward and onward. But when there is nothing to overcome no grand achievement is possible. Those who commit no errors soon become proud of their goodness; but it is said that the best persons and most earnest workers make mistakes enough to keep them humble.

In the principles of Spiritualism there s a more powerful restraint on our acts. Incentives to do well than can be found away place: it will be within yourself. in any church system. What can be a greater impetus to avoid evil and practice goodness than to know for a certainty that we must bear the penalty for every good deed: to know also that good spirits, perhaps our dear friends in spirit, are always near us and know of wrong, and it is far better than a clavish fear of death, hell and the devil.

If every Spiritualist could realize that wherever he or she goes, and whatsoare upon him, then he would be most pilgrimage forever, and they are simply Echo.

careful as to what was said and what stepping forward and onward, step b was done, and this would give him a step, stage by stage, toward the divi-strength to try to do right for their from without and within, supported sakes. If you knew there was a book of remembrance being kept, on whose lessons from their own memory. pages every act of your life and every youth in our maturity. The experience thought of your mind was being pho of forty years ago (to those who are at. pages every act of your life and every tographed, you would live in the light ty now) are lessons that you may to at that knowledge and seek to fashion, template now, for they have become of that knowledge and seek to fashion, to shape, to govern and control your life and its expressions, so as to bring you the smiling approval of those whom you cannot see but whom you love and around you, Jist as nations can up you cannot see but whom you love and lessons from the experience of other one day hope to meet. Let them play an important part in your daily thoughte and daily considerations.

When we can feel that not only what we learn is ours forever, but that our experiences, our habits, our moral status, our spiritual purity, our higher nature, are ours to carry thro' the shadow of death to help do our work in the future, then there is some energy imparted, some vigor and stimulus to unfolds into six, seven, eight, nine, tan Inspire us to make the best of to day.

We would never sow if we believed there would be no harvest: prepare for a winter if we did not know from experience there would be a winter: never build if we did not believe that we might benefit from that build. ing: never do anything unless from the anticipation of something which it there is something more to do. You to leads to. We are governed largely by what we know, expect or believe upon

growth, and we must work it out, receiving the reward of well doing and But many do not seem to grow much auffer for wrongful actions. There is no never set out upon any enterprise the arbitrary decree, final judgment or amounts to a great deal. Very true, atonement for wrong except through the suffering of the guilty. Inharmony some immature conditions in circum. is hell; harmony is heaven; conditions stances, and the impressions of social of the mind and spirit. If we want to life, but they never lose the line market avoid hell we must not make the conditions for hell. There is no pardon A Strange Phenomena-Money Material and no escape from the legitimate consequences of violated law. Nature holds To the Editor of The Better Way. the golden scales of justice: obey and enjoy: transgress and suffer. We be- home in Oil City, Pa., on Sunday eveclieve in rewards and punishments, as ing, the 23rd, that may be of interest to linked in the chain of cause and effect. We reap anguish from vice and happithe only occupants of our house on the ness from virtue. We shall reap what evening referred to, invited in a lady we sow. Our heavens and our hells we neighbor who is a good trance medium,

We must answer for all we are re- around a plain table with a whitewood sponsible for to our own conscience—to top. Immediately after the medium the divine within us, and suffer the became entranced, James, her control, penalty sanction of our own acts till said, "Here is a peculiar character, I restitution is rendered. We are judged don't like his looks and don't want him by the deeds done in the body, irrespec to take control; he has a hump on his tive of creeds or beliefs, and the severest judge we will meet with in the realm of spirit will be self and self alone. The judgment is our having to face the mediums. I commenced conversing record and result of our own career. There are couls lost, but lost to thomselves, not to the God of mercy and love. There is no fall which we shall my wife's lap. It jingled so that it not rise from.

The spiritual shall ultimately dominate and create those conditions in which virtue, purity and love shall abide, and attract the weary wayfarer and with great force. Where did it of vice, and wash off the stains of crime come from? The doors of the room in the sweet waters of peace and regen- had a half-dollar, nor was there one in eration. The purer the life on earth the house. After this occurrence, many the better will be the condition in that of our old friends, who have passed to beautiful home land of the angels, who the higher life, came and we had a very are ever inviting those in lower spheres are ever inviting those in lower spheres ence is one of mental progress and spiritual unfoldment for all human intelligences.

The teachings of Spiritualism through the ministration of spirits have been this month and I wish to renew. In and are always to morality, integrity reference to organization, the better and worth as to the individual: in the way would be to form a union of all progress, and they lead, in every in say with a fund of \$20 each-work with stance, to further development of true unity of purpose to place themselves in independence, so that money may be manbood and womanbood. An indi- no barrier to their mission of spreading vidual who has received the teachings with the realizing sense of the teaching Money given to the cause would then and meaning of life, lives a nobler life only a financially pror working man, but a library and I will way that if he or she will but make an application of it, it will be in every instance elevating and purifying. may take the simplest message of love given through mediums and you will flud breathing through them the senti-

Our lives are like j-wels in the rough. Until this trial has cut an angle here, until that grief has cut there, until that disappointment has cut there, you can never shine in the beauty and glory of a better and brighter sunshine than you have ever known on earth. You will this? flud at last in the great hereafter that "L" your beauty and giory, brightness and happiness all come from duties done, from lessons properly learned, from sea was as big at that. correct application made, and you will know then that there is nothing in the sea tortoise.

"Well, then," asked the blind tortoise. ed as little or nothing—you will know what the kingdom of heaven means, in many ways, to resist evil, and greater and will not need to dream of some far

There is in man the fundamentals for self-improvement, which through ing never seen any other water than the process of ages leads him to civilization and enlightenment, step by step, understanding is small. As to the while he reaches the planacle, which is ocean, though you spent many years in of every evil deed, and be compensated to know his own nature materially and it, you would never be able to explore or every good deed; to know also that study, development and reliance the it is utterly impossible to compare it foundation principle on which to build with this well of yours.'
the structure for the future man or wo. The tortoise replied. our misdeeds if we do any? This is man to dwell in: which makes every that there can be a larger water than enough to make a person afraid to do and mis leeds: and which is the only your native place with value words." sure method of individualizing him to a condition which places him in harmony who cannot conceive of the requirewith the origin or causation from ments of men of great abilities, and

whence he emanated. wherever he or she goes, and whatso. Men are men forever; individuals are and talents, are like the blind tortoise ever he does, the eyes of loved friends individuals forever; all bound upon a in the well--Mongolian Fable, from

teachings of wise ones above, or by can utilize the lessons of childrond and part of your very character, they have been slowly working through all the years to mold and modify your being and you are drawing lessons from the nations and States, and so help the te tion to higher wisdom. What your ex perience here and now becomes a period your immortal structure, when ever atom of this body shall have taken separate place in the bosom of nature chemistry.

When a child is five or eix years ou the world looks very large: time he heavy when waiting in anticipation of anything, with all its activity, but the child cannot stop at five years old. It eleven, twelve, and so on up loto the teens and twenties and thirtles, and all the time it gravitates upward; esch year brings its corresponding change in nature and condition, and each year gravitates from one year into the other. from infancy to childhood, from child bood to youth. And when manhood or womanhood is attained, you look on upon the world around and feel that member what you have accomplished in childhood and youth, but to ato there would be weakness and even bon evidence will result from our conduct. dage. Now higher r-sults come, larger Salvation is attainable only through fields of labor, and you must grow into these: and you do inevitably, irresistibly, out by eternal foresight.

We had a little experience at my your readers. Myself and wife being carry with us both now and hereafter. to have a private seauce. We as tack, and there is a tall man with him whom I don't know.'

I recognized them both, they having previou-ly come to me through other with them through James. After very short time something dropped from above onto the table with uch force as to startle us, and rolled off into proved to be a silver half-dollar dated 1855. On examination we found a deep indenture in the table, the dismeter of the piece, showing that it struck fix were closed; neither of we three present

Organization.

To the Editor of The Better Way. Please find enclosed two dollars my subscription expires the latter part of the glad tidings, there is no death be known to do the most good. I am subscribe \$5 each for that purpose, and millions more would do so I believe.

The Blind Tortoise in the Well.

THOS W. JOHNSTON.

A blind tortoise lived in a well. Another tortoise, a native of the ocean, is its inland travel- happened to mmble into this well. The blind one asked of his new comrade whence he came.

"From the sea." Hearing of the sea, he of the well swam round a little circle, and asked-"Is the water of the ocean as large a

"Lurger," replied be of the sea. The well-tortoise then swam round two-thirds of the well, and asked if the

"Much larger than that," said the "is the sea as large as this whole well."

"Larger," said the sea tortoise,
"If that is so," said the well tortoise,
'how big, theu, is the sea?" The sea tortoise replied, "You, hav-

Tue tortoise replied, "It is impossible

wno pride the meelves on their learning

ROGERS PARK, ILL

Written for The Better Way. "IS SPIRIT MATTER!" H. T. LYNCH.

In your paper of recent issue I took great pleasure in the perusal of an article by Dr. M. E Congar on this all absorbing subject. While I am personally acquainted with, and have the highest regard for the Doctor, and know him to be a man of no little ability, I must ask for more light on this important theme.

The Doctor says he is more in harmony with the article written by "Mac" than any of the series. To me there is but little logic în this article. Mac says: "Many spirits who return to earth are doubtless learned enough to make a scientific demonstration of the compound parts of the spirit body." Right here I am an "ignorant school boy" and must ask of those who have the knowledge, what are the compound parts of the spirit body? Is it a settled fact to anyone that outside of material bodies there are those which have component parts? But Mac says: "They cannot impart such advanced scientific information to you and I on account of our inability to comprehend it." As the Doctor says, "This smacks very much of bigotry;" especially that of the Catholic clergy who instruct their members not to read the Bible, as they cannot understand it. Neither will a child understand the first explanation of a problem, but constant effort on the part of both pupil and teacher, will be rewarded; the school boy will at last comprehend. It is poor comfort for either spirits or mortals to inform me I am ignorant and cannot comprehend, without making any effort to impart the desired information.

As I understand the word spirit, it is simply the name of a soul expression: that the "compound parts" of that expression is anything else than matter, so far I have been unable to learn. "The material conception," says Dr. Congar, "of our future condition in the spirit world, is a blank contradiction of the letter and the spirit of the teachings of spirits." Perhaps this is the case with the Doctor's spirit friends, but does that follow it is so with all spirits? I think not. In fact I have never conversed with but one spirit-the "German Doctor"-who claimed spirit is composed of anything but matter. Of course the word spirit means the opposite of matter, but I am speaking of the soul

The Doctor further says: "Why any Spiritualist should cling to the old orthodox dogma of materiality is beyond my comprehension." So it is beyond my comprehension why anyone should claim that I cling to the old orthodox dogma because I believe spirit is matter. The orthodox have taught and believe in a physical resurrection. Spiritualists (at least I for one) do not believe in any resurrection. The orthodox have taught and believe heaven and hell are places. Spiritualists believe and know them to be conditions.

is visible. Dr. C. says: "Spirit is cause." So is the steam, and yet it is evidently a certain condition of matter: the cause that force or power which permeates and permoves the locomotive. Steam is also the effect of another cause, yet that cause or power is a condition of matter. Hence I cannot see why spirit may not be a condition or form of matter and still be cause.

This spirit talk is very much like the God theory. Many people talk as though they were intimately acquainted, and had daily communication with God. They say: "He is a spirit, or is spirit, and permeates or occupies all space. As there is no end; neither can there be, to space. there is no end to God." Then it follows spirit must be endless. Will some of the learned gentlemen inform me from what point in this endless spirit they receive their information? or will they inform me at what point in space there is a vacuum, or no such thing as matter? If the spirit is not some condition of matter, then it must occupy a vacuum: but, as nature ab hors and will not tolerate a vacuum, there can be no such thing in space: hence no place for the Doctor's spirit.

Matter, in its various forms, occupies all space. In my schooldays our teacher made an effort-which was almost a complete success-to produce a vacuum by artificial means, but the effort of nature to fill up this vacuum was so great, I fear had the Doctor or Mac inhabited this unoccupied country, they would have been in constant dread of having their spirits everlastingly wrecked.

Dr. C. turther says: "In my opinion, the birds, flowers, lakes, etc., which are said to be conditions of spirit life, are only reflections of earth life." Then why not our spirit friends be mere reflections of earth life? I cannot understand why birds, animals, etc., which certainly have every element and power required in the make up of the human economy, should be barred from immortality. Some may say they cannot communicate in our language; neither can we in their's, yet there is no doubt that they think and communicate. And will you please tell me what gives man the power to thirrk, if not the soul? Then why not a bird derive its power from the same source? The dog has frequently been known to indicate the presence of departed spirits: then is he not

Again Dr. C. says: "Let us stand by our dictionaries." Webster's Unabridged, published in 1852, says: "Spirit is an immaterial, intelligent substance;" also, "Spirit is an immaterial, intelligent being." How anything can be immaterial and still be substance is more than I can explain, hence it would require no little effort on my part to solve the mystery and accept this definition.

clairvoyant or clairaudient, and is not this

a spiritual power?

Written for The Better Way. Life's Voyage.

BY D. S. MAYNARD. Launched in a frail and tiny barque, On time's untried and restless sea; With feeble hand to guide my ark-To harbor male, or sheltering ice.

The dangers that beset my way, Bometime, must every voyager meet: The strength vonchasted from day to-day, Was equal to the greatest feat.

The dangers seen were mainly cleared, Between the rocks on either hand. My shallop glided, angels steered, To founder on the shifting sand.

A rescuing crew was near at hand, To aid the wrecked one in his need; One ark was swallowed by the sand, One voyage o'er, one pilot free'd.

Written for The Better Way. IS SPIRIT MATTER!

BY S. T SUDDICK, M. D. I notice in nearly all the articles under the above caption, that the writers do not recognize a difference between soul and spirit. Hence the confusion existing on this vexed question.

That there is a difference I, for one, honestly believe. Paul certainly recognized that there is a difference between spirit and soul, and that the separation between the two is almost impossible, when he said "The word of God is quick and powerful, and sharper than a two-edge sword; piercing even to the dividing assunder of soul and spirit, of the joints and

If soul and spirit were one and the same thing, why did St. Paul make this comparison? And if they are not, then what is soul, and what is spirit?

Divide the universe into two great divisions, mind and matter,--the creator and the created-and upon which side of this line will you place spirit?

St. Paul also says: "We have a natural (physical) body and we have a spiritual body." Now, what is this spiritual body, and when is it given or attached to the physical? Is it pre-natal? Does the expectant mother unconsciously attract to her unborn child this spiritual essence at the quickening-this something that imparts life, motion and sensation? And from this time-about five months after conception-does the unborn become an individualized human being, that will remain so through to all eternity?

I believe that two things are imparted at this period; namely: soul (mind) and spirit (sensation); the former in a dor mant, and the latter in an active condition, imparting individual motion for the first time, as every mother well knows.

Now if soul and mind are the same thing-which I believe they are-is not spirit that spiritual body spoken of by Paul, in which the soul-mind-is in cased? And if they come to us through some subtle unconscious attraction, before the birth of the physical body, will they not remain inseparable, and continue to exist after the physical has gone to dus? When we shuffle off this mortal coil,

and the freed spirit still occupied by the soul,-mind-steps out of the physical, is not this spirit the "house which is from heaven," spoken of by Paul?

It appears to me there is a vast difference between an invisible spirit and a proaching; we do not say: "I see a mind," stand I mean in the condition, not the This expression also refers to the spiritual principle. Steam is invisible vapor, yet body, and not to the mind or soul, as that when it condenses in the form of water it is a part of the Divine mind, or unseeable essence of the Deity, individualized in us, and as invisible as God himself; or in other words is part of that great directing vades the universe. But the spiritual body is not the ego no more than is the physi-

> I submit these thoughts to the readers of THE BETTER WAY, and would especially like to hear Mrs Allie Lindsay Lynch express her views concerning them.

Written for The Better Way. A POINT RECONSIDERED.

MRS.G. B. CLARK.

The first number of my subscription lies before me, well filled with readable matter for all, yet, while one reads and says from time to time, "That is good," it is not to be supposed, that every printed word can touch the soul with real truth echoes, because we must all receive and believe in proportion to our unfoldment.

Now I have made these prefatory re-

marks because I would, in an easy, quiet way, take exception to one article I noticed. Such, you see, is the management of a woman who wants her own way without trespassing on the premises or conclusions of another. The article to which I refer is quoted from the Popular Science News, and headed "Rudimentary Organs." The point sought to be proven is that embodied in Darwin's theory, from which I always felt repelled, though I have no right to say he had not the truth; it is simply not truth to me. Do I believe in evolution? Most certainly, but I apply it to law, and not to the expressions thereof. I will state in simplest words what the white robed dwellers of the land celestial give me as truth, and I must say it touches my soul with a royal ring; besides, I do believe there are those in the land of souls who can see further into both cause | geese was coming along. Turning to the and effect than we who must sense truth through material conditions, that ever

surrounds us in the valley. We have to go a long way back for the first stepping stone, and we find there an enshrinement in matter, which, in response to law, becomes an atomic form, wherein law must become embodied, and to which it bestows, as an irrevocable legacy, its power creative, through the action of which it continues to give birth to forms of its kind, while to each form thus born, the legacy of creative law is transmitted. Here is a stepping stone from which we will look for the succeeding one,

This first enshrinement of creative law in an atomic form, which must have been very minute, formed, as I see it, the first platform for the evolution of law, and not of matter. From this I believe a higher law was born, and, like the preceding one. embodied itself in a form, to which it also transmitted its creative power. I also believe each evolved law carried with it to its fulfillment, some traces of the law from which it was born, and recorded them in the atomic form which it had power to call from its material enshrinement in mother nature. Thus step by step do I believe law has been evolved until man-and woman, too-is the ascendant result. I also believe the legacies of many lesser laws are to be found in the Father's children even to-day, but will they not be out-grown? I think so, when the highest creative law will have fully recorded itself in material type. The forehead of man in the present cycle shows little of the backward slant that at one time characterized it; while the poise of the head, and the symmetry of the entire form are the unvoiced statements of law, which, because of its exactness, must fully express itself in matter, which to me is a dead letter. except as law works through it. I see nothing that says to me matter is evolved, but I do both see and sense how law is subject to evolution till it reaches the highest round, and how it is forever recording its steps in material type, warping matter to suit its designs and purposes, till they who see only with the material eye, say with one voice, matter is subject to evolution. Now I have, regardless of masculine sci ence, had my little say, and, womanlike, teel the better for it; besides I take some honor to myself because of brevity, which is not supposed to be characteristic of wo-men. Sure it is we are all gleaners, and as we reap from the many fields of the yet to be, we shall grow to say, I know, and not I believe.

Is the Soul an Entity, or an Evolution? The soul, as far as we know anything about it-and we do not profess to be allknowing upon this subject, or infalible in our opinion-is the vital principle of life, which emanates from the Supreme Intelligence of all Life; it is that part of man which belongs essentially and vitally to God himself; it is the part in us which is of infinity, of the divine. Now, your correspondent many class that as he pleases, as an evolution or as an entity. To our mind it is hardly an evolution, since it has not been evolved from a primary condition to something more complex and grand, but it is the direct offshoot of the Supreme Being himself. To our mind it is hardly Spiritualist Colony an entity, since it is like a vital flame, or air, that vivifies, permeates and controls the entire human; it is the life-principle.

But the spirit—what is that? To our mind that is not an evolution in one sense, although as it expresses itself through this material universe it may be so called since it unfolds in expression, develops manifestations of new power as the in- MOST DELIGHTFUL COUNTRY dividual gains experience, growth and wisdom from year to year. To our mind the spirit is most assuredly an entity, since it is an individualized, active, potential being, different and distinct from all other beings. Each individualized, conscious and potent spirit possesses some peculiar characteristic, an individuality of his own, spirit clothed in a physical body: underor a "soul?" The expression refers to the body. Likewise we say: "I see a spirit?" all others, and therefore he is most essnall others, and therefore he is most essntially an entity.

Now, to our mind, soul and spirit are not as one, soul being the vital flame, as we observed, which animates, electrifies and controls the spirit; the spirit being the vehicle of expression for the soul flame. Without the spirit you would receive no manifestation of mind; you would receive no evidence of potent mentality, though you might feel an electrical power, a stimulating force, or even a burning flame, by coming in contact, if it were possible, with some soul independent of a spiritual condition and form. But with the spirit there comes a dual nature: soul and spirit united give evidence of mentality, give positive manifestation of vital energy and individualized power, and therefore the spirit may certainly be claimed as an entity, or soul and spirit combind may be called an

may certainly be claimed as an entity, or soul and spirit combind may be called an entity; soul and spirit acting upon and permeating every atom and tissue and part of your organic structure give such manifestations of power, when they have opportunities of expressing their possibilites, as to make the world stand astonished at the marvelous energy the wonderful brilliancy of mind displayed, and to ask; What shall come next?—Banner of Light Free Circle.

How the Aurora Borealis Made Its Presence Known.

John E. McGrath, in charge of one of the surveying expeditions to locate the boundary line between Alaska and British Columbia, has written to the Superinterdent of the Coast Survey, giving an account of his operations since his arrival in Alaska The letter is dated thirty miles above Charley's Village, August 18. The party had reached that point after some little annoyance and delays. They had

In the surve and two and a half miles to the nontakin to half your and two and two and a half miles to the nontakin leading and two and a half miles to the nontakine sheak, and two and a half miles to the nontakine sheak, and two and a half miles to the nontakine, stand two and a half miles to the nontakine land they of the mountains, forming a beautiful and ploturesque background. A most beautiful and ploturesque little annoyance and delays. They had observed several brilliant displays of the aurora borealis, one of which was interesting because of its being attended by a noise, an unusual phenomenon. The letter relates the circumstances as follows:

One night when John Luis was on watch at Fc. Yukon, he heard a noise behind him which made him think a flock of north to see them he beheld what looked like a rainbow flying up toward the 23 nith. Then it divided into two parts, one going toward the east and the other toward the west. The phenomenon was not high, and seemed to be about twelve feet wide. He was badly frightened by it at first. As John had never seen an aurora, knew nothing of the dispute as to whether any noise accompanied it or not, his positive testimony that the noise it made first drew his attention to it will be of no value. The next morning my magnet acted erratically; Mr. Waltace, the English Minister at Rampart House, told Turner and myself that there was no doubt of noises ac companying the aurora. They are very fine up at his station and he has heard the

sounds himself.

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unworthy of action, When the post office address of The Bereze War When the post office address of Till Ber'sh War in to be changed, our parrons should give us two works' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as The Better War goes to pressevery Wednesday.

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Be true to nature.

We cannot love truly, i. e., sympathize, without suffering.

Once touch a man's jealousy for you and all cordiality is at an end.

Our teachings are only true to nature as we are enabled to apply them to ourselves

When modesty defends itself it is re garded as impudence; but when impudence spunky.

To make yourself understood or believed apply your truths to everyday life. If that cannot be done they are not ripe for practical use.

Republicanism is dead when money begins to rule the country. Look out for the bud.

Prophecy is the reasoning from cause to effect; psychometry, from effect to both without reasoning.

Our expressed opinions of life-our formulations—are only true to nature as we can prove them in man-self being the best subject of moral dissection.

Contentions and quarrels are often caused by saying too much in answer to people to have no questions to answer.

Prove the logic of your assertions through yourself, All universal truths may be proved through that individualized truth known as man. If this cannot be done you are out of the way. Self study is an aid to this kind of mathematics. In fact, it is the only science to a proper comprehension of God or nature.

he tries to overcome that by an assumed her opinions, both publicly and privately; make it, as he believes, more credible.

Man is safe against slander or malice in smaller such things appear to him, and the less eff-ct they have in fact-a mortal's aura lending him the same protection in a moral way, that a spirit's sphere (socalled) does to the latter in the spirit world.

ponent is rising above you.

It is not many years ago that persons, whose mental ear or spiritual eye was suddenly unfolded to spirit whisperings or sane and often sent to asylums in consequence, while now such incidents are hailed with joy-the fortunate ones understanding the meaning thereof or may be very soon enlightened-such widespread repute does Spiritualism already possess.

are not superstitions of the past as some themselves time to properly investigate be true or not, is about as bad as the bigto the opinions of others and wilfully reject their claims. Such is liberality top pling over the other end of the free thought platform.

Those who believe that all mediums are rauds must judge others by themselves. No sane or honest man or woman can reasonably believe that frauds could continue operations in the face of such opposition if they did not have the truth to trace them up or encourage them forward. Truth does not note opposition-it is unconscious to its existence and thus Spiritualism will not down. Error, like mist may fade away, but truth never.

Controversy is the grave of truth, says London monthly. Christian controver sy led to the burial of nearly all of its beautiful and sublime truths. Instead of doing as Christ told them to, namely to "Love one another," Christians began to wrangle about the meanings of the aposthe same end, if permitted, but a rational lead, and will before long, govern the movement entirely. In a rational conservatism there exists the highest wisdom and the best avenue for a wise inspiration

The liberalist who advocates free thought should not forget that liberality without charity is as bad as superstition. The Christian and the Spiritualist should be free to think as they pleased, if free thought is a principle that is to uplift mankind. Some so-called or would-be an honest liberalist is; or that a Spiritualist has a right to think or believe what he speaks it is considered original and and it is about time to turn the tables on al papers are generally above partizanship liberalists by showing them that their definition of superstition: believing without ignorant belief or assertion, to deter Intelligent people from investigating for them-

A SENATOR WHO DOESN'T KNOW. "A Washingtonian" writes in Truth Seeker that a delegation of ladies called cause; intuition or soul clairvoyance sees on Senator Blair concerning the World's Fair. But having Educational bill on the brain, the Senator casually hoped they were in sympathy with his measure.

One of them candidly acknowledged that she did not appreciate the religious part of it, to which the Senator elequently replied:

"But think of the thousands of children simple questions. It were better for some growing up without knowing whether there is a God or a devil!"

"But who does know, Senater, do you?" The gentleman was stalled. The country is still awaiting a reply; and it is to be hoped that proofs of one or the other will be forthcoming with the next sectarian bill he presents in order to make his claims for its passage valid.

MRS. LUTHER,

Who has been lecturing during the past An unnecessary display of loyalty to a month to a Cincinnati public, has earned cause always creates a doubt as to its gen- a laurel crown for her upright, honest and uineness; for when a man doubts himself forcible manner in which she expressed loyalty, just as the liar always suspicions and being an upright woman besides, has that he is being disbelieved and spoils a gained the respect and love of the people simple truth by adding to it in order to at large. A few may have dissented from her, but we can safely say that nothing was said in unkindness against anyone as an individuality, or against a class or a proportion to his own degree of purity or goodness. The higher he rises the the truth simply and to combat the evil that was ruling such individuals or classes or peoples. And in so doing had to strike hard to make herself felt. She did strike hard; and forcibly enough to take the orthodox roof off any man's head. She should be heard all over the land, where Manifesting jealousy for others is not people are ready to hear the truth and not only an acknowledgement of their supe- afraid to hear it. She is a true Spiritual riority over us, but it places us below them ist and not averse to using the term to spiritually; for jealousy is a contraction of oblige the faint hearted, nor those who the soul for a selfish, and often malicious like to cutry favor with the outside world effect. So beware of jealousy. Don't let by calling themselves something else. She it get the better of you; for it will surely responds to purely spiritual questions as drag you down in the end, while your op- readily as to those of the day and thus can be recommended as a medium as well as a

THE BEST SCHOOL

Education of the day never makes the clairvoyant sights, were adjudicated in progressivist. Too much early education is often a stumbling block to the soul that is inclined that way. Cramming hardens the brain and stultifies the man. Let the child a brain expand by nature. That will dictate its food as it does for the stomach, Undue exercise of the brain when immature devitalizes it, paralyzes it, stunts its The liberalist who stigmatizes Chris- growth. It is like breaking down an imtians and Spiritualists for their belief and mature physical constitution by excess or calls it superstition, should remember that overwork. Our most progressive thinkboth are founded on fact. The former ers and reasoners are those whose early may have lost their proofs of immortality, education was limited—the so called selfbut the latter have not. Thus the art of made men and women. What better healing by magnetic influence, the psy. proof is needed that our present school chological effect of curses or denuncia. system is radically wrong. It causes the tions, the communion with spirits, etc., death of more children than contagion dawn she jumped from a window, ran in does-most imflammatory diseases being would-be liberals are wont to believe, but an effect of lost vitality and disturbed or Shortly afterwards she was pursued by facts that are demonstrable in the present weakened brain action, and of which half-a-dozen nuns who dragged her back -if our liberal friends will only give school children mostly die. Those who to her prison against her protestations to the claims of Spiritualism. To denounce express any by school education, and those of the nuns that the girl was sick and defacts without investigation whether they who have it can only be retarded by dis- lirious, but which the fugitive stoutly deciplined education. Let the child be otry of certain sects who close their eyes taught only that which it craves to know alive. Nature is the best school.

> Criticise the dignity of the man and you lower the estimate of the office he holds.

WE ARE NOT SECTARIAN.

or of showing his hatred for the opposition because we, as secularists, think a minis- that will abolish white slavery, more keen ter's business is to teach Christianity or morality. When Spiritualist speakers or teachings in regard to Christian ministers. Be true to yourselves, even if you can't be crime than any war the world ever had. We must either rise above all party and severely alone. We cannot denounce or might lose a few votes at the coming electles, and in this wrangle, buried the true favor one party and be true to Spiritualprinciple or spirit of their teachings | ism's teaching of universal brotherhood. Controversy in Spiritualism would lead to Let our speakers teach Spiritualism simply, as it is their duty as instructors, to do, conservative element is rapidly taking the if they cannot control their personal feelings in the matter. And if their controls insist upon being sectarian they are not Spiritualists, but dark earth-bound spirits who have no business on the rostrum. Such should be invited to leave without ceremony. They are an injury to the medium and to the cause.

WHO ARE THE RIGHT CANDIDATES?

While wrangling about minor political questions and thereby voting unprincipled men into office, graver ones are being liberals don't seem to think so, forgetting overlooked, exposing our republic to danthese dangers, all paying tribute to party knows to be true. Illiberality in liberal- discipline and the demands of a partizan ism is becoming a common fact of late, pressure that surrounds them. The liberand throw some light on the way; but the great minority never see such publications of affairs; ignorant of the principles they on either side, for if the inns didn't the travel. outs would. And besides that, they are whatever his politics are!

CONSERVATISM. Spiritualism proper has two wings to its structure-two factions between which it has to break its way as a ship through billowy waves onward. One faction is Christian and the other Materialistic or radical so-called. Between the two it is kept at unrest-and perhaps needed adjuncts to produce an equilibrium. Had it but one faction there would be a constant drag on one side and would probably drift into creedism or materialism finally. But, as it is, both sides accede to each other to a more or less degree, for harmony sake. This mutual concession has had the effect of developing a conservative element-allowing individuals to believe as they choose, but itself holding to facts as they know them without affirming or denying anything outside. Mediums are mostly of this order naturally, with here and there a slight tendency to one or the other side, but not sufficiently to elbow them out of the ranks as unfit workers or representatives of the causes. The conservative element though is growing. Radical and christianized mediums them selves are modifying in personal views and coming nearer to the central current (with exception perhaps of some of the fossillized ones), while the more studious Spiritualists are already a part of this conservative element, and to which some of the mediums are already compelled to foster if they harbor any desire to be kept in active service. However, conservatism is already a fact and will grow continuously, though denied or opposed by either faction. Let it. The sooner it does, the sooner we will become strong as a representative people among the peoples of earth. Conservatism constitutes the main-spring of all new movements and finally forms the foundation for the whole structure to rest on.

CATHOLIC IMPRISONMENTS.

A little newspaper paragraph last week tells of a young woman about 18 years of age making a desperate attempt to escape from a certain convent. At early her night clothes toward the town near by. have no innate genlus cannot be forced to return. A lad passing by was told by one nied. Now, here is a case that needs in vestigation and ought to be sifted to the

be opened to the public gaze. Keeping When a Christian minister expresses his people imprisoned for no other crime than political opinion publicly or in the pulpit the desire to be free should be most emit is supposed that he does so with a view phatically and strenuously overruled by an of throwing his influence in that direction American community. We want no inquisitions here. The party in power has party. We do not deem this Christian, abolished black slavery; let it enact a law ly felt; one that effects our own blood and sympathy more; one that has been a curse teachers indulge in similar amusements, to Christianity since its birth; one that we have a right to remind them of their should not be tolerated in a modern re public; and one that is stained with more true to anyone else. Party politics or Investigation would probably unearth feelings have no place in Spiritualism. much that is unsavory at present. But politicians or men in office do not interteach a higher law, or leave the subject fere with religious institutions, for they tion. Therefore let the people rise in protest against these dark doings; institute themselves a committe for the protection of innocent ones against human wrong; and open up all dark abodes to the light of day. The Catholics protest against secret societies, and do not permit their own to become members of them, yet practice a worse form which needs greater secrecy for the blackness that is behind it, than do the current secret organizations, whose object is only to protect workingmen and do good to humanity.

> IS MAGNETISM SPIRITUALIZED MAT-TER. SO-CALLED?

Some readers may think us inconsistent to admit such a variety of opinions in our that an honest believer in the Christ prin- gers that will finally undermine its funda- columns, both on the philosophy and sciciple is on the same moral high road that mental principles and lead to irreparable ence of Spiritualism. Well, if we knew blunders. Only few secular papers note who had the only truth, we might discriminate, or if we believed we only had the truth we might be better able to decide. But we are as much at variance with ourself at times as we are with our contributors, and as often conclude that we are all wrong as that we are all right. The more seeing, may be applied to them as well. and are drawn into the whirl of politics by we learn the oftener we are inclined to They disbelieve the Spiritualists' claim their local journals. Thus much of our change our opinion on some subjects, and without investigating, and expect by an trouble may be attributed to ignorance- the oftener we are forced to do this by adthe old story. Ignorance of the true state ditional truths that come to us through these variety of opinions, the more we are selves. Our idea of liberalism is to allow are voting for; ignorant of the political inclined to believe that we know little or Imperialism to follow-if not nipped in everyone to think or believe as he chooses. conspiracy, the strategems and contri nothing of life-except what we know of vances employed in forming nominating self. Being part of the original cause with conventions suited to the wiles of political the rest of our brethren, we may believe wire pullers, thus shutting out the choice that our thoughts on human nature will of the peoples' candidates and getting in be understood by those who have passed such that are pliant tools to a political sect through similar experiences, and will be and to partizanship. Of course, the pres | understood by others, when they reach the ent incumbents are not so much to blame pass that all are destined sooner or later to

What we know of Spiritualism we know built that way and cannot do otherwise, by experience, and what we don't know Put a higher class of men into office and by experience we give as best we have conscience will soon rule in the place of been able to gather from others, who do partizin fear of ostracism. The man who know. The same may be applied to mecan put his own party to shame in the diumship. We also rely much on inspira battle for right and justice is the man that | tion because we know it to be a fact, havwanted as the future political office ing had hundreds of tests to prove it so. holder. Where can we find him? Bring But these are liable to be erroneously interhim out and present him to the public pretea, it is said. So they are; therefore we do not accept them absolutely until we can apply them in some way to our individual with them.

> apart, we are apt to meet with opposition -not being understood, which is synony. mous with not being believed, and what we do not believe we do not accept, and even deny that it is true or can be true because we do not accept it. But it is human to be so, and therefore nothing strange. So, our version of spirit or matter may be correct or misinterpreted. But we remember once being disconnected from the physical body, as it is common with trance mediums, and helped (we sup pose) to retain physical consciousness enough to feel and see the nature of a realm we had never before felt or seen with our physical sense consciousnessonly having had our inspirations to rely tainment of this kind. Mrs. Luther on previous to that time. During that interval we seemed to be immersed in an unparticled, elastic, self-illuminating atmosphere or condition. This atmosphere felt electrical or magnetic to our sense of touch and looked electrical or magnetic to our sense of sight. And after having fully realized the nature of the atmosphere we were inhabiting momentarily, a spirit (of one of these gentlemen and one to the a man) passed before our vision. He other. The first received a message from seemed to be composed of the same stuff. his spirit child, with name signed, and rebut more intensified—individualized, as it were. His clothing was also of the same The gentleman openly declared that he material, only that it was somewhat varied in hue or color, so as to show the distinct in the hall could have known of the mention between the man and his apparel. When we had taken in the phenomena returned to our physical body.

Now, would you call this knowing by experience, or a hallucination? We inferred from this that the spirit world was composed of magnetism, and as one of the proofs to a previous inspiration to that effect. Still, it might have been only a sphere in the spirit world-a sort of intermediate sphere between the earth-bound condition and a still higher, purer and more etherealized state of existence. But was this spirit or matter? Or a combina tion element of both? Or was it simply nature in a higher state of existence than what we know as matter? Does it give any light on the question "Is spirit matter?" We have given the facts; let others comment on them.

Jersey Island, the place from which we obtain the favorite Jersey cow, is a small spot of land: if squared, it is 634 miles and only as long as its natural interest is bottom. It feels like there is something each way; yet this little island has a popuradically wrong at the bottom of it. We lation of 60,000 human beings, and has almost sense it intuitively. And it feels if over 12,000 cattle, and has had that numthere are more such places that ought to ber for 20 years.

Briefs and Personals.

J. A. L .- Accepted with thanks. The Pacific Investigator has temporariy suspended publication, writes Mr. G.

F. Perkins, the editor. II. W. B -Couldn't be avoided. Was crowded out by news matter. Thus have put it inside to be sure not to be in same danger again.

A. II. N .- So far we have not heard anything to encourage publication; but on the contrary, protestations on account of its length and other reasons.

"It is a mistake," save the Boston Inves-

igstor, "to believe that children can do as much work as grown people, and that the more they study the more they learn." This is the way they cry "Fire" in the Boston language: "Conflagration! Conflagration! Hasten thither with the mechanical apparatus designed for the sup pression of combustion."

Mr. G. H. Brooks left Indianapolis, Ind., on Monday for Medford, Jackson Co. O egon, having been called there on business. His address while there will be care of Mrs. H. B. Suntly,

Mrs. R. P. Timmons, of Campton, Wolfe, Co., Ky., desires to sell a mining interest to some practical konest person. The mineral is silver, in above county and easy of access. Address as above or call in person for further particulars.

Miss Cora Denny, of Dayton, Ohio, who attended the Spiritualist conference in this city on Monday last, proved herself a fine inspirational musician for piano, with marked talents for a grand musical medium in the future. May she unfold in the interest of the cause.

We can safely prophecy, that, should a rider be appended to Judge Dailey's bill before the N. Y. Legislature, in which it is "enacted that a fine of one hundred cents be imposed an all fraud hunters, preachers and lawyers (Spiritualist lawyers excepted), for telling the truth about spiritual things" not one cent would be collected in a hundred years.

Col. Richard Owen, L. L. D., brother of Robert Dale Owen, author of "Debatable Land Between this World and the Next," was the victim of an accident at New Harmony, Ind., which resulted in his death. A jug containing medicated water for embalming was delivered in place of mineral water, and taking a wineglassfull of this by mistake he died two hours afterwards despite the best of medi

At the regular meeting of the American Spiritualist Alliance held on the 20th ult. at New York, the "Dailey" bill was cons dered and resolutions adopted protesting against its passage by the N. Y. Legisla ture, believing it unnecessary, since existing laws provide ample remedy and penalties against persons perpetrating fraud. whether through pretended mediumship or under any other false pretense. A nature or to something that is in accord memorial to that effect will be presented to the N. Y. Senate. The Banner of All life is an eternal chain of evidences, Light says "The proposed statute involves but where the connecting links are too far the establishment of a dangerous precedent should it become a law, and is practically a menace to all mediums in New York, besides being a vehicle of encouragement to our enemies in other states to do likewise." The Banner also suggests that every Spiritualist in New York send his or her name to President H. Kiddle, to be affixed to the protest. Address 7 East 130 street, New York.

The entertainment at the Union Socie ty (G. A R.) Hall Wednesday evening, March 26th, was, so far as the spiritual manifestations were concerned, a marked success-due perhaps to better conditions -though there was but a small audience present compared with the previous enteropened with an untitled address, though it was soon manifest that she had something to say, and, as usual comething spicy and effective. Mrs. A. M. Motte, of 135 West Ninth street, was the medium for slate writing that followed. Two skeptics were invited to hold the slate with her. A number of messages were given, two to ferring to his invalid mother in earth life. was not a Spiritualist, and that, as no one tal question that he had asked, nor could possibly have known that he had a child sufficiently to comprehend it, we gradually in the spirit world, he must believe that through combustion, light, heat, electric the claims of Spiritualism were true. The ity, magnetism, and the gases are proother skeptic was addressed by name on the slate and a message given by one he knew in earth life, and also referring to the business he was engaged in. This was also acknowledged as a remarkable test. Others present also received tests which they acknowledged, but were more intended as advice to the recipients than tests for the public. It was a profitable entertainment, for it undoubtedly added a number of new converts to our ranks-and due to our mediums. Therefore, sustain them. The 42d Anniversary of Modern Spirititualism was celebrated in Cincinnati by

the Union Spiritualist Society at G. A. R. Hall, and the Psychic Research Society at Douglass Castle Hall. Both had a and perhaps fasten the intruder so that \$ program arranged especially for the occasion, their respective halls decorated with cut flowers, emblems, wreaths, garlands etc., and both enjoyed good attendance but ordinary substances are treated throughout. At the Union Society Mrs. above indicated. Some people say and Colby Luther delivered the anniversary the other eye," but this is of no use,-N. address, and at the P. R. Society Mrs. Y. Journal.

Adah Sheehan delivered it. The Union Society had two meetings on Sunday; on at 10:30 a. m. and the other at 7:30 p.m. The P. R. Society had one at 3 p. m. and one at 7:30 p. m. on Sunday, at both of which were given tests in psychometric readings and slate writing. Good mune was naturally a part of the program, the Union Society having four pieces, viz: cornet, violin, piano and organ, and each handled by a master of music. On Mos. day afternoon the Union Society meeting was open for conference. A number of experiences were related and addresses delivered which were much appreciated by the audience. Monday evening at a an entertainment was given at G. A. P. Hall, consisting of music, recitations, and tests by local mediums, slate writing, etc. Tuesday afternoon at same hall Rev. Mr. Owens and Prof. J. B. Grooms delivered addresses which were highly appreciated Wednesday evening closed the anniversa. ry with a supper and soirce given by the ladies of the Union Society at G. A. R. Hall. Among the local mediums who took part in the exercises at both Sade. lies were Mr. A. Willis, Mrs. Motte, Dr. Eldridge, Mrs. Kibby, Mrs. Green, Mn Graham and several others, besides those already mentioned. On the whole, it was sociable and harmonious anniverung, and will be remembered by all participants as a happy event.

Literary.

The Rostrum is a new eight page journal, published at Tamestown, N. V. by Rev. Henry Frank. "It will advocate freedom from the thraldom of theological creeds, religious superstition, and ecclesastical authority." Weekly, per year \$1.00, single copies 5 cents.

Spirit Communications from Thomas Paine, Galileo, Giordano Bruno and George Washington. By John Brown, Sr., Medium of the Rockies, Ensenada, Lower California, Mexico. Printed by H. W. Hildreth, 814 Sixth street, oppound Snyder Block, San Diego, Cal.

The Gleaner for February-its second number-is just to hand. Somewhat line, but not lacking in valuable contents. Julia Schlesinger, editress. Price \$100 per annum; to cents single copies. Asdress 841 Market street, San Francisco, Cal. This number contains a porirui and biographical sketch of Eliza A. Pittsinger, the "Pacific Poetess."

The Monitor, is the "biggest" little peper in the world, being 6x8 inches to the page, but having four pages closely print ed in extremely small but readable type, and witty, bright and progressive in mater and tendency. W. Crittenden Thomton, publisher, J fferson City, Mo. 16 cents per year. It is the official organ of the Farmers' and Laborer's Union.

Psyche. According to its own to nouncements on the title page, "Payche " a monthly journal of mystical interprettion; its columns will be devoted to am which its name implies-soul, it will be kept free from personalities and shun cotroversy as the grave of truth; it is on on gan of no class, for within the soul there is no separateness; its teachings at founded on the understanding through terior revelations.

Contents for March No. of Perche an Religious Episodes, by Geo. Chainey, Gems from Emerson; Hermetic teaching by Edward Maitland; and other article from Leo Michael, Jeanne Gabriel and Rev. John Pulsford.

Subscription: one year 7 shillings Address and make all orders payable u the Publisher of Psyche, 49 Woburn Pl: ce, London, W. C, England.

The Arena for April arrived promptly and full of exceedingly interesting matter. As frontispiece it has Bishop J. H. Spale ing; as its leading article "Religion, Marals and the Public Schools" by Rev. X J. Savage; followed by "God in the Constitution" by Bishop Spalding. Stephen M. Allen, A. M., L.L. B., F. R. H.S. has an article on "A Newly Discovered Law in Physics."

On "Actien and Ether" he says: "Actien (rays) is supposed to be a surplis energy or fluid thrown off from central suns towards their planets, having a direct and positive agency in the original cretion of the universe. The new law presupposes two primary and creative prisoples in nature, ACTIEN and ETHER, and assumes that our sun through its axis revolution, is constantly throwing off from its surface, through dark and cold etherk space, toward the earth, a surplus, imponde able, subtle energy or fluid, which, neither heated nor luminous on leaving the ma passes through intervening space, and coters the atmosphere of the earth; in which duced, and that the earth does not recent its light as light, or heat as heat from the sun.

Do Not Rub the Eye.

When you get a cinder or speck of dask or other offensive particle in your est, don't rub it. Don't touch it. Don't put your hand near it. Let it alone This is very hard advice to follow, and is nine cases out of ten you will find yourself rubbing vour eye before you know it.

But if you refrain from touching your eye at all, the action of that organ will it self cast out the offending mote in much quicker time, and with far less irritation while your efforts would only hinder ? will stay a long time.

Of course if it is a particle of miteal res will consult a surgeon or oculist at one;

Philadelphia Pa.

The Forty Second Anniversary in this The Forty Second Anniversary in this ment in Philiadelphila.

The city was the grandest ever celebrated. The first Association of Spiritualists had a program arranged that was superb. The hall, at \$10 Spring Garden street, was crowded from \$20 Spring Garden street, was crowded from \$20 Spring Garden street, was crowded from both city and country refreshments from both city and country refreshments being served at all hours. Conferences were held at \$20 p m. Ly-ceum exercises at \$20 p, m. and \$60 p m. Ly-ceum exercises at \$20 p, m. and lectures at \$20 p, m. a 10:30 a. m. and 7:30 p. m. and lectures at 10:30 a. m. and recurs at 10:30 p. m. The anniversary addresses were delivered by W. J. Hull, of New York. The hall was beautifully decorated in the most expulsite style.

Yours in haste. J. H. RHODES, M. D.

Springfield, Mo.

Will say the spiritual cause in our city is improving, especially since Brother Brooks was laboring with us. During last month several circles have been organized, and much interest has been manifested during

bim.

THE BEITER WAY is a welcome visitor every week. Long may she wave. W. J. B.

Girard, Kas.

It is long time since we have had any publie advocacy of Spiritualism at this place.

scription of spirits at our private circles and in the social circle were very good, and we spirit return are glad she came. Fraternally, A.S. On Thursday

Lowell, Mass.

I was surprised to read in a recent Bur-TER WAY the statement that the friends of during the time of the rebellion. It is as-sumed that the manuscript placed in the dimensipal at each meeting. hands of Dr. S. B. Britten to edit a short time. The independent Club held a business meetbefore his death was never published, which seem to me strange indeed, having seen just by an old Spiritualist, who has since passed away, and I think I could obtain it by corresponding with his relatives. Of course there must be others in the hands of other from. I think it a pity there should be so cause.

wonder seeking audience, which were duty philosophy, for it embraces all truth. Its billion for independent slate writing, has been having a season of great success in the season to the season to great success in the season to the season to great success in the season to great success in the season to the season to great success in the season of great success in the season to great success of more desiration writes and prominent citizens. The cause of Spiritualism as the great success of more desiration writes upon closed allaces. Mr. May remarked an addition to great success of warm friends in the "queen City of the plains," and into form, yields a great gr

Mrs. E. Cutler, of Philadelphia, is at present in Buffalo, at 1142 West avenue. Societies wishing a good test medium, parlor medium, or psychometric reader from the platform, would do well to call her. She is a good organizer, a peace maker and a worker for the cause Yours, DENNIS.

morning by the children with music and recitations under the direction of Mrs. E. Cutler, of Philadelphia, Pa. She left here in the

A solo—"tilad we are living to-day,"—was want glasses fitted to perfection. afternoon to take part in the anniversary at rendered by Mrs. Hulser; more remarks fol-

North Collins, N. Y., the same evening. In lowed, and Mrs Cole favored us with an ex-

certain Auccess:

1. Overfure, American Orchestra.

2. Greefing Poem, Fennie B. Hagan.

3. Rectistion, Mr. Renfold.

4. Diet, Mrs. Atword and Mr. Robins.

7. Zither, by Orchestra.

8. Solo, Miss Sales.

8. Solo, Miss Sales.

9. Mariel Selection, the Misses Hull

10. The Catholic Prayer, Mrs. Wortman.

11. Duot, Mrs. and Mr. Raynor.

12. R. cifstion, Harry Bra. 1-y.

13. P.-em, "My Mothar," Lula Bradley.

14. Ingersol, J. W. Dannie.

diams being developed here, and in time of Mrs. E. Culler, gathered in the auditormay be heard from. I think a permanent lum, and the children recited poems from organization will be effected during the fall the platform. At 231 Miss Hagan gave a lee Brooks is a grand, good worker and a low remarks made by the President, venile martial music band, consisting of six peaker would make no mistake in securing a the cause, and any society needing a J. W. Dennis. The day closed without any-peaker would make no mistake in securing thing to mare our happeness.

A school of justruction and test seance was But learning that Mrs. M. T. Allen was at rooms was filled with an intelligent audi. He captivated every one as be came down Plitsburgh, in this county, we concluded to ence. Mrs. Stringham opened the meeting with his drams ick held by his baby handhave her come here and give a f ee lecture. With a fine inspirational invocation and re- 2nd, Professor Le Roy Van Horn rendered We had a large half filed, but as there was considerable noise by persons passing out was followed by Mrs. Jenuie C. Blake, trio, Mr. Glans, Mr. Garner and Mrs. Clarke. and in sgain during the lecture, we con-who gave a half hour seance for claimudi-cluded to change to the G. A. R. Hall and audient and clairvoyant descriptions of a fine address; subject, "On the 42nd Annicharge ten cents admission for the next. Thursday evening. We had a small but quiet audience, and an excellent lecture on trol and gave tests of jemarkable circumstances connected with those receiving the same Mrs Blake is one of the most convincion of spirits were recognized, if not at the time were so afterwards. Another lecture last Sunday evening on the questions "Can spirits materialize, and why can we not all see them and be convinced," and "What is electricity and what relation has it to spirit and matter." The surjects were were to spirits and matter. We regard Sister Alien as a very fine woman and a good medium. We expect to organize a circle for development.

I forget to say that her readings and descriptions of spirits at our private circles and in the social circle were very good, and we are stad and seed. Fraternally. As a contract of the passed under control to a private circles and in the social circle were very good, and we are stad and seed. Fraternally. As a contract of the most convince to the silver toned quartette, Mr. H. Tolman, Will I.a Seure, Miss Tolman and Miss Alice derivation to sutinentally by Miss Tolman. 7th, violiu (cigar box, Sich, California, Alice Junifer, dith, recitation (sentimentally by Miss Tolman. 7th, violiu, (cigar box, Sich, Original Alice Junifer, dith, recitation (sentimentally by Miss Tolman. 7th, violiu, Cigar box, Sich of the most convince in the most convince of the most convince of the most convince to the most convince of the series of the most convince of the most convince of the most charge ten cents admission for the next spirits present. She then passed under con- versary of Modern Spiritualism." 5 h, selec-

spirit return

On Thursday evening, March 20th, the Woman's Conference held their weekly meetings at 231 St. James Place. An introduction of the spirit return the place of the held the population that the 42nd anniversary was the grandest ever celebrated in this city. esting program was presented. If this solety would present more phenomena it would Nettle C. Maynard were making an effort attract many ladies to their select meetings. to reproduce a manuscript giving an account | There are many good mediums connected of her mediumistic service in Washington with this organization who should take turns

ingon Friday evening, March 21st. Members only were admitted. This organization is such a one a few years ago. It was owned meeting with great success. An organization of this kind has long been a want in the spiritual ranks. Social gatherings are a needed element in all societies; it makes social friends and attracts the young who are people, which, no doubt, you will also hear necessary to the progression of the spiritual

Mr. E. A. Wells, of New York, Treesting and the product of any in Rochester holiding seators expectly every day. They were well attended agree good addressed active seators are the production of the seators of the seators are the production of the seators of the seators are the production of the seators are the

tiful and eloquent invocation was offered by Mrs. Orlando B. Briggs. A duett—"I would the society next Sunday and each Studay not live always"—was sung by Mrs. Frankie during April. Fraternally.

PATTERSON. ton, lows, who sang with Mrs. Cole at the lows camp meetings for a number of years.

Tests and remarks were called for by our B. F. Pool, Chinton, 1A. President, Mr. W. H. Cook, and responses Our Anniversary was celebrated in the were numerous; in fact, the speaker's hour was encroached upon, so eager were the Many thanks. I recommend your new clair-

North Colling, N. Y., the same evening. In the affernoon Miss Jennie B. Hegan deliver of the anniversary address. The evening consisted of a musical and literary entertainment. Monday to all and April is the Woman's Progressive Union held a hazzar, and ou april 7th Mr. Carrie E. H. Twing will give them a benefit stronger over for that purposes on her way to fill an engagement of the progressive Union and the stronger of the progressive of the first stronger over for that purposes on her way to fill an engagement of the first stronger over for the progressive of the first stronger over the progressive of the day.

Our application of the same evening of the first reached my the first stronger address was reached my the following address was reached my the first stronger address of the following address was reached my the first stronger address of the following address was reached my the following address address of the following address address address of the following address was reached my the following address address address of the following a

day at 230 p. m., at Bricklayers' itsuner itali 14. Ingersol, J. W. Dannis.
15. Closing Remarks, Miss Jennie B. Hagan.
16. Music by Orchestra.

17. Closing Remarks, Miss Jennie B. Hagan.
18. Ingersol, J. W. Dannis.
19. South Peoria street, one of the grandest harmonial, and unusually interesting meetharmonial, and unusually interesting meet-Our half was open all day and evening. At lings of the session. Mr. G. L. S. Jenifer, their special parts, were greeted with rounds the platform. At 2:33 Miss Hagan gave a lee of appliance by a large and delighted auditure upon the situation at the present time, ence: 1st, Professor Le Roy Van Horn's Juthree to ten years each) surprised the audience in the rendering of several patriotic airs. George Clark, baby prodigy, base druinmer, (only three years old) rivited the alinaugurated by a committee with promise of tention and amazement of every one with auccess, on Tuesday evening, March 18th. h.s marvelous skill and perfect time upon The cosy little hall over Bradbury's music a large case drum during the performance.

New York, N. Y.

The forty-second anniversary of the advent of Modern Spiritualism was celebrated by the Spiritualists of New York City with itualists never before witnessed in this city the ceremonies appropriate to the occasion. The vaciliating and lowering state of the utmost capacity. There was an elaborate and excellent program, which was loudly numbers present; the hall was utilized to the through. The singing by Mrs. Libble Mc-

Many Thanks.

Dear Bir and Brother:-Your Melted Pebble Speciacies received, and a real perfect fit.

P. C. MILLS, Fairmount, Ark.

welded for our necks." His idea was to be up and doing. So must every Spiritualist be up and doing. The few people who were stirred to the heart's core by Patrick Henry's words, have left their posterity spreading out over this broad continent until a great nalou is realized. But the unfoldment of spiritual truth at ips not with this nation. Its at baim eatyth eat at behaviors erew activit the beginning and are as enduring as eternity, and are being unfolded all over the earth.

Now, my friends, we come to the subject of organization. Forty or more of us ladies at d gentiemen bauded ourselves together by signing our names to an article we had adopted or understood among us to be considered as a constitution and by-laws of confederation. This art enrolled us then as an organization or sisterhood and brotherhood; of what, for what, why did we so band ourselves togethe? What is supposed generally to be the object of such an organization with the title of spiritual church applied to it? Was that we felt that because we had been listening to a series of good spiritual lectures by our sister and brother, Mr. and Mrs. Kates, that we were more spiritual towards each other and needed organization, or was it that we felt that by so organizing under the title of Spiritual Church that it would be a better apology for being called a Spiritualist; or is it anything baneful, either in or out of any organization to be called a Spiritualist or

The question is often asked, if the spiritual idea is taken away from the church, what is there left of it? So it has been in a manuer with this organization; a large portion of the spiritual has withdrawn from it since Mr. and Mrs. Kates left it, and many have seemed to act as though organization was a justier of no consequence whatever. It appears, then, that at the time it was a matter of impulse, and that the responsibilities connected with it were of secondary consideration to many.

Now, the object of organization is consolidation; and in this case consolidation means a nucleus or head ceuter where all may come and be spiritually fed; where all those who are ignorant in spriitual philosophy and curious or inquiring in mind may be pointed in the right way of learning for a fact that life is ever onward; that their near and dear friends who have passed away have not gone to outer darkness, but still live, and are ever near them in very fact. This, then, being the object of the Spiritual Church, what agreet and good work lies all around about it at all times.

Then we have it made known to us why it is that spirits of departed ones can come back and communicate to us through the mediums and at the circles. There are just two great prime reasons why we have sprit return. The first is that we may be spiritually educated ourselves and made to know the great purposes of eternal life. The assembled in Adelphi Hall to assist in second is that those who have passed to the spirit side of life uneducated spiritually may return and be mentally helped on in weather had no perceptible effect upon the the great plan of unfoldment; for they tell us that in every circle some benighted spirit is mentally belped to see the better way.

Tuen it matters not who may have circles applanded as each allotted part was gone in their homes, or how frequently, or how people, which, no doubt, you will also bear from. I think it a pity there should be so much needless trouble to reproduce it, as it seems to me it must be very treing to Mrs. May pard in her feeble condition.

Formit me to express to you my grafeful appreciation of the many good thinks you appread before the readers of The BETTEKS made wiser and better. The state and interested, instructed and trust made wiser and better.

May from week to week. I red an iterated and rest made wiser and better. She also yave a short discourse much better thereby and the world made much better thereby and the world made much better thereby and the world made for weak and the season of the was followed by Mr. Cashing, Mrs. Repost to the season of the season of the season of the season of the seances were what the meditum terms dark circles, but they are conducted in small proposed for the seances were what the meditum terms dark circles, but they are conducted in spread to leave no room for fraud or deception.

DELEBEE. well they may be impressed by spirit friends

lows and the order of United Workmen, of which organizations he was a member.

The oration was delivered by the guides of Mrs. Cella M. Nickerton, of New Bedford, delivering a magnificent discourse for the occasion. The floral tributes were very beautoi, He leaves a daughter and a host of triends to mourn his loss.

We laid him 'neath the sod to rest, But his spirit soars above, In his spirit nom; be know; best, Who beam for him true love, FARDERICK W. WRIGHT.

MOVEMENTS OF MEDIUMS.

Harrison D. Barrett, in open for engage-nepts to lecture. Address 22 Grove street,

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

Bishop A. Besis has been engaged by the Nr. Paul Boriety till lat of June. Address 240 Arundel street, 8t. Paul, Minn.

F. A. Wiggin speaks in Chelses, Mass, in March and April. Andreas for lectures with tests, 9 Bosworth st., Boston, Mass. Miss Jenuie B hagan will make engage-ments for fall and winter week evenings for 6, 10 and 12 lectures Address 52 Irving street, South Framingham, Mass.

J William Fletcher lectures in Brooklyn, N Y. during May and June: in Spring-field, Mass., during April, Address 12 West lith at eet, 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.

services as a lecturer and test medium. Address Fulton, Oswego Co., N. Y.

Mrs. E. Cutter, the Paychrometic reader and test medium, is at present in Buffalo. N. Y. She can be addressed care of Mrs. N. N. Hunt, West Ave., near F. rry street.

Professor W. F. P. ck. will lecture the first tiwo Sindays of the month of April in Havernill, Mass. The last two of April and first two of May in Worcester, Mass., and the last two of May in Worcester, Mass., and the last two of May in Worcester, Mass., and the last two of Sinday willing an Event for next season. Address, Willimantic Conn.

Lyman C. Howe speaks in Washington, P. C., during the month of April. He is sugaged for Tuessiay, Thursday and Sunday, July 28th, 31st and Aug 3rd at Cassadaga; and from Aug 9th to 18th at the lowa Camp Massing. He is yet free for last two weeks of August.

Dr. A. W. S. Rothermel will take up a line

August.

Dr. A. W. S. Rothermel will take up a line of travel along the N. V. C., C. & P. R. R., and the Michigan S. R. R. stopping at Rochester, Buffelo, Erle, Cleveland, Pittsburgh, and probably Dayton and Cincinnati. Those along the line desiring his services as a medium may address him at 385 Clifton Place, Brooklyn, N. Y.

Brook'yn, N. Y.

Mr. F. A. Wiggin, inspirational lecturer and test medium, is to be in Portland, Me., Merch 24 and 9th; in Haverhill, Mass., March 16th; Newburvport, March 231; in New Bedford, March 30th and April 6th; April 13th in Waltham, and April 20th and 27th in Bridgeport. Conn. Would like engagements for the mouth of May. Address 23 Hawthorne St., Salem, Mass.

Dr. W. A. Hale, President of the Echo Spiritualist Society, Boston, Mass., has the last two weeks of July, slice the months of August and September open for camp meeting engagements. Associations desiring his services as a lecturer and test medium should address him at once at his office, 63 Russell street, Charlestown District, Boston, Mass. Terms reasonable.

Terms reasonable. Terms reasonable.

Mrs. Clara A. Field will answer calls to lecture for the season of 1800 and 91. Would like to make engagements in the South; either New Orleans or places along the rould from Washington to New Orleans or Florida. or would like to engage on the Pacific Count and enroute. All correspondence should be sidressed her at her home, 210 1½ street, N. W., Washington, D. C.

Written for The Better Way. To Moses and Aaron.

Dear BETTER WAY, thou art to me A messenger of light and truth; Fraught with sweet charity and love-Emblems of angelic youth.

I hall thee e'er with heart-felt joy; Thy is flu'nce is to me a balm, It soothes my aching trembling heart-Lends to my soul a holy calm.

May angel's blessings rest on thee.

May angels guide thee day by day. May health and strength be granted thee To guide us to THE BETTER WAY. -A MUTUAL FRIEND.

Special Notice.

Prof. G. G. W. Van Horn will give free diagnosis, or a magnetic treatment, and free private sitting with either, to any one subscribing to THE BETTER WAY for one year.

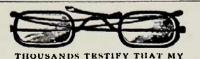
Address 220 West Monroe street, Chicago,

"How dare you treat me thus?" he wrote. "You sassy little shrew! To call me small potatoes just Because 1'm mashed on you."

She seized the pen in wilful mood. And these lines off she dashed: "The smaller the potatoes are

BUSINESS & MEDICAL SITTING At home or by letter. Send own handwrit-ing, or lock of hair, age and sex. Address or Call at 210 414 Street, N. W., Washington, D. C.

WANTED Situation in the South for a young lady as governess to children under twelve. Would prefer a Spiritualist family. Address C. A., care of THE BETFER WAY.



MELTED PEBBLE SPECTACLES Restore Lost Vision.

The Spectacles that I send are large eyes mounted in a FINE STEEL FRAME. Bent by mail in a nice wooden box - Loss or Breakage at my risk. or Breakage at my fisk.
State age and how long you have worn glasses; or send stamp for full directions how to be fitted by my New Method of Clairvoyant Sight. Price of spectacies \$1.10. Address 5. F. POOLE Clinton, lowa.

DR. J. C. PHILLIPS,

J. W. DE HOOG.

Magnetic Healer,

21 E. Tenth St., Covington, Ky., Will give Treatment on Monday and Friday

Evenings from 7 to 9 o'clock free of charge.

AN ASTONISHING OFFER! Bend three 2-cent stamps, lock of hair, age.

name, sex, one leading symptom, and your

disease will be diagnosed free by spirit power DR. A. B. DOBSON.

Maquoketa, Iowa.

A. WILLIS, MATERIALIZING MEDIUM

33 WESLEY AVE., CINCINNATI. Will hold seances every evening at 8 o'clock,

Thursday and Saturday evenings excepted. Afternoon seances at 20'clo:k, Monday and Saturdays excepted Private seances will be held by arrangement. Only such investigators and non-spiritualists will be admitted to his seances who hold a recommendation from avowed epiritualists.

MISS M. A. SAXON. Medium for

Independent SlateWriting, Trance AND TRUMPET,

234 East Fifth Street, Cincinnati, O., Sittings daily from 9 o'clock until 4 for busi-ness and social information. Evening saance by arrangement either at her residence or that of patrous.

PROF. J. D. LYON, BUSINESS & TEST MEDIUM

SITTINGS DAILY. Letters by mail, photographs or lock of hair successfully diagnosed. Circles Sunday at 25, and 750 m. Forty vegra experience.

188 Richmond Street, Cincinnati, O. MRS. J. H. STOWELL,

TRANCE MEDIUM.

No. 468 BAYMILLER STREET. Cincinnati, Ohio.

-AND-

Sittings Daily for Information and Tests from 8 a. m. to 4 p. m. GEO, P. BENSON, ELECTRO-MAGNETIC HEALER

Healing Medium. Correct diagnosis given. Chronic Diseases
Treated Successfully. 294 Tehoupitoulas Street, New Orleans, La.

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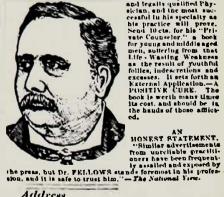
CINCINNATI, OHIO. Sittings daily from 9 o'clock until 4 for Business and Social Information. Evening seances by arrangement, either at her resi-dence or that of patrons.

A LIBERAL OFFER Send two 2-cent slamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your discess,

J. C. BATDORF, PRESIDENT MAGNETIC INSTITUTE

GRAND RAPIDS, MICH. PSYCHOMETRY.

Consult with PROF. A. B. SEVERANCE in all matters pertaining to pratical life, and your spirit friends. Send lock, or handwrit-



Dr. R. P. FELLOWS, VINELAND, N.J.

What We Know of Dr. Fellows.

Psychometrist,

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Business advice a specialty. Give name, age and enclose look of hair. Three questions answered 25 cents. Bix questions answered 60 cents. Full reading one dollar and three 2-cent stamps. Address 315 W. Van Buien street, Chicago, 111.

Inquiries are frequently received asking what we know about Dr. Fellows.

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Inquiries are frequently received asking what we know that he is a lel.able gentleman of rare professional skill, who has earned success by good work. Second that he fulfils all his agreements to the letter. Third, that he has performed curve of hopeless cases that in the olden time his kill would have been called miraculous. For the and last, we know him to be an honest man, and last, we know that he is a lel.able gentleman of rare professional skill, who has earned success by good work. Second that he fulfils all his agreements to the letter. Third, that he has performed curve of hopeless cases that in the olden time his kill would have been called miraculous. For the angles, and last, we know that he is a lel.able gentleman of rare professional skill, who has earned success by good work. Second that he fulfils all his agreements to the letter. Third, that he has performed curve of hopeless cases that in the olden time his kill would have been called miraculous. For the angles of the professional skill, who has earned success by good work. Second that he fulfils and his agreements to the letter. Third, the hear performed curve of hopeless cases that in the olden time his kill.

The Birth of a Song. D. R. MCGREGOR. The sun sank in the distant West,

When to our mossy Laurel's Rock We wandered, I and you. The creek went rushing to the sea. The birds to sleep had flown, The outer world was veiled in gloom,

And kissed the heights adleu.

Andiwe were all alone.

Your eyes were brightest realms of bliss Your voice the sweetest sound, Your love the greatest earthly wealth, Your words were laws profound.

Now gone thou art from my embrace The world is all forlorn: But to the memory of thyself This little song was born.

Written for The Better Way. SAVED : FROM THE VANDAL RUM, OR ONE OTHER WAY. BY A. M. MUNGER.

man, so there is some angel and some God in him: the beast and the devil may be conquered, but in this life never wholly de-S. T. COLERIDGE. stroved.

tation, when, the love of strong drink has pleasant conversation. made the man a beast, the demon "rum" is stroys the man.

Countless millions have deplored the use of wine after it seemed beyond their power ons yet treading this downward road?

What can the wives, sisters and mothers do to stay the power of this vandal, "rum?" cation for our children first, last and al- suspicious and innocent. ways. But that will not do for those who have already formed this habit.

Women have no voice in government, when that fails, often by strategy.

The drunkard can sometimes be redeemmay succumb to fear.

In the following story all three were floor together. mind.

Myra had moved from an eastern town to a | whisky," as he went muttering away. farm in the far west.

senses. She had warned him many time watched him from a window. of his danger, but he only laughed away He soon came back with a look so blank yet showed the effects of a drink; but when thought. than her own life. But always those sick- body or spirit. But alse for her hopes. ening fumes seemed to transform her into a being other than herself.

Glowing accounts of the west about this time gave Julian a desire to try farm life.

The year 1869 found him and Myra, with their two children-Rsy, aged five, should hate him. Should she come out and Nellie, three-settled upon a beautiful prairie farm in one of our western states.

Two years of work in breaking prairie, setting out trees, preparing comfortable buildings, and stocking the farm with cattle, had put all thoughts of the old enemy, drink, out of Julian's mind; and Myra, taken up with her children and with over seeing the household work, had almost for | no chance to ask why it was there gotten the old trouble. They were a happy family. Surrounded by every comfort and whole summer by kindness and by strategy many luxuries, her husband always at to prevent you from drinking that detestahome, her children well and herself con tented, what more could a mortal want? you shall know that I almost abhor you, But alas! this happy condition was not to even when you have taken only one drop.

A good, competent hand was needed for should be sweet and pure as the breath of the farm. A friend from the east, who our darlings, arouses a demon within me. understood all the duties pertaining to You pollute them and myself when you farm life, had lost his property in a bad touch us. I have prayed that you might be investment. He wrote and asked for the turned from the love of that which is taking situation for a year, or until he was able to you from your family. I now appeal to again start for himself.

set about the building of a small house near again the man I love-loved, I say, for his own, convenient for the expected family. Julian, I cannot love a man whose brain

spring of 1871, the house was finished and that is turned by strong drink to a brutal spring work.

He proved a valuable aid to Julian, and your table; drink the contents before wife harvest time found the crops on the Cress- and children; set the example for little man farm considerably in advance of those R sy and learn him to follow the footsteps of the neighbors. A reaper, called a "self of his father, or by that example be forbinder." had been purchased, and Julian ever warned from the ruin which is sure to and Peter went to the nearest railroad ata | come to all who tamper with this vandal, tion, some twelve miles distant, to bring it rum.

That night Myra noticed the old fumes with a feeling and pathos that held Julian heard."

on her husband's breath. Her heart sank under a spell. He was strongly affected. fluence of the old time associate, Peter Hol-

What should she do? If Julian should give way now to the old appetite she felt that her life was ruined. She passed a sleepless night pondering over the matter and how best avert her husband's fall. She Give me back the old love, Myra, which of resolved at last that no liquor should be late I have missed." allowed on the place-that she would find and destroy every drop.

Next morning, as soon as the men had gone to their work, she hunted through the barn, and at last found a bottle of the accursed stuff in a manger. A safe place, indeed; no danger of a horse touching the

poison. Why are men in their appetites sometimes lower than the brute? That such is the case we know too well. But to return to the bottle. Of course, the cork was drawn and the contents spilled as if by accident. At noon Myra watched the men go after their drinks. They soon came back As there is much beast and some devil in and held a short consultation at the barn door. When Julian came to his dinner he wore a shame faced look, but it soon changed to his own bright and happy ex-There is much of truth in the above quo- pression under Myra's beaming smiles and

In about a week the two were obliged to not easily conquered, but more often de- go to town again. It is enough to say that the same thing happened again, with the If the inward fire can be extinguished exception that the bottle had a new blding before it is too late, intemperance will place. It could not escape, however, Myra's vigilant search, and the contents went the way of the other.

Again and again was the experiment to give it up. How can we save the milli- tried; the bottle was emptied, only to be refilled as soon as possible.

Julian's suspicions of Myra's interference became aroused. He grew sullier and Prayers will not suffice; we must work, unkind, yet Myra never looked more pleas-Take any means for the end in view. Edu- ant and agreeable, never looked more un-

It became apparent by this time that each one had his own bottle. Myra often noticed the whisky breath after she knew that and may be the wesker vessel, but some Julian's bottle had been emptied. She was man has said, "we are often governed by disgusted with her plan of saving her husthose weaker than ourselves." He may band, and her patience was fast slipping have meant women. We know her as com- away. Once she found the bottle, after a petent to rule-by love sometimes, but long search, in the granary. It was down behind the sacks of wheat, for the threshing was already done and the grain ready for ed by kindness, but not always, and I am the market. A heavy axe lay on the top of not going to advocate the martyrdom of the sacks. She pushed it off onto the botany woman after drink has made man a tle, but it would not break-the spirit withbrute. Begin in time before the babit is in defied her. She brought forth the bottle it is coiled up it will become sour, much to fixed. If kindness fails, strategy may suc and, taking the axe, put all her strength is injury, and give an offensive odor. The ered; if strategy falls, a superstitious nature into one angry blow, shivering it into fragments, and letting axe and bottle fall to the

tried, and we are inclined to believe that in The accident was apparent; the axe had this case, at least, help came through the slipped without the help of hands. Soon supernatural, working on a superstitious after Peter came to the granary on some errand. He began to eniff the air, and Julian Cressman and his young wife Myra heard him say, "More spilled to be put up promptly.

Next morning early Julian went out for either fires the brain or takes away the seldom drank any at night. She now

her fears by saying that he knew when to that it was too much for the mischievious thorough dressing twice a week. A dressstop, and that whisky could never get the watcher. She laughed outright; and why upper hand of him. She knew he never as no? I may as well laugh as cry, she

his breath, that should have been pure and Julian proceeded cautiously to the kitchwould to curb this awful feeling, it would the, together with its fumes, a quarter of a come back again and again. Many were mile from the house, and deposited them the prayers offered in her husband's be- in the grass Myra visited the remains balf, and also for herself-that she might later, and offered an earnest prayer that not lose the love for the one dearer to her there might be no resurrection of either

Before another night a new bottle was was left carelessly in eight. Then Myra was very angry, and knew not what to do next. If Julian kep! on in this way she openly and upbraid him? Was it not the more honorable way? She would see.

Next day she brought the bottle and gave it prominent place in the center of the table. Julian sat down to his dinner without saying a word. In fact, the eight of that bottle there before his wife and children gave him a great shock. Myra gave him

"Julian," she said, "I have tried this ble stuff. You know how I abhor it; now The smell of whicky on your breath, that your reason. Turn before it is too late. Julian wrote for him to come on, and Spurn from you this temptation and be In two months, which brings us to the is fired with rum, and I despice the love Peter Holcomb settled and ready for the passion. Yet if you will not heed my words, here you must place the bottle on

Tadies' Department. on her busband's breath. Her heart sank under a spell. He was strongly anected. Within her bosom. She knew he had given He arose and took the bottle from the away to the old temptation through the in- table, then leaning over his wife's chair, kissed her fondly, and said:

"Myra, I did not know how strong your feelings were on this subject. I cannot set this example before my boy-one drink would strangle me. I know that I am in no danger, but I will drink it no more.

(TO BE CONCLUDED.)

The Story of Lot's Wife.

The question which a religious Oriental put to himself in ancient times at Usdum was substantially that which his descendant to-day puts to himself at Kosseir: "Why is this region thus blasted?" "Whence these pillars of sali?" or "Whence these blocks of granite?" "What aroused the vengeance of Jehovah or of Allah to work these miracles of desolation?"

And, just as Maxime Du Camp recorded the answer of the modern Shemite at Kos siers, so the compilers of the Jewish sacred books recorded the answer of the ancient Shemite at the Dead Sea; just as Allah at Kosseir blasted the land and transformed the melons into bowlders, which are seen to this day, so Jehovah at Usdum blasted the land and transformed Lot's wife into a pillar of salt, which is seen to this day.

No more difficulty was encountered in the formation of the Lot legend, to account for that rock resembling the human form, than in the formation of the Niobe legend semblance in the rock at Sipylos; it grew up just as we have seen thousands of similar myths and legends grow up about striking natural appearances in every home of the human race. Being thus consonant with the universal view regarding the relation of physical geography to the divine government, it became a tressure of the Jewish nation, and of the Christian church -a treasure not only to be guarded against all hostile intrusion, but to be increased, as we shall see, by the myth making powers of Jews, Christians and Mohammedans for thousands of years .- Popular Science

Hair Dressing.

It is bad for a woman to soak her hair with water in her daily bath, and yet she may do it with impunity, and even with benefit, if she pursues the proper after-treatment. The daily wetting of the hair of the head favors parasitic growths on the hair, and unless the hair is well dried before hair may be wet daily with impunity, provided after it is wiped as dry as possible it is soaked with alcohol and briskly rubbed with the hands. The alcohol stops the parasitic growth, and in evaporating carries off the last of the water, thus preventing all tendency to sourness and enabling the hair

The disease of the scalp which produces The disease of the scalp which produces dandruff eventually produce baldness and dandruff eventually produce baldness and ning at 7.30. Dime collection Myra had found to her sorrow that Julibis accustomed drink. Myra had of late frequently quickly. Persons who want to Myra had found to her sorrow that Julibis accustomed drink. Myra had of late frequently quickly. Persons who want to an had a natural taste for the beverage that complained of his odious breath, and he preserve their fine heads of hair have to complained of his odious breath, and he preserve their fine heads of hair have to complained of his odious breath, and he preserve their fine heads of hair have to complained of his odious breath, and he preserve their fine heads of hair have to complained of his odious breath, and he preserve their fine heads of hair have to complained of his odious breath, and he preserve their fine heads of hair have to complained of his odious breath, and he preserve their fine heads of hair have to complained of his odious breath, and he preserve their fine heads of hair have to complained of his odious breath, and he preserve their fine heads of hair have to complained of his odious breath, and he preserve their fine heads of hair have to complained of his odious breath, and he preserve their fine heads of hair have to complained of his odious breath, and he preserve their fine heads of hair have to complained of his odious breath, and he preserve their fine heads of hair have to complained of his odious breath, and he preserve their fine heads of hair have to complained of his odious breath, and he preserve their fine heads of hair have to complained of his odious breath, and he preserve their fine heads of hair have to complained of his odious breath, and he preserve their fine heads of hair have to complain the heads of heads of hair have to complain the heads of h give them the same good attention they give other valuable possessions. If there Su is much dandruff the head should have a ing should commence with the careful use of a small tooth-comb until all dandruff in the careful use of a small tooth-comb until all dandruff in all the careful use of a small tooth-comb until all dandruff in all the careful use of a small tooth-comb until all dandruff in all the careful use of th sight is removed. This should be followed and the public cordially invited to atterd awaet, was laden with those accursed fumes, en, procured a broom and a dustpan, and and white castile soap. Every portion of day at 2:10 p. m. at Memorial Hall, 170 Superior exception of the scale of a demon of have sprang up in her heart returned. When he came out again he the scalp should be well rubbed and afterthat she could not overcome. Strive as she carried the fragments of the precious bot wards every trace of the soap should be washed away with moderately warm water

For Dandruff.

Take borax, half a teaspoonful; common sulphur, one heaping teas poonful; pour over this one pint of boiling water. When cool, pour into a bottle; agitate frequently for brought, and this time, as if in defiance, it three or four days, then strain. Moisten the scalp thoroughly with this two or three times a week. It is one of the most, if not the most, reliable preparations known for permanently removing dandruft.

Shampoo liquid for cleansing the head from dandruff: R Cirbonate of Ammonia, 1 drachm; Carbonate of Potassium, 1 drachm; water, 4 ounces; tinct. of Cantharis, 1 drachm; alcohol, 4 ounces; rum, 12 pints. Dissolve the carbonates in the water; skake well before using, moistening scalp well with this till a lather forms Wash in cool water and rub.

Stylish Bedclothes.

The latest caprice of rich and dainty ladies is a penchant for silk sheets, richly embroldered in delicate nilk flosses. One of these costly affairs is of pale lavender. with a wreath of violets embroidered around it and violet sachets fastened in the corners. The heavier quilt hence h is filled with lavender colored down, sprinkled with dried violets. A new bedspread, in marked contrast, is made of linen sheeting embroidered all over with white silk in bold conventional designs wrought out in "short and long," or "grandmother's stitch."

Misfit Language.

Why do we always talk of putting on a coat and vest? Who puts on a coat before a vest? We also say putting on shoes and stockings? We also put up on signs telling SHERWOOD'S STEEL people to wipe their feet, when we mean their boots or shoes. And a father tells a boy that he will warm his jacket when he means his pantaloons. We are a little ec centric in our phrases, sin't we at times?

Mrs. Littlun (us her nusband entere) -"Hush! baby's asleep!" Mr. L.—"But Myra was excited and angry, and spoke that's the only time I have a chance to be

MEETINGS. Cincinnett, Obto.

The Psychic Research Society meets every Mun-day afternoon at Douglas Hall, northwest corne of 6th and Walnut streets, at 3 p. m. Admission free, strangers cordially invited.

The Society of Union Spiritualists, of Cincin-nati, hold meetings at G. A. R. Hall, 118 W. Sixth sired, every Sunday morning at 1944, and Sunday svening at 7:46; also Wednesday evening of each work, to which all are made welcome.

The Lyceum for children and adults meets at G. A. B. Hall, 115 W. Sixth street, Unclunati, every Sunday at 0% A. M. All are cordially invited. Spiritual Healing and Developing Meetings, with epeaking and music every Sunday at half-past 2 r.m. at the American Health College, Fairmount. Free to all.

Boston. Mass.

BANNER OF LIGHT CHULE-ROOM, No. is beamorth attest—beances are held every Tuesday and Friday afternoon at 8 n'clock promptly admission free. J. A. Sheihamer, Chairman. Boston Spiritnal Temple Society, Berkeley Hall octures by able speakers Sundays at 10% a.w.
7% r. s. Richard Holmes, President; G. R. Me-is, Treasurer; O. L. Bockwood, Corresponding Recording Secretary.

FIRST HPIHITUAL TEMPLE, carner Newbury and Exeter streets—Spiritual Vraternity Society will hold public meetings every Sunday.

The Temple Fraternity School for children meets at 10% a.m.; afternoon services at 10% a.m.; afternoon services at 10% and Wednesday evening social at 7%.

1031 WASHINGTON STREET-The First Spirit ualist Ladies' Ald Society—Business meeting Friday at 4 p. m. Tes served at 6 p m. Public meting at 7.30 p. m. Spirits afternoon last Friday afternoon in each month. Mrs. A. Barnes, Pres. Mrs. F. B. Woodbury, Secretary, 23 Bromley Park Boston Highlands.

Mootings at Twilight Hall, 789 Washington street or; er of Hellis. Eben Cobb, Conductor.

The I adies Industrial Union hold their meetings each Wednesday afternou and evening at Twilight Hall, 789 Washington -t. corner of Hollis. Circle at 4, supper at 6, musical and literary entertainment at 8 o'clock. All are welcome.

Mrs. Ida P. A. Whitlock, Pres.

EAGLE HALL, 616 Washington street, corner of Easex—Sundays, at 2½ and 7½ P.M.; also Wednes days at 8 P. M. Able speakers and test mediums. Excellent music. Dr. E. II. Mathews, Chairman

America Hall, 724 Washington street,—Services each Sunday. Dr. W. A. Hale, Chairman.

A Public Social Meeting will be held every Thursday evening at 7½ in the office pariors of Evans House, 175 Tremont street Eliza J. Bennett.

Chelsea. -Spiritualist meetings are held in Pil-grim Hall, Odd Fellows Building, each Sunday eve-ning, at 7% o'clock.

Meetings are held at Grand Army Hall, Sundays at 2% and 7% p. m. All mediums invited. G. F. slight, Chairman.—The Ladles' Social Aid Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M. L. Dodge, Sec. Cambridgeport, -- Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

New York, N. Y.

The American Spiritualist Alliance meets at 219 West 42d street, New York City, on the first and third Wednesday of each month at 8 p. m.

**All Spiritualists are cordially invited to become connected with The Alliance—either 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. 8. Maynard, 210 Washington st., who will acknowledge all remittances.

THE ALLIANCE defines a Spiritualist to be; "One

Adelphi Hall, corner 52d street and 7th avenue.— First Society of Spiritualists holds meetings every funday at 11 a. m., 2% and 7% p. m.

A General Conference will be held every Wednesday evening at 230 West 36th street, at the recidence of Mrs. M.C. Morrell.

The People's Spiritual Meeting every Sunday evening of each week at 230 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 atreet. J. F. Snipes, President, 4:6 Broadway.

Philadelphia, Pa.

Wirek Association hold their meetings every Sunday morning and evening at their hall, 810 epring Garden st. Lyceum, 21-2 p. m. J. Wood, Pres.

Fourth Association hold their meetings every Sunday evening at 7 1-2 o clock at N. E corner 3rd and Gira d Ave. Mrs. M. Brown, President.

The Spiritualists' Progressive Thought Society meets every Sunday at 2:00 p. m. in Probeck's Hall Farnklin Avenue. Admission free. North McGregor, In.

The North McGregor Society of piritualists meet every Sunday and Thursday evening. Goo. Palauer, President; Geo. Ram-ey, Sec.

M. Paul, Mine. The Spiritual Alliance meets in Waucota street Chapel, between Eighth and Ninth streets, every Sunday evening at 7:30. Mrs. M. C. Tu.tle, Sec. 327 East 8th street.

Watertown, N. V. The First Progressive Society hold Sanday met-logs in their New Temple on Davis street Sanday afternoon at 230 and evenlogs, 7:30. Lectures, tests and psychometric readings.

Chicago, Ill.

Peoples' Spiritual Society meets at 93 S. Proriast, svery Sunday at 2:3) P. M. All are made welcome who visit Chicago. G. L. S. JENIFER, Pros., 220 W. Monroe stre t. Martine's Hall, Ada street. Morning 10 45; evening 7 45. Mrs. Cora L. V. Richmond, speaker. Spiritualists' South Side Society meets at 3 p. m. in P. U. S. of A. Hall, No. 144 Twenty-second

Progressive Spiritualist services at Bricklayers Banner Hail, 03 South Peorio street, at 7.45 p. m.

Brooklyn, N. Y.

The Brooklyn Progressive Spiritualists hold their weekly conference meetings at Everett Hall, cor. Bridge and Willoughby streets, on Saturday evening of each week, at 8'clock p. m. Good speakers and mediums. Seats free. Samuel Bogart, Pres. The Brooklyn Spiritual Union holds public meetings every Buning evening at Fraternty Rooms, Bedford avenue and South second street. The Women's Spiritual Conference weet every Thursday evening at the residence of Mrs. Starr, 2H St. James Piace, S. A. McUntcheon, Pres.

Pittsburg, Pa.

The First Spiritualist Ghurch of Pittsburg has lectures every Sanday morning at 10:45 and evening at 7:45. Children's Lycen e at 2 p. m. at their hall, No 6 Sixth street.

J. H. Lohmeyer, Sec.

Troy, N. Y.

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



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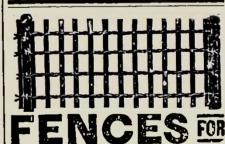
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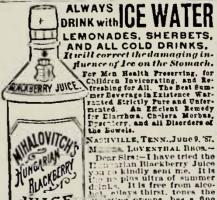


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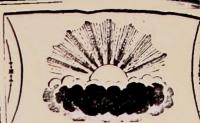
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Written for The Better Way.

Two Boys - One Gun. Two boys-one gun, Two boys have fun-Think nothing's in there But pure, common air. But gun goes off, (Uh. say it very sof'): One boy is dead, Other one's in bed. And this one awore Will shoot no more. And since that day

TWO EXISTENCES.

Walks in THE BETTER WAY.

A Spiritual Story by Sunny South

Kitty was celebrating her thirteenth birthday, and had invited a number of friends and schoolmates to participate. Among the presents were story books,

confectionery, fruit and jam; and by yes, loved so dearly.

If any of the other girls got sick from | pressed.

beroine to go to be i, she bade everyone Aud o'er the bed our Kitty saw an anin the room good night, and kissed her gel hov'ring, whose influence seemed papa and mamma, as every good child to soothe the suffering youth.

and was soon a-leep.

as far as her body was concerned, her freed to roam between two worlds. spirit did not sleep. In other words, Twas but a dream again, apparently she dreamed. You must know when a but aye-within her heart a whispering person dreams, it is not always the voice said: Hope! Another followed, creations of the brain. Very often the saying, Faith-thy love is not a dream spirit leaves the body when it is resting -it is reality-for love is absolute and and roams about, and meets with ad be ven's brightest gift. ventures, which are next day remem- is not dead to me-but oh, my love, my when they eat too much, and others hue. dream from excitement. But Kitty's shine to hedeck our joy with light. dream was due to neither, although it her force upon the one she loved, she was at first supposed so, and of which saw a flash of joy cours o'er his coun'sthe reader will be satisfied when he nance. The youth felt Kitty's penetraknows the whole story.

lady riding out in a carriage drawn by fixed his gaze upon the form before two white horses. During the drive him. she met many people, but none whom she either carel for or recognized as void of substance. You are excited—

My darling Willie, sleep. his mother Obio, entitled, "Whither are We Drift- on the sitter's handkerchief, coming word by spoke—those are fantasies, visions, ing?" that appeared in Aug. 3d issue of word to her spiritual vision and vanishing void of substance. You are excited—

THE BETTER WAY, should be copied acquaintances. And finding this rather feverish, due to the fall: and thanks to monotonous, she finally ordered the God, you are alive this night. driver to take her home again. He I saw last night within my dream: and obeyed his mistress's orders immediate ly and turned the horses toward anoth You know I dreamed the accident er direction. But as the carriage was again-just as it happened in reality. wheeling around, her attention was attracted to a handsome young man who the horses' hoofs. And oh, dear mother, drifting swiftly, surely, I had almost over It seemed as though she stood outside the horses' hoofs. And oh, dear mother, the horses' hoofs. was just crossing the street. She could now she smiles and bows her head, and not help from admiring him, and therefore kept her eyes fixed on him; and, accidently looking upward, the young gentleman caught Kitty's eyes riveted gentleman caught Kitty, Willie mine; be true to me, our guardian angels will unite us in reality.

Twas but a dream, my son—the some defently looking upward the same dread doom that has befallen all the great nations of the past. What was this strange and varied collection of poems were and fated force that shattered these some doom that has befallen all the great nations of the past. What was this strange and varied collection of poems were and fated force that shattered these some doom that has befallen all the great nations of the past. What was this strange and varied collection of poems were and fated force that shattered these some doom that has befallen all the great nations of the past. What was this strange and varied collection of poems were and fated force that shattered these some doom that has befallen all the great nations of the past. What was this strange and varied collection of poems were and fated force that shattered these some doom that has befallen all the great nations of the past. What was this strange and varied collection of poems were and the past of the past accidently looking upward, the young gentleman caught Kitty's eyes riveted on him. Their glances met, and a pretty blush arose to the cheeks of Kitty and to the forehead of the youth. But Kitty was so intently gazing at him that she involved the past will unite us in reality. Twas but a dream, my son—the scene was still before your mental vision. And thus you dreamed it o'er again, but adding this romance to the Kitty and to the forehead of the youth. But Kitty was so intently gazing at him that she involved the past. What was this strange and varied collection of poems were tions of the past. What was this strange and varied collection of poems were tions of the past. What was this strange automatically written, not knowing when on one line what would be the next. Her mughty and prosperous empires, that brought them to naught in the very height of their power and splendor? The same force that is a tions of the past. What was this strange automatically written, not knowing when on one line what would be the next. Her mughty and prosperous empires, that brought them to naught in the very height of their power and splendor? It was the same force that shattered these mighty and prosperous empires, that brought them to naught in the very height of their power and splendor? The same force that shattered these and fated force that shattered these mighty and prosperous empires, that brought them to naught in the very height of their power and splendor? The same force that shattered these and fated force that shattered these might written, not knowing when on one line what would be the next. Her mught written, not knowing when on one line what would be the next. Her mught written, not knowing when on one line what would be the next. Her mught written, not knowing when on one line what would be the next. Her mught written, not knowing written, not knowing written, not know to shat would be the next. Her mught written, not know to shat would be the next. Her mught written, not know to shat would be the next. Her mught wr bim that she involuntarily turned her wards his Kitty, who was kneeling by head as the carriage passed by; and the are my darling love—oh, Kitty, let me youth, in equal wonderment, remained press you to my beart. standing in the middle of the street not knowing what he was about. Just form, but gave a shrick of agony. at this moment a fast driving team substance, visionary; and, as he thought, came rushing in the direction of the a waking dream, due to imagination. youth, bearing directly down upon him. But what his mother saw was not re-Kitty saw the imminent danger he was vealed that night. The scales had fallen past. Powerful and magnificent civili in, and, in her eigerness to prevent from her eyes, and with clairvoyant hin from being crushed, she jumped girl-now kneeling by the bedside of remains of all their grandeur and flery horses; was felled to the ground disappointment. He ewooned away-

and fainted. every limb and having a vivid picture heaven as it is-two souls were lost in of the scene before her excited vision. one. for a long time she lay awake, thinkto the scene, while Willie's face now
that stalks unmoisted in their midst,
brightens up with joy. He feels the
wondered why it made so deep an imlove—the blies that's stirring up his
stand in his path. Self must be forgotpression on her. And yet it was but a soul, and manifests it by an outward ten in working for the welfare of o'herman, she thought—why should I wakes and looks around in wonder working for the welfare of o'herman, she thought—why should I wakes and looks around in wonder hood of humanity must become a livworry about it?-I might as well try ment from place to place. and have another nap before morning. My boy, his mother cried—my moth-But no more sleep would come, and Kitty darling love; it seems to me I Then, instead of the demon selfishness, when the first dawn appeared, she feel her in my heart, and lodging there, and wisdom, and dwell among us, and arose, dressed herself, and went out to be with me forever. I feel a pressure and wisdom, and dwell among us, and into the garden to await the rising of there, as if entwined it were, with some-

ber mother.

Kitty's mother finally made her appearance and was naturally surprised and space—'tls omnipresent in its pure

ng lately.

to all her duties as it was her custom to one.

began to feel uneasy about his health and welfare—all day hoping he had not been killed. And before going to bed satisfy their consciences, that summer that night Kitty began to believe that | ing away from city life is but a habit her retiring would take her bick to the which, when once indulged, must be seene of the night before, or at least be Rut this saids our Kuty felt a chill. and wish in her heart, she fell asleep.

wonder. 'Twas not of horses, carriages impulses. The time was passed in eating cake, and drives, but of the one she loved,

playing, dancing, Jumping and skip- The handsome youth of whom she ping. And when they were tired of dreamed the night before, this night and day, with all its duties, was upon the latter, they began again at the former—ending the affair like all birth. But lo; how sad her heart, when on a
mingling joy with sorrow; joy, because days generally end-feeling worse for lowly couch she saw him lying-a cause she could not dwell fore'er in the discomfort caused by the stuffing. mother's hand upon his forehead love's embrace. But hope and faith

all this stuffing and skipping, we don't It was a chamber-within a lamp know, but we will tell you what hap was burning dimly; and night, the pened to Kitty after the birthday party | time of sleep, was manifested by the When the time arrived for our little peaceful quietude that reigned supreme.

should do before retiring for the night. It was his guardian spirit, who in the When she was well nested in her pil- time of need had sought relief; such as lows, she prayed to God and begged for will free the suffering ones of earth a restful slumber and a happy awaking from pain; and, with their love and Camesofuly gliding into signi. in the morning; then closed her eyes sympathy, restore to health and strength the sick whom they attend.

Although she had a restful slumber, Twas this that Kitty saw-her spirit

Thank God! her heart responded; he bered as dreams. Some persons dream happiness is shrouded with a sombre 'Tis night, dark night-no sun.

Thus Kitty mused-but centering all tive force, and turned his nead to Kitty dreamed that she was a grand Oh, mother, there she is—and firmly

now I am awake and there she is again.

He threw his arms around the spirit

from her seat and cried out to him. her darling boy. She saw the likeness splendor but the sculptured and endur-But, oh dear! It was too late-at that which her son had made, and gazed ing stone upon which their bistory is very moment he was struck by the pole which protrudes from between the substance, cried out in agony from nation to destroy it and blot it from the and trampled under the horses' hoofs. his heart was overfilled with grief—
At the sight of this awful calamity,
Her heart was breaking, too, but love Kitty gave one loud and piercing kept up her strength, and with all force shrick, sank back into the carriage seat | she penetrated to his soul. The mother saw two souls, as if in one embrace-Her own cry awoke her, and she lay panting on the pillow—trembiling in one accord; in one sweet ecstasy—'twas

A ray of light descends—adds lustre

to see her little daughter up and already dressed. And upon questioning her as to her notion in rising so early, said the mankind can hope. Without the had had a wonderful dream, the she had had a wonderful dream, the effects of which prevented her from

going to sleep again. And when she and those who have no sympathy, rehad related her whole dream, her mother only laughed at Kitty's earnest—like a turtle in its shell. But love brings and 21 days. She was the daughter of Charles She are very little breakfast, went to sechool at the proper time and attended or law that makes two loving souls as

The scene now changed-instead of But amidst all her labors she could being lost in bilesful sweets of heaven's not help from thinking of her dream, amidst a motiey crowd. She was a James, in Berksbire county, Mans. in James. the handsome youth especially, and its stranger in a stranger's land, and far tragic ending. Furthermore, she not away from home. The place betrayed only by this time began to believe it all nations congregate—to heal imaginary true, but was head over ears in love list and rest their singgish limb; while with the hero of her dream, and really all the comforts of their pleasant homes

Rut this aside-our Kuty felt a chillthe means of obtaining some news from ness o'ercome her soul. Sue sensed the her lover. And with that hope desire vain and hollow shows of fashlon's force, and wond-red why the outside world was void of love, and why she albums, souvenirs and such other arti- Did Kitty dream again this night? had been led to such a dreary spot. But cles as were suitable for a g rl of that And what she dreamed, you all will be bere thy fate awaits thee—follow thy

And with these visions still impressed upon her mind, she wakes-the eun was peering brightly through the lat-The dawn of morn had passed, arise and neutralize the latter, while love gives strength and buoyancy to wait upon the requel.

(To be concluded.)

Written for The Better Way. Forty-Second Greeting. BY JENNIE B, HAGAN, Forty and two years ago,

This world in sorrow lay, Velled over in a garb of wos, With only hope's faint ray, When lo! and angel born of spirit,

Two and forty years ago, This b'essed angel came, To raise the mourner, bending low, And truth, and love proclaim To banish shadows, dim and drear, And make us feel our loved ones near.

Two and forty years ago, Tois truth was born anew; Its rays of endless light now glow, Serene and calm and true, And through this shining golden arch Our spirit friends in triumph march.

Forty-two years ago to day, This grand, great, truth was given; It came with mortal hearts to stay, And kindly wiped grief's tears away, And teach us facts of heaven, And this is why we celebrate This day throughout our union great.

"Whither are We Drifting?"

To the Editor of The Better Way. A clipping from Workman of Dayton, Obio, entitled, "Whither are We Drift-THE BETTER WAY, should be copied as read; also accompanied with a poetic imby every paper and periodical in the vidual with the strong points of their life so land, that the people may have placed inwoven with prophecy. She was widely before them the peril that threatens us known as a propoetto medium. Direct stateas a nation. The question is indeed ment, which repelled beltef at the time pertinent, "Whither are we drifting?" Of this comes overwhelming amount of tes-It would seem, as we look about us and umony. The improvisations came and went, drifting swiftly, surely, I had almost ory. It seemed as though she stood outside said hopelessly toward the same dread her own vocal organs. In like manner her Twas the same force that is gaining power day by day in our midst, and history doth but repeat itself in our time. This power that has ever been so destructive to the life of nations, is human selfishness, with all its low and unworthy attributes, such as greed, avarice, and a disregard of the life of puthers. We see life work plainly in the beginning for the highest and best, her sympathy always ready for the needy and sorrowing. The great sonis and master minds of the beyond, move, if possible, that we of the carth feel the disappointment in losing a valuable instrument of communication between the two worlds. Her memory will be freasured by the many convinced of the truth of spiritualism through the irrefutation through the irrefutation. others. We see its work plainly in the whom she has brought neating and consola z dione, adepts in the arts and sciences, powers she saw the sweet and lovely bave been brought to naught; nothing face of the earth. Shall we look calmly ou and see our beloved country go down before this savage and relentless power? Shall we watch her as she drifts toward destruction and raise no voice of warn ing or of protest? No; forever no. Our country must be saved; her's must not be the direful doom of past nations; she must awake; her people must be aroused; they must be made to realize her peril and save her ere it is too late. There is but one way in which it can be done: they must slay the monster selfi-buess

Obliuary.

ness, and said it was but the effects of out the soul-unites it with the light, and Nancy Bills, and was born in Great Barthe birthday eating and the story of and makes its buoyant, free, ubiquitous rington, Barkshire county, Mass. At the age Cindetella, which she had been resulting lately.

Cindetella, which she had been resulting lately. double to our mortal vision far and thence moving to Filimore county, Minn. Kitty answered nothing, but remained wide. And those who can be seen in where she resided with her husband three in deep meditation for some time after. this condition, have love developed—years, when they returned to Massachusetts for three years, again returning to Minnesois. They located on a homestead in the town of Delavan, Fairbault county, in 1863, where they have resided continuously ever

Three children were born to her: John C. uary 17, 1861, and Minnie, in Delavan January 8, 1866. Of her family only one son and her husband, whose constant help mate and companion she has been for nearly 31 years, survive her. Minnie died at the age of 12 years, John O, at the age of 27 years and il

She was of a quiet, philosophic, undemon strative and retiring disposition, and though through life in good circumstances she was an ever busy, industrious woman, joining hands with her heart in all the efforts of her husband in facing and performing the responsibilities and duties of life. Their home by acquaintances most intimate, was reputed to be a veritable neaven on earth to themselves and to those who had the pleasure of ts bospitality.

She and her husband and the son she has left proudly bore the title of infidels. In the long journey of life, though environed by influences of New England puritanism, Mr and Mrs. Geddes, whether in the East or West, communities where the home was they "lived above the fog in public duty and private thinking."

They were both philosophers, and each found the highest ideal of life in the other and in the mutual work they could do for others. Her sincere desire was to see the power and benefit of knowledge extended and the evils of superstitution and bigotry arising from ignorance destroyed. She looked upon death as much in the order of great nature and as necessary as life, and though not a believer in any form or faith of theo logy, or the God of orthodoxy, or its heaven or the opposite, she expressed her

heaven or the opposite, she expressed her thoughts of death and passed to it without iear, her features in death wearing as calm an expression as ever fild those of the most devout and prayerful Christian.

The writer was called to officiate at the funeral, which was very largely attended by the people of diversified opinions; they histened very attentively and respectfully to some ideas that was new on the problem of life and the nature of death, its naturalness and the great hope of the future with which a grand human life inspires as. They undoubtedly returned to their homes thinking that though the services were philosophic that though the services were philosophic and unceremonious a calm dignity and profound affection surged through the hearts of the mourners, and that the leachers of the discourse were calculated to induce every thoughtful person to live with a noble purpose, have a high object in life, help the unitortunate, weak and oppressed; that he or she who does this have no cause to lear death, and the mourners no occasion to be other the research other than resigned. J. H. RANDALL.

Passed into spirit life from her home in Grand Rapids, Mich, on Sunday, March 9 1890, at 4 p. m., of consumption, Mary K Boozer, aged 55 years and 10 months.

For over 35 years her life work has been that of teacher, counsellor and consoler, through the exercise of her mediumship, which has always been characterized by its thoroughness and reliability. Her uniform | 94 HOURS THE SHORTEST, menson as a booler and physician with palients, mostly of the pronounced incurable class, was a wonder to herself. Her diagnosis never made a mistake, and her psychometry was unfailingly accurate. Each sitting, for some time in the past, gave a message provisation, perfectly adapted to each indi when given, became fact in course of time. of herself, hearing the words spoken through

great number of stricken and sorrowing to

From his home in Upton, Mass., our brother and co-worker, William Harrington, who had passed his 831 milestone in a long and useful life on our fair earth. We, com rades of the Grand Army, are disciples of his and his co-workers, Garrison, Phillips, etc. the army, small in numbers but mighty in its results, who tolled for the freedom of the slave, we lift our hats in veneration and sa lute the immortal who dared work for the poor, despised African. Expelled from the church with which he had been long assoclated for his abolitionist views proscribed by his fellow-men, his great soul reached out for some faith wherein man could work for the weal of his brother. Spiritualism came like an oilve branch to the ostricised one and trustingly he folded it to his bosom to be his guide and staff through life. No tears for the ripened grain garnered up by a loving Father's hand; no sigh of regret that one home here has a vacant chair; no sombre garments, but in the place of these a grand stand in his path. Self must be forgotten in working for the welfare of o'b ers. The divine principle of the brother-hood of humanity must become a living, vital, active principle, of practical application in their daily lives and in all their dealings one with another. Then, instead of the demon selfishness, shall come the beautiful angels love and wildown, and dwell among us, and our country exsited and purified, shall become a bright example and leader in the van of progression that all other nations on the planet must follow or perish.

Schnorpske says he wonders when woman's rights shall be instituted, if parien, wits, and self the bights life, from his home in the van of progression that all other nations on the planet must follow or perish.

Schnorpske says he wonders when woman's rights shall be instituted, if parien, Wis, March 13th, Ovid Reed, in the consciousness that we have sent an envoy to

Darlen, Wis, March 13th, Ovid Reed, in the G. M. Beach, General Manager;

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ishing communications from their departed friends.

apt. D. B. Edwards, Orient, N. Y., writes:
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Dr. Eugene Crowell, whose writings have mades nis name familiar to those interested in psychical matters, wrote as follows:

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He was Caught

out in a cold stone

took a hard

Hismother

of Allen'S

COLD.

bought a bottle

Written for The Better Way. KINDLY CRITICISMS.

Of a few passages contained in Prof.

THE BETTER WAY of March 8th. While I flud much in the lecture that is excellent, there are some statements that seem entirely at variance with the beautiful principles of our philosophy, as enunciated by such highly inspired teachers as Mrs Rich. mond, Mr. Colville, Mrs. Brigham and others, that I am sure many excellent Spiritualists will take offense at the ideas therein expressed. I will only point out a few that seem the farthest removed from the spiritual standard. I quote: "This struggle will never lead to social equality; we shall always have the victor and the vauquished " This would do very well if applied to the animal kingdom. But when applied to man, who is endowed with the powers of resson, and have a God-ward pointing conscience, and is blessed with the ministry of angels, I cannot believe endowments and divine ministrations, and follow the instincts of his lower nature forever.

If it were true, how vain would be the efforts of the great moral heroes and heroines to uplift the race, by removing the great social and political evils that oppress humanity. Again I quote: "Henry George has been heard from, shot off his gun, but the world ward has come and made a no se, too, but Bellamy may bellow a thousand years down the ages, and still the old same." In the first place these expressions are not exactly elegant. But what a wonderful prophecy he has given. According to this oracle, there years." How quickly he dashes to the earth the hopes of the philanthropists, and blinds with tears the eyes of few golden rays of the millennial morning flashing athart the spiritual sky. But now they will probably see that it was only an illusion.

But let us recount a few facts of history and see if there is any foundation for a beam of hope for the lovers of humanity. Within the memory of millions who are living on the earth to day, the slaves of North and South America people's will; and the fearful arbitranational difficulties, has, to some extent, excelled the more peaceful measures. And still the world of humanity is moving on; not in the same old path, but is getting out on the bighway of boliness, where ten thousand voices are in the air calling to still bigher and diviner attainments in every thing that will help to make humanity glorious. As ethics means-"the science of human duty," I cannot see much wisdom in the expression "ethics of death;" but it may be perfectly clear to the Professor's mind. I quote once more: "S icial reformers, socialists, anarchists, com munists and nibilists, may fulminate but this process of change and civilization will go on just the same." Here is a considerable repetition of terms, and as socialism and nibilism would embody the principal elements of all, it would only be necessary to consider those two. Nihilism is the natural product of absolutism. Among the nihilists of Russia, may be found some of the most refined, intelligent and highly educated men and women in all the realm, who at times exhibit a moral herolem that has never been excelled.

They are using all available means to overthrow that tyranical power that has well nigh crushed the noblest in-stincts of the race. It needs no prophetic eye to see that the great struggle now going on between these extremely opposite forces, will conserve to the destruction of both, and the establishment of a government having a more equitable social political superstructure, for that has been the result of similar struggles in other lands. Socialism in France has made that grand nation the most prosperous and happy people on the European continent. And the current events in Germany clearly show that socialism is rapidly gaining, and has won, by moral force alone, the sympathy of the ruling powers. The great social revolution now going on in this country, largely in the industrial this country, largely in the industrial field, will. I trust, finally receive a proper and peaceful adjustment.

It seems very strange that any one can stand forth with uncovered brow, beneath the blezing light of the closing years of the nineteenth century, with all the facts of the world's rapid progress in material, intellectual and spiritual things, fully before him, and feel that there can be no social progress; or that it would be contrary to the "laws of nature." Surely humanity her not yet nature," Surely humanity has not yet reached its ultimatum. Henry George is doing his work, Mr. Bellamy is doing his, and others are doing theirs, and when all the different parts are brought together to form one grand scheme for the amelieration of all material, social, intellectual and epiritual conditious, touching every part of man's environ-ment with an uplifting power; then will humanity enter upon its lawful inheritance, and go on to grander heights of glory, singling songs of victory and peace that will be echoed back from the skies. But this grand result will be due, not so much to the genius and goodness of man, as to the wisdom

and inspiration of the angels.

I VASH SO GLAD DOT I VASH HERE. To the Editor of The Better Way.

Enclosed please flud a comical story as told by J. Frank Baxter when he was J. Clegg Wright's lecture as printed in here lecturing for our society. Who the original author is I do not know. but as it shows the remarkable elasticity of the words of the so-called book of books, and so aptly illustrates the manner in which Moody, and all others of his ilk, can turn, twist and apply the passages of their holy book to suit all occasons, all creeds, all kinds of religions and all kinds of arguments, I send it to you.

Moody, it seems, was preaching in Chicago, and as he was bothered quite questions put to him by his bearers, he just in line with the system of persecu made the following explanation and said that we should not take the Bible a Spiritualist and as a reasonable being. literally but that we should make some original Greek.

passage where it says that "Moses went up into the mountain," it does not that he will set at naught these heaven- mean that Moses actually went into the mountain—that is, he did not go iuto a cave or hole in the mountain, but that he went up on top of the moun tain, around about the mountain, somewhere near the mountain.

At this point of Moody's explanation a tall and jutelligent German rose in the audience and exclaimed in an exthe audience and exclaimed in an ex-cited manner, "Ohl Mr. Moody, I vash so glad dot I vash here, for some of or, in other words, but reiterates the so glad dot I vash here, for some of heeds it not. And now looking back- dose bassages in dot B ble dey bodders me oxceedingly, but with your oxplanation dey vash all right, and I vash glad dot I vash here. Now, Mr. Moody, conflict, the ethics of death, will be the take dot circumstance where Daniel vash cast into dot lions' den. I never vash pelieved dos tam nonsense ouy way; but mit your oxplanation dot vash all right. Oh! I vash so glad dot I can be no improvement for a "thousand vash here. Now, Daniel vash not thrown into dose lious' den, but, ash Mr. Moodey says and oxplains, Daniel vash youst thrown on top of dose den, those who thought they could discern a around about dose den, near to dose den, und not in dose lions' den at all. Oh! I vash so glad dot I vash here.

"Den, Mr. Breacher, dere vash dose bassages where the schildrens of Israel vash drown into de firey furnace und vash not purned oop; now I nefer vash pelieved dot nonsense at all, but now I vash glad dot I vash here, for Mr. Moodey explains all my doubts away; Russian serfs have been liberated, the | for Mr. Shadhack, Aluduago und dot udder feller vash not purned oop at all, have been freed; thrones have orum- but vash youst throwed oop on top of bled to dust at the magic touch of the dose firey furnace, around about dose furnace, and near to dose furnace, und ment of arms, in the settlement of dey instead of a hot time dey had youst a leedle bicnic lu a nice, comfortable blace near unto de fire. Oh! I vash so glad dot I vash here.

"Den, Mr. Breacher, take dose occasion when Jouah vash in dose whale's pelly. I nefer pelieved dose story neider, dot vash py chiminey nonsense, but Mr. Moodey's explanation makes dot all right, und now I vash glad to be here. Jonah vash not schwallowed py dot whale at all, but youst he vash throwed around on top of dose whale, around apout dose whale, and near unto dot whale, und youst had a nice swim. I tob ball deav I won bull, und now I vash glad dot I vash bere.

"Und de last und de pest of dose Bible bassages vash dot blace in dot Bible where it says dot dose wicked enail be cast in de lake of fire und primstone und be purned oop foreier und forefer; I nefer did pelieve dot, und now I vasu glad dot I vash here, for Mr. Moodey oxplains dose things, und dose wicked shall not be cost into de hell fire, but dey will pe cast youst on top of dose hell, around about dose hell, und dey will haf youst a nice time in a warm, comfortable place near dose hell forefer. Oh! I vash so glad, Mr. Moodey, dot I vash here dis night; I vash happiness now." Yours, J.W. DENNIS.

Written for The Better Way. Our Contribution Box. LITTLE LADY.

"Some Things We Wish to Know," by Will C. Hodge, I read with interest, it having touched a sympathetic chord. by one living in Dixle among the orthodox element of the type of fifty or sixty years ago. Why a Spiritualist should want to attend regularly an orthodox church is beyond my comprehension. What do they learn that they have not learned before? That churches are liberal? I should like to know how liberal? How many would attend a Spiritualist meeting? Spiritualists that give more freely toward the support of webster ellyson, churches than to their own denomination are only half Spiritualists, are neither true to themselves or God.

ing of the beautiful philosophy might have light and consolation given them

pathway spiritually starving. A Spiritualist in the church I do not consider of much account, either there or out of it, for they cannot maintain both beliefs. I once heard it remarked "that poor people were the best Spirit to the happiness of his fellowmen.—
ualists." If so, why is it? I for one do not wish to aid in supporting error, so do not often attend church or give to them of the little money I have. I take The Berter Way (which grows better all the time,) and take much pleasure in reading it. I lend a copy now and then to a neighbor, besides sending some of them to distant friends.

Contributor—Dear enter, please fell me what the inclosed story is worth. Editor—Owing to the present low price of white paper, we should say that the inclosed was worth about fifteen cents.—Yankee Blade.

"Stand By Your Flag." To the Editor of The Better Way.

On opening the issue of THE BETTER WAY for March 15 h, I read Brother Deau Clark's article, "Stand by your flag;" very good. His flag is, of course. Spiritualism. So has been mine for over thirty eventful and trying years. But never have I been so behind as to Imagine that Spiritualism had brought to the light of human understanding all of truth.

However it may seem so to friend Clark: to me the attempt to limit or suppress the investigation and search after truth by those who happen to disagree with us is in direct violation of a little in answering the ever recurring rights we claim as Spiritualists, and tion employed by their enemies. I, as hold it to be the inalienable right of allowances for its translation from the each to seek in his or her own way, and along the lines of one's own develop-For instance, he said that taking that | meut, for truth and evidences of immortality. And do not recognize the right to dominate the method or the conclusions of another. Perfect freedom to search for that divine unity which, as a sphere, radiates its beams in every conceivable direction and projects itself towards each human entity. It cer-tainly seems strange that any one claiming to be a teacher and exponent of the advanced thought of the close of the 19th century, in this, our boasted land of religious liberty, should attempt claims of our Purltan ancestors, saying virtually to all who are seeking light. Thus far, and no further, shalt thou

If indeed the "guides" or inspirers of Bro. C. are of the "higher powers," may it not be that his own personal feeling or opinions cause him to mis-take the animus of their instructions.

Such a tirade against men and wo men as able, as honest, and equally incere and earnest as Limself to behold the truth in its purity certainly would not, in my humble judgment, proceed from wise and exalted sources. Have a care, friend, lest you in your zeal for a name (Spiritualism) make very bad Karma for yourself. Possibly your written words do you injustice. They certainly represent bigotry unadulter-ated to your friend and well wisher. F. M C MOSELY.

To the Friends and Patrons of The Better Way, Greeting.

I am a reader of THE BETTER WAY, and I like it, not only for the ability with which it is conducted, but for the principles which it sends out every week. The Way Publishing Company deserve our thanks; yea, and something more. In order to succeed they deserve our help, our co-operation and some of our money. I do not personally know this publishing company or any mem ber of it; but I nonor them for the efforts they are making to bring glad tidings of great joy to all people.

Now I want ninety-nine men and women to join me in helping this company by raising one thousand dollars, (\$1,000) and forwarding the amount to them; or, I want ninety-nine persons to oin me, and we will send the money in this way: We will each forward to the Way Publishing Company ten dollare, and each one can have the amoun placed to his or her credit, and take the amount from the company either in sub-criptions or advertisements. this way we will get the worth of our money, and have the paper sent to per-sons who might become interested, or send them to the poor in our respective neighborhoods. By this means we can help the company and help the poor, and above all, help the great cause which is so dear to us all. Friends and countrymen, what say you to this? Where are the ninety and nine?

A SPIRITUALIST.

Amazed at the Remedial Powers. Blairstown, Iowa-Dear Doctor Dob son: We have neglected reporting to you the cure of our boy by your spiritual remedies. He commenced to improve soon after taking the medicine, and before the month was up he was com-pletely cured. He would often say: "That was a good doctor that made me well." The people here are amazed at the cure, for our best physicians said he must die. Another doctor said to us that it was not on account of your being a Spiritualist that you cared him, it was the magnetic force; and we told him we would like for him to perform such a cure. We will give praise where praise is due. Some who hooted at Spiritualism when you had that scance here now want to see the doctor who can perform such a wouderful cure. We

GRACE A BLLYSON.

Every mail brings letters with just such praise of Dr. Dobson's marvelous If they were as ready and willing to aid in every way toward the support of Spiritualism as they are to work for the churches, many that now know nothing of the beautiful philosophy might the world. Such letters prove beyond doubt that Dr. Dobson is doing a vast through some lecturer or medium, while deal of good, performing wonderful now they are journeying along life's cures and relieving sufferers by scores and hundreds. His name is a household word in homes all over the land, and his praises sounded by thousands who never saw him, but who have been saved by his simple yet wonderful remedies. He must be a happy man in See ad. in another column.

> Contributor-Dear editor, please tell me what the inclosed story is worth-Give me your caudid opinion. Editor—Owing to the present low

THE BETTER WAY says: "The passage of Judge Dailey's bill before the N. Y. Legislature will be a virtual acknowledgement of Spiritualism so fa the phenomena is concerned."
We cannot see it in that light. I

appears to us, that all mediumship will be virtually disposed of, and if such is to be the outcome of it, tell us where is the phenomena coming from? Medi ums are honest, law-abiding people, and if such a bill becomes a law, who is there among us that has the least desire to break the laws of the land in which we live. Dailey's bill ought to be con sidered an least to religious liberty, and everybody must think so with the exception of some "Haysced" Descon of a rural Christian church, who has hap pened to get a seat in the New York State Legislature.—The Bower.

[The Legislature certainly cannot pass the bill without acknowledging that there are mediums. And further "shall personate the spirit of a deceased person" certainly assents to a belief in QAS & CASOLINE ENGINE spirits. And, besides that, the bill is intended to punish frauds, not genulue mediums, only that we agree with Mr. Kiddle in saying: "The wheat and the tares must, for the present at least, be left to grow together, lest while ye gather up the tures, ye root up also the wheat with them." We are most emphatically opposed to the passage of the bill, of course. It would not be con sistent with our principles otherwise Being a medium of various phases, we cannot but sympathize with mediums.]

What is Thought of the Defeat.

In the defeat of the Blair bill in the senate recently, this country has escaped a greater calamity than would have befallen it had the southern confederacy been successful. The success of the educational bill would have driven from the public schools the chil dren of ten millions of our citizens!

Let the "principles of the Christian religion" he taught in the home and in the Sunday school and no one will object. But in the name of justice let the church and state be kept forever sepa rate -A. L. Bateman.

This bill, the religious features of which were so artfully concealed, we believe would have at least passed the senate again but for the determined and dogged opposition of the religious sect known as seventh day adventists. It had the luring bait of a \$77,000,000 appropriation to be distributed amongst the States in proportion to the density of illiteracy. But the chief obj ct of the bill was to enforce religious instructions in the public schools by national authority and the acknowledgment of Jesus Christ as the supreme ruler of nations. And to think that a measure so un American, so permicious, so un constitutional as this could poll so large N vote as it did in the senate of the telligence must make every true patrio shudder for the welfare of his country.-Ironclad Age.

-Mrs.--

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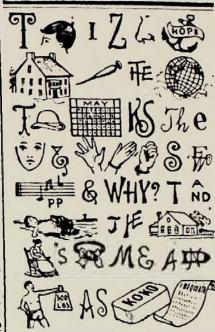
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