

CLEAN SPIRITUALISM.

To the Editor of The Better Way.

I see by your issue of the 22d a reference to a paper read by me on Saturday, March 8th, at the Brooklyn Progressive Conference, on the subject of Judge Dille'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 in favor of such an extreme measure as this bill, yet I know that the spirit world is agitating the question, and we will do all in our power to send that which is false and fraudulent to the wall." I never knew or even heard of Charles Foster, the man, but the spirit is very impetuous and impulsive, and there was a personal reason why he expressed himself so strongly.

Many of my friends have misunderstood him entirely, though that was probably due to the inefficiency of his instrument, and not to any fault of his own; and I would like to set them right in regard to both myself and control, for a kinder, truer, more faithful friend to all humanity does not live, and I know that honest mediums have no better ally and champion. I think perhaps if my friends see the article in question in print they may be able to get a proper conception of what I really said and what it intended to convey. One thing I am confident of, and that is that Charles H. Foster would not have expressed himself in such emphatic language without a good reason for so doing.

Here is the article, and I hope you will feel impelled to put it in print, out of consideration to the spirit; and I would like to say that if I "purported" it to be from my guide and it was not, 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,' 'hinders 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,adden your conscience, and dull your perceptions, but the 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 into a marriage, but the children born of such a union will be deformed, distorted, hideous, mental and physical monstrosities. Wrong is a living, breathing entity, and it is kept strong and 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 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 dreamings and senseless and useless moralizings, and meet this formidable foe to spiritual advancement in a practical, common sense manner, looking for the remedy to meet the case, and applying it when 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 truth and right, on both sides of life."

"In regard to the question under discussion this evening, and which has 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, consistency and your sense of justice, and we would also bring to your understanding, the fact that the time for action in the spirit world against those who are prostituting the gifts of the spirit and of the spirit realm, and which has been 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 separate 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 which has accumulated to it, and we have reached a point where, having consolidated and concentrated our forces, we shall root this deadly enemy to our cause—fraud—from our camp. We shall strip the uniform from the officers who have degraded and disgraced it,

and who are unworthy to wear it, and shall place at the head of our army those who can wear the livery of heaven without smothering it with the foul mite 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 earth plane. You will note that the attack comes not from one, but many points, and it is the work of the higher intelligences on the spirit side of life, who expect and demand that every honest man and woman, every lover of truth, justice and spiritual advancement, shall enroll themselves upon our side, fight under our flag, and help hurl this devil of greed, which is sapping the very life of our cause, into the hell of 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 hand with hand in our effort for the right. They have nothing to fear. 'Angels will have charge concerning them, lest they dash their feet against a stone.' They will be upheld, supported, vindicated by spirit power, and the good work shall go on.

"Why, my friends, should you cover up and gloss over fraud because it is in the ranks of Spiritualism? You are ready enough to denounce it everywhere else. Do you think that we on this side do not know and greatly deplore the reason for this. We could say 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 who, if he orders a suit of clothes from his tailor of the finest broadcloth, to be made in the best possible manner, and 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 swindle?"

"Your materializing mediums 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~~ extension or commiseration 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 dishonest, and demand your money or the article ordered. If your coal dealer gives you short weight or half slate, you dub him a thief. If a railway or ferry company pass off a counterfeit quarter upon you, you cannot find language strong enough to express your indignation at such a proceeding. Then why in God's name, when you go 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—a tricked out and dressed up medium."

"Should you not have the moral courage to denounce the vile impostor 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 which is resting upon it, until you as Spiritualists, as believers in this soul philosophy, this great educational movement which is preparing spirits embodied and disembodied for the real life which lies in the great hereafter, rise in your righteous indignation and purify your ranks of fraud of every 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 affixed to them. We are determined to overthrow the powers of darkness, which have arrayed themselves against us, and truth shall prevail.

But would I like to ask you, Who is responsible for the fraud among our mediums? Who, to a large extent, drives them to it? Who? Do you want 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, obtain from the spirit forces the result which you demand, they are compelled to substitute and simulate. We know whereof we speak. We have been through the hell of mediumship, and while we condemn the mediums who degrade their divine gifts, we pronounce you accessory before the fact and equally guilty.

You go to a test medium; is it not enough that your spirit friend comes to you with loving greeting and a spiritual communication? They must give full name, age, the year, month, week, day and hour in which they passed from the material form. Must tell you

what you did when you were a child, and what you are going to do year after year; how you can get rich without working for it, and in any other equally important and interesting things, which must be of great benefit to a spirit who is earnestly striving to educate and elevate itself and you. And when you don't get all you think you ought to, in just the way you think it ought to come, you proceed to damn the medium, advising your friends not to have a sitting with her, 'for she didn't tell me a single thing.'

If you visit the seance of a materializing medium, one genuine form will not satisfy you—oh no indeed—you must have twenty, thirty. They must sing, dance and perform all sorts of acrobatic feats and juggling tricks, or the medium is 'no good,' and you give it as your opinion, and so on broadcast that he or she really don't amount to anything, and you look out for another who does, and you generally find them, one who has been driven by Spiritualist mediums to deception, and although you are constantly fighting back the doubts which will arise, and you feel in your soul that all is not genuine; yet the show pleases you and panders to your inordinate, lustable appetite for sensationalism. I assure you that an honest medium hasn't much show among Spiritualists, to the 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 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 fraudulent measures to get money to buy bread.

Spiritualists, step out into the light of advanced thought, and help the spirit world in its earnest effort to promulgate the cause of pure and unadorned Spiritualism.

MILLIE RENOUF.

Written for The Better Way.

HYPNOTISM AND LAW.

BY HUDSON TUTTLE.

In the 15th number of the Proceedings of the Society for Psychical Research there is a brief notice of the book of Professor Liegeois on "La Suggestion Hypnotique dans les Rapports avec le Droit Civil et le Droit Criminel." It is a volume of more than 700 pages, and deals with the responsibility of the somnambule 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 criminal practices.

M. Liegeois was remarkably successful 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 dreadful crimes is not out of itself startling, but furnishes the key to a class of criminal actions not otherwise explainable. Thus 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. Of 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 unhesitatingly obeyed. 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 himself behind the subject whom he employs to do the work. Criminals 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 under the hypnotic influence of some other person. But it must be borne in mind that if a sensitive may be willing to commit a crime, he may also be willing not to reveal or to remember anything connected therewith, or that no one can hypnotize 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 predominant? 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 unmeasured pity, and they would were the causes of such aberration 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 suggestions from any and all grades of intelligences.

This is a fearful state of things, it is exclaimed; yet it would be worse sensitiveness necessarily a state of passivity, which it has been and is taught to be. It may be 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 blind master.

Written for The Better Way.

EXPERIENCES IN THE LIFE OF A SPIRITUALIST.

(In Seven Chapters.)

BY A. H. NICHOLAS.

Chapter IV.

After reading the book by Robert Hare, mentioned in first chapter, I began 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 valuable knowledge. There is no end to it, and I find enough to fill up my life and satisfy the demand for more truth and light.

I had been engaged in literary pursuits many years before I became a Spiritualist, had written much for publication, 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 me.

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 fancy delights in, and judgment approves.

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 power 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 hand, but yields exquisite strains of melody and tones of wondrous power when swept by the masterhand 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 who were anxious to reform their fellows when it they had reformed themselves 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 found 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 subject to evil habits or bad ways (and this is the experience of most men) and I have possessed the moral courage and firmness to overcome any evil habit; but it seems that my religion was not potent to hold me permanently to reformation of life. There was backsliding. The best Christians will yield to temptations, will listen to the seductive serpent of sensuality and go astray from 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 is a more powerful restraint on our acts, in many ways, to resist evil, and greater incentives to do well than can be found 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 of every evil deed, and be compensated for every good deed: to know also that good spirits, perhaps our dear friends in spirit, are always near us and know of our misdeeds if we do any? This is enough to make a person afraid to do wrong, and it is far better than a slavish fear of death, hell and the devil.

If every Spiritualist could realize that wherever he or she goes, and whatever he does, the eyes of loved friends are upon him, then he would be most

careful as to what was said and what was done, and this would give him a strength to try to do right for their sakes. If you knew there was a book of remembrance being kept, on whose pages every act of your life and every thought of your mind was being photographed, you would live in the light 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 one day hope to meet. Let them play an important part in your daily thoughts 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 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 building: never do anything unless from the anticipation of something which it leads to. We are governed largely by what we know, expect or believe upon evidence will result from our conduct.

Salvation is attainable only thro' growth, and we must work it out, receiving the reward of well doing and suffer for wrongful actions. There is no arbitrary decree, final judgment or atonement for wrong except through the suffering of the guilty. Inharmonious is hell; harmony is heaven; conditions of the mind and spirit. If we want to avoid hell we must not make the conditions for hell. There is no pardon and no escape from the legitimate consequences of violated law. Nature holds the golden scales of justice: obey and enjoy; transgress and suffer. We believe in rewards and punishments, as linked in the chain of cause and effect. We reap anguish from vice and happiness from virtue. We shall reap what we sow. Our heavens and our hells we carry with us both now and hereafter.

We must answer for all we are responsible for to our own conscience—to the divine within us, and suffer the penalty sanction of our own acts till restitution is rendered. We are judged by the deeds done in the body, irrespective 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 record and result of our own career. There are souls lost, but lost to themselves, not to the God of mercy and love. There is no fall which we shall 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 of vice, and wash off the stains of crime in the sweet waters of peace and regeneration. The purer the life on earth the better will be the condition in that beautiful home land of the angels, who are ever inviting those in lower spheres to come up higher. The future existence is one of mental progress and spiritual unfoldment for all human intelligences.

The teachings of Spiritualism through the ministrations of spirits have been and are always to morality, integrity and worth as to the individual: in the application of these principles there is progress, and they lead, in every instance, to further development of true manhood and womanhood. An individual who has received the teachings with the realizing sense of the teaching and meaning of life, lives a nobler life than he did prior to its coming to him as the truth. The teaching goes down to the life of the individual in such a way that if he or she will but make an application of it, it will be in every instance elevating and purifying. You may take the simplest message of love given through mediums and you will find breathing through them the sentiments, "Do right; be good; be true; be honest; be earnest."

Our lives are like jewels 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 find at last in the great hereafter that your beauty and glory, brightness and happiness all come from duties done, from lessons properly learned, from correct application made, and you will know then that there is nothing in the world that you do to-day shall be counted as little or nothing—you will know what the kingdom of heaven means, and will not need to dream of some far away place: it will be within yourself.

There is in man the fundamentals for self-improvement, which through the process of ages leads him to civilization and enlightenment, step by step, while he reaches the pinnacle, which is to know his own nature materially and spiritually. Our philosophy makes self-study, development and reliance the foundation principle on which to build the structure for the future man or woman to dwell in: which makes every one responsible to himself for his errors and mistakes: and which is the only sure method of individualizing him to a condition which places him in harmony with the origin or causation from whence he emanated.

Men are men forever; individuals are individuals forever; all bound upon a pilgrimage forever; and they are simply

stepping forward and onward, step by step, stage by stage, toward the divine author of all, upon the instructions from without and within, supported by teachings of wise ones above, or by the lessons from their own memory. We can utilize the lessons of childhood and youth in our maturity. The experience of forty years ago (to those who are sixty now) are lessons that you may contemplate now, for they have become part of your very character, they have been slowly working through all these years to mold and modify your being, and you are drawing lessons from them around you, just as nations can take lessons from the experience of other nations and States, and so help the nation to higher wisdom. What your experience here and now becomes a part of your immortal structure, when every atom of this body shall have taken a separate place in the loom of nature's chemistry.

When a child is five or six years old the world looks very large; time hangs heavy when waiting in anticipation of anything, with all its activity, but the child cannot stop at five years old. It unfolds into six, seven, eight, nine, ten, eleven, twelve, and so on up into the teens and twenties and thirties, and all the time it gravitates upward; each year brings its corresponding changes in nature and condition, and each year gravitates from one year into the other, from infancy to childhood, from childhood to youth. And when manhood or womanhood is attained, you look out upon the world around and feel that there is something more to do. You remember what you have accomplished in childhood and youth, but to you there would be weakness and even bondage. Now higher results come, larger fields of labor, and you must grow into these; and you do inevitably, irresistibly, with a receptive understanding of them. But many do not seem to grow much, never set out upon any enterprise that amounts to a great deal. Very true, many do not advance as fast as they ought to, but then the difficulty lies in some immature conditions in circumstances, and the impressions of social life, but they never lose the line marked out by eternal foresight.

A Strange Phenomenon—Money Materialized.

To the Editor of The Better Way.

We had a little experience at my home in Oil City, Pa. on Sunday evening, the 23rd, that may be of interest to your readers. Myself and wife being the only occupants of our house on the evening referred to, invited in a lady neighbor who is a good trance medium, to have a private seance. We set around a plain table with a white cloth top. Immediately after the medium became entranced, James, her control, said, "Here is a peculiar character; I don't like his looks and don't want him to take control; he has a bump on his back, and there is a tall man with him whom I don't know."

I recognized them both, they having previously come to me through other mediums. I commenced conversing with them through James. After a very short time something dropped from above onto the table with such force as to startle us, and rolled off into my wife's lap. It jingled so that it sounded like glass breaking, but it proved to be a silver half-dollar dated 1855. On examination we found a deep indentation in the table, the diameter of the piece, showing that it struck flat and with great force. Where did it come from? The doors of the room were closed; neither of us three present had a half-dollar. nor was there one in the house. After this occurrence, many of our old friends, who have passed to the higher life, came and we had a very enjoyable evening. Most truly yours,

W. J. INXIS

Organization.

To the Editor of The Better Way.

Please find enclosed two dollars my subscription expires the latter part of this month and I wish to renew. In reference to organization, the better way would be to form a union of all lecturers as per list published. Start—say with a fund of \$20 each—work with unity of purpose to place themselves in independence, so that money may be no barrier to their mission of spreading the glad tidings, there is no death. Money given to the cause would then be known to do the most good. I am only a financially poor working man, but to that end Mrs. Johnson and I will subscribe \$5 each for that purpose, and millions more would do so I believe.

THOS. W. JOHNSTON.

The Blind Tortoise in the Well.

A blind tortoise lived in a well. Another tortoise, a native of the ocean, in its inland travel happened to tumble 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 as this?'"

"Larger," replied he of the sea.

"The well-tortoise then swam round two-thirds of the well, and asked if the sea was as big as that."

"Much larger than that," said the sea-tortoise.

"Well, then," asked the blind tortoise, "is the sea as large as this whole well?"

"Larger," said the sea-tortoise.

"If that is so," said the well tortoise, "how big, then, is the sea?"

The sea-tortoise replied, "You, having never seen any other water than that of your well, your capability of understanding is small. As to the ocean, though you spent many years in it, you would never be able to explore the half of it, nor to reach the limit and it is utterly impossible to compare it with this well of yours."

The tortoise replied, "It is impossible that there can be a larger water than this well; you are simply praising your native place with vain words."

Moral—Place of small attainments who cannot conceive of the requirements of men of great abilities, and who pride themselves on their learning and talents, are like the blind tortoise in the well—Mongolian Fable, from Echo.

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 in 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 expression.

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.

It appears to me there is a vast difference between an invisible spirit and a spirit clothed in a physical body: understand I mean in the condition, not the principle. Steam is invisible vapor, yet when it condenses in the form of water it 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 moves 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 abhors 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. further 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 theirs, yet there is no doubt that they think and communicate. And will you please tell me what gives man the power to think, 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 clairvoyant or clairaudient, and is not this a spiritual power?

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.

Written for The Better Way.
Life's Voyage.
BY D. S. MAYNARD.
Launched in a frail and tiny bark,
On time's untrodden and restless sea;
With feeble hand to guide my ark—
To harbor safe, or sheltering lee.

The dangers that beset my way,
Sometime, must every voyager meet;
The strength vouchsafed from day to day,
Was equal to the greatest feat.

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

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

Written for The Better Way.
IS SPIRIT MATTER?
BY S. T. SUDNICK, 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-edged sword; piercing even to the dividing asunder of soul and spirit, of the joints and marrow."

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 dormant, 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 case? 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 dust?

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?

We say: "I see a man," if one is approaching; we do not say: "I see a mind," or a "soul." The expression refers to the body. Likewise we say: "I see a spirit!" This expression also refers to the spiritual body, and not to the mind or soul, as that 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 force or power which permeates and pervades the universe. But the spiritual body is not the ego no more than is the physical.

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 remarks 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 true 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 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 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 outgrown? 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 science, had my little say, and, womanlike, feel the better for it; besides I take some honor to myself because of brevity, which is not supposed to be characteristic of women. 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 all-knowing upon this subject, or infallible 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 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 individual 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, which forever marks him as distinct from all others, and therefore he is most essentially 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 potential 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 combined 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 possibilities, 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 Superintendent 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 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 Ft. Yukon, he heard a noise behind him which made him think a flock of geese was coming along. Turning to the north to see them he beheld what looked like a rainbow flying up toward the zenith. 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. Wallace, the English Minister at Rampart House, told Turner and myself that there was no doubt of noises accompanying the aurora. They are very fine up at his station and he has heard the sounds himself.

"Like Magic,"

THE effect produced by Ayer's Cherry Pectoral. Colds, Coughs, Croup, and Sore Throat are, in most cases, immediately relieved by the use of this wonderful remedy. It strengthens the vocal organs, allays irritation, and prevents the inroads of Consumption; in every stage of that dread disease, Ayer's Cherry Pectoral relieves coughing and induces refreshing rest.

"I have used Ayer's Cherry Pectoral in my family for thirty years and have always found it the best remedy for group, which complaint my children have been subject to."—Capt. U. Carley, Brooklyn, N. Y.

"From an experience of over thirty years in the sale of proprietary medicines, I feel justified in recommending Ayer's Cherry Pectoral. One of the best recommendations of the Pectoral is the enduring quality of its popularity, it being more salable now than it was twenty-five years ago, when its great success was considered marvelous."—R. S. Drake, M. D., Bellot, Kans.

"My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skillful man and of large experience, pronounced it useless to give her any more medicine; saying that he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with the most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This has given me unbounded faith in the preparation, and I recommend it confidently to my customers."—C. O. Lepper, Druggist, Fort Wayne, Ind.

For Colds and Coughs, take

Ayer's Cherry Pectoral,

PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.

Price \$1, six bottles, \$5. Worth \$5 a bottle.

SUMMERLAND,
—THE NEW—

Spiritualist Colony
—OF THE—

PACIFIC COAST.
—LOCATED IN THE—

MOST DELIGHTFUL COUNTRY
—AND—

CLIMATE ON THE GLOBE.

BUILDING PROGRESSING RAPIDLY.

The site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. Williams, and is located on the line of the Southern Pacific Railroad, five miles east of the beautiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all malarial diseases.

Here Spiritualists can establish permanent homes and enjoy social and spiritual communion under the most favorable conditions for health, pleasure and advancement. A railroad station is now established here, and a Free Public Library will soon be completed.

Tracts of land adjoining Summerland, containing from five to ten acres each, to the growth of all temperate and semi-tropical products, including bananas, oranges, lemons, figs, grapes and nuts—with strawberries and garden products all the year—can be bought or leased at a low price, and easy terms.

A map of Summerland and the subdivisions of the Rancho, with a pamphlet giving all particulars will be mailed to any address. Summerland faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found anywhere. A fine beach extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, island, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

The size of single lots is 25x80 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lot \$80—\$250 of which is donated to the Colony. By buying four lots—price \$320—a frontage of 50 feet by 120 feet is obtained, giving one a very commodious building site, with quite ample grounds for flowers and securing a front and rear entrance.

Climate spring water is now conveyed to the entire tract from an unfailing source. The object of the Colony is to advance the cause of Spiritualism and not to make money selling lots, as the price received does not equal the price of the land (not so good) has sold for by the acre. The government of the Colony will be by its inhabitants, the same as other towns and cities. A prohibitory liquor clause is in every deed. Title to property unquestionable.

Orders for lots in Summerland will be received, entered and selected by the undersigned, with the privilege of being present to select for themselves, with the privilege of exchanging or others, without cost (other than recording fee), if they prefer them when they visit the ground.

REFERENCE:

Commercial Bank of Santa Barbara, Cal.,
Send for plat of the town and for further information to

ALBERT MORTON, Agent,
210 Hickory Street, San Francisco, Cal.,
H. L. WILLIAMS, Proprietor,
Summerland, Santa Barbara Co., California.

LIGHTS
And
SHADOWS
—OF—
SPIRITUALISM
By D. D. HOME.
"LIGHT MORE LIGHT."
Price \$2.00—412 Pages.

FOR SALE BY THE WAY PUBLISHING CO.

THE ESTY FAMILY,

A Delightful Story
Just Published by
Mrs. SARAH E. HERVEY, Onset, Mass.
Neatly bound in cloth. Price \$1.00 Remit by postal order or registered letter. Makes a good birthday or Christmas gift.
"This is a sweet story and shows how to make life a success by pleasant example. The harmony, love, and mutual help of all the children of widow Esty are so unusual in life, that one in reading the book is reminded of the Arcadia or the Greece, or of the happy Valley in Rancias. The book will help the struggling life of many a working girl, and lift to nobler purposes thousands of young men. It ought to have a wide circulation."—Alcyone.
For sale by the WAY PUBLISHING CO.

LIFE AND LABOR

IN THE SPIRIT WORLD.
By the Members of the Spirit Band of
MISS M. T. SHELHAMER.

In one volume of 426 pages, neatly and substantially bound in cloth. Price \$1.00, postage 10 cents; full gilt, \$1.50, postage free.

An edition of *Life and Labor in the Spirit World* has been issued, which is embellished with light illustrations representing scenes of spirit-life. Price \$1.50.

THE WAY PUBLISHING CO.

Studies in the Outlying Fields

—OF—

PSYCHIC SCIENCE,

BY HUDSON TUTTLE.

This work essays to utilize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common cause, and from them arise the laws and conditions of man's spiritual being. The leading subjects treated are as follows:

Matter, mind, spirit; What the senses teach of the world and the doctrine of evolution; Scientific methods of the study of man and its results; What is the sensitive state? Mediumism, hypnotism, somnambulism; clairvoyance; Sensitiveness proved by psychometry; Sensitiveness during sleep; Dreams; Sensitiveness induced by disease; Thought transference; Clairaudience; Immortality—What the future life must be, granting the preceding facts and conclusions; Mind cure; Christian science, metaphysics—their psychic and psychical relations; Personal experience and intelligence from the sphere of light.

It is printed on fine paper, handsomely bound, 252 pages. Sent, post paid, \$1.25. Orders promptly answered by THE WAY PUBLISHING CO., Cincinnati, O.

SPIRITUAL PUBLICATIONS.

THE CARRIER DOVE.
An Illustrated Weekly Journal, devoted to Spiritualism and Reform.

Each number will contain the Portraits and Biographical Sketches of prominent Mediums and Spiritual Workers of the Pacific Coast and elsewhere. Also, Spirit Pictures by our Artists. Mediums, Lectures, essays, poems, spirit messages, editorials and miscellaneous items.

DR. L. SCHLESINGER, Publishers.
MRS. J. SCHLESINGER, J.
TERMS—\$2.50 per year. Single Copies, 10c.

Address, THE CARRIER DOVE,
82 Ellis Street, San Francisco, Cal.

GOLDEN GATE.

Published every Saturday by the "Golden Gate Printing and Publishing Company," at Room 43, Flood Building, San Francisco, Cal.

A journal of reform, devoted to the elevation of humanity in this life and a search for the evidences of life beyond.

J. J. OWEN, Editor and Manager
MRS. MATTIE F. OWEN, Assistant

TERMS—\$2.50 per annum, payable in advance; \$1.25 for six months. Clubs of five (mailed to separate addresses) \$10, and extra copy to the sender. Send money by postal order when possible, otherwise by express. Address GOLDEN GATE, Room 43, Flood Building, San Francisco, California.

BANNER OF LIGHT

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

PHILOSOPHY OF

SPIRITUALISM.

ISSUED WEEKLY.

Specimen Copies Sent Free.

Per Year \$3.00

COLBY & RICH, Publishers.

No. 9 Bowdoin St. - Boston, Mass.

MODERN THOUGHT.

Devoted to the spiritualization of humanity

Pub. Monthly by CHARLES FILLMORE,

Deardorf Bldg., Room 32, 11th & Main,

Kansas City, Mo.

\$1.00 Per Year. Sample Copies Free.

Christian Science, Metaphysical, Theosophical, Spiritual, and all kinds of reform literature for sale.

NEW THOUGHT.

A VIGOROUS, Eight Week Weekly Journal

devoted to SPIRITUALISM and General

Religious and Political Reform.

Published every Saturday by MOSES

HULL & CO., 675 W. Lake Street, Chicago, Ill.

The Organ of the Mississippi Valley Association of Spiritualists.

TERMS OF SUBSCRIPTION: One year, \$1.00

six months, 50 cents; three months, 25 cents

single number, 5 cents.

NEW THOUGHT will be sent to new Sub-

scribers three months on trial for twenty-five

cents—a sum which barely covers the price

of blank paper and press work. Sample

copies free.

GLEANINGS FROM THE

PAGES OF HISTORY

By the aid and in the light of Progress. Seven-

teen articles in prose and nineteen songs,

with music, constitute the contents of this

volume. Among the prose are: "Platform of

principles and a general basis of the coming

church;" "Statements of facts and a com-

pend of evidence;" "Spiritual truths record-

ed in the Bible," and "Reasons for not be-

ing an orthodox church member." Of songs,

with music, are: "Footsteps of Angels,"

"Shining shore;" "We Shall meet Beyond

the River;" "Home of the Soul."

50 Cents. For Sale at this Office.

THIS PAPER

MAY BE FOUND ON FILE AT

PARVINS SONS' ADVERTISING AGY.

132, 138 Vine Street, Cincinnati,

Where advertising contracts may be made.

THE WEEKLY DISCOURSE,

—A PAMPHLET—
(Especially arranged for binding) Containing one of the Discourses given through the ORGANISM OF
Cora L. V. Richmond,
The Preceding Sunday. Is Published each Week. Price, \$2.50 per year. Address
WILLIAM RICHMOND,
ROGERS PARK, ILL.

THE GREATEST WORK

SINCE DARWIN'S TIME:

PLANETARY EVOLUTION.

—OF—

New Cosmogony.

The Latest Discoveries

In the Realm of Nature and Their

Relations to Life.

Price, Cloth, \$1.00. Paper, Fifty Cents.

ILLUMINATED BUDDHISM,

—OR—

THE TRUE NIRVANA.

Price, paper, fifty cents. Now on Sale by the

WAY PUBLISHING CO.,

3 W. Cor. Plum & McFarland, Cincinnati, O.

business. His address while there will be care of Mrs. H. B. S'untly.

Mrs. R. P. Timmons, of Campton, Wolfe, Co., Ky., desires to sell a mining interest to some practical honest 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 on 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 wine-

took part in the exercises at both Societies were Mr. A. Willis, Mrs. Motte, Dr. Eldridge, Mrs. Kibby, Mrs. Green, Mrs. Graham and several others, besides those already mentioned. On the whole, it was a sociable and harmonious anniversary, and will be remembered by all participants as a happy event.

Literary.

The Rostrum is a new eight page journal, published at Jamestown, N. Y., by Rev. Henry Frank. "It will advocate freedom from the thralldom of theological creeds, religious superstition, and ecclesiastical 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, 824 Sixth street, opposite Snyder Block, San Diego, Cal.

The Gleaner for February—its second number—is just to hand. Somewhat late, but not lacking in valuable contents. Julia Schlesinger, editress. Price \$1.00 per annum; 10 cents single copies. Address 841 Market street, San Francisco, Cal. This number contains a portrait and biographical sketch of Eliza A. Pittsinger, the "Pacific Poetess."

The Monitor, is the "biggest" little paper in the world, being 6x8 inches to the

months. Bro. G. H. Brooks is a grand, good heart in the cause, and any society needing speaker would make no mistake in securing him.

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

Girard, Kas.

It is long time since we have had any the advocacy of Spiritualism at this place. But learning that Mrs. M. T. Allen was in Pittsburgh, in this county, we concluded to have her come here and give a lecture. We had a large hall filled, but as there was considerable noise by persons passing and in again during the lecture, we concluded to change to the G. A. R. Hall. We charged ten cents admission for the Thursday evening. We had a small quiet audience, and an excellent lecture. "What is Spiritualism," and the real descriptions of spirit friends were quite and most of the spirits were recognized at the time were so afterwards. Another lecture last Sunday evening on the question "Can spirits materialize, and why can not all see them and be convinced?" "What is electricity and what relation to spirit and matter." The subjects were handled together. We regard Sister as a very fine woman and a good medium. We expect to organize a circle for the month.

I forgot to say that her readings and descriptions of spirits at our private circle in the social circle were very good, and we glad she came. Fraternally,

Lowell, Mass.

I was surprised to read in a recent issue of THE BETTER WAY the statement that the friends of Nettie C. Maynard were making a copy to reproduce a manuscript giving an account of her mediumistic service in New England during the time of the rebellion. I presumed that the manuscript placed

THE BETTER WAY.

ISSUED EVERY SATURDAY BY
THE WAY PUBLISHING CO.
S. W. Cor. Plum & McFarland Sts.

CINCINNATI APRIL 5, 1890.

A. F. MELCHERS EDITOR

All those who believe that all mediums are frauds 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 brace 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 a London monthly. Christian controversy 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 apostles, and in this wrangle, buried the true principle or spirit of their teachings. Controversy in Spiritualism would lead to the same end, if permitted, but a rational conservative element is rapidly taking the 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 liberals don't seem to think so, forgetting that an honest believer in the Christ principle is on the same moral high road as an honest liberalist is; or that a Spiritualist has a right to think or believe what he knows to be true. Illiberality in liberalism is becoming a common fact of late, and it is about time to turn the tables on liberalists by showing them that their definition of superstition: believing without seeing, may be applied to them as well. They disbelieve the Spiritualists' claim without investigating, and expect by an ignorant belief or assertion, to deter intelligent people from investigating for themselves. Our idea of liberalism is to allow everyone to think or believe as he chooses.

A SENATOR WHO DOESN'T KNOW. "A Washingtonian" writes in *Truth Seeker* that a delegation of ladies called 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 eloquently replied:

"But think of the thousands of children growing up without knowing whether there is a God or a devil!"

"But who does know, Senator, do you?"

The gentleman was stilled. 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 month to a Cincinnati public, has earned a laurel crown for her upright, honest and forcible manner in which she expressed her opinions, both publicly and privately; and being an upright woman besides, has gained the respect and love of the people at large. A few may have dissented from her, but we can safely say that nothing was said in unkindness against anyone as an individual, or against a class or a people, as mortals. Her aim was to tell 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 people are ready to hear the truth and not afraid to hear it. She is a true Spiritualist and not averse to using the term to oblige the faint hearted, nor those who like to curry favor with the outside world by calling themselves something else. She responds to purely spiritual questions as readily as to those of the day and thus can be recommended as a medium as well as a speaker.

THE BEST SCHOOL. Education of the day never makes the progressivist. Too much early education is often a stumbling block to the soul that is inclined that way. Cramming hardens the brain and stupefies the man. Let the child's 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 growth. It is like breaking down an immature physical constitution by excess or overwork. Our most progressive thinkers and reasoners are those whose early education was limited—the so called self-made men and women. What better proof is needed that our present school system is radically wrong. It causes the death of more children than contagion does—most inflammatory diseases being an effect of lost vitality and disturbed or weakened brain action, and of which school children mostly die. Those who have no innate genius cannot be forced to express any by school education, and those who have it can only be retarded by disciplined education. Let the child be taught only that which it craves to know and only as long as its natural interest is alive. Nature is the best school.

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

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 regarded as impudence; but when impudence speaks it is considered original and 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 Imperialism to follow—if not nipped in the bud.

Prophecy is the reasoning from cause to effect; psychometry, from effect to cause; intuition or soul clairvoyance sees 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 simple questions. It were better for some 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.

An unnecessary display of loyalty to a cause always creates a doubt as to its genuineness; for when a man doubts himself he tries to overcome that by an assumed loyalty, just as the liar always suspicions that he is being disbelieved and spoils a simple truth by adding to it in order to make it, as he believes, more credible.

Man is safe against slander or malice in proportion to his own degree of purity or goodness. The higher he rises the smaller such things appear to him, and the less effect they have in fact—a mortal's aura lending him the same protection in a moral way, that a spirit's sphere (so-called) does to the latter in the spirit world.

Manifesting jealousy for others is not only an acknowledgement of their superiority over us, but it places us below them spiritually; for jealousy is a contraction of the soul for a selfish, and often malicious effect. So beware of jealousy. Don't let it get the better of you; for it will surely drag you down in the end, while your opponent 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 clairvoyant sights, were adjudicated insane 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.

The liberalist who stigmatizes Christians and Spiritualists for their belief and calls it superstition, should remember that both are founded on fact. The former may have lost their proofs of immortality, but the latter have not. Thus the art of healing by magnetic influence, the psychological effect of curses or denunciations, the communion with spirits, etc., are not superstitions of the past as some would-be liberals are wont to believe, but facts that are demonstrable in the present—if our liberal friends will only give themselves time to properly investigate the claims of Spiritualism. To denounce facts without investigation whether they be true or not, is about as bad as the bigotry of certain sects who close their eyes to the opinions of others and willfully reject their claims. Such is liberality toppling over the other end of the free thought platform.

WE ARE NOT SECTARIAN.

When a Christian minister expresses his political opinion publicly or in the pulpit it is supposed that he does so with a view of throwing his influence in that direction or of showing his hatred for the opposition party. We do not deem this Christian, because we, as secularists, think a minister's business is to teach Christianity or morality. When Spiritualist speakers or teachers indulge in similar amusements, we have a right to remind them of their teachings in regard to Christian ministers. Be true to yourselves, even if you can't be true to anyone else. Party politics or feelings have no place in Spiritualism. We must either rise above all party and teach a higher law, or leave the subject severely alone. We cannot denounce or favor one party and be true to Spiritualism's teaching of universal brotherhood. Let our speakers teach Spiritualism simply, as it is their duty as instructors, to do, 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 overlooked, exposing our republic to dangers that will finally undermine its fundamental principles and lead to irreparable blunders. Only few secular papers note these dangers, all paying tribute to party discipline and the demands of a partisan pressure that surrounds them. The liberal papers are generally above partisanship and throw some light on the way; but the great minority never see such publications and are drawn into the whirl of politics by their local journals. Thus much of our trouble may be attributed to ignorance—the old story. Ignorance of the true state of affairs; ignorant of the principles they are voting for; ignorant of the political conspiracy, the stratagems and contrivances employed in forming nominating conventions suited to the wiles of political wire pullers, thus shutting out the choice of the peoples' candidates and getting in such that are pliant tools to a political sect and to partisanship. Of course, the present incumbents are not so much to blame on either side, for if the inns didn't the outs would. And besides that, they are built that way and cannot do otherwise. Put a higher class of men into office and conscience will soon rule in the place of partisan fear of ostracism. The man who can put his own party to shame in the battle for right and justice is the man that is wanted as the future political office holder. Where can we find him? Bring him out and present him to the public 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's 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 themselves are modifying in personal views and coming nearer to the central current (with exception perhaps of some of the fossilized 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. Atear down she jumped from a window, ran in her night clothes toward the town near by. Shortly afterwards she was pursued by half-a-dozen nuns who dragged her back to her prison against her protestations to return. A lad passing by was told by one of the nuns that the girl was sick and delirious, but which the fugitive stoutly denied. Now, here is a case that needs investigation and ought to be sifted to the bottom. It feels like there is something radically wrong at the bottom of it. We almost sense it intuitively. And it feels like there are more such places that ought to

be opened to the public gaze. Keeping people imprisoned for no other crime than the desire to be free should be most emphatically and strenuously overruled by an American community. We want no inquisitions here. The party in power has abolished black slavery; let it enact a law that will abolish white slavery, more keenly felt; one that effects our own blood and sympathy more; one that has been a curse to Christianity since its birth; one that should not be tolerated in a modern republic; and one that is stained with more crime than any war the world ever had. Investigation would probably unearth much that is unsavory at present. But politicians or men in office do not interfere with religious institutions, for they might lose a few votes at the coming election. Therefore let the people rise in protest against these dark doings; institute themselves a committee 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 workmen and do good to humanity.

IS MAGNETISM SPIRITUALIZED MATTER, SO-CALLED?

Some readers may think us inconsistent to admit such a variety of opinions in our columns, both on the philosophy and science of Spiritualism. Well, if we knew 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 ourselves 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 we learn the oftener we are inclined to change our opinion on some subjects, and the oftener we are forced to do this by additional truths that come to us through these variety of opinions, the more we are inclined to believe that we know little or nothing of life—except what we know of self. Being part of the original cause with the rest of our brethren, we may believe that our thoughts on human nature will be understood by those who have passed through similar experiences, and will be understood by others, when they reach the pass that all are destined sooner or later to travel.

What we know of Spiritualism we know by experience, and what we don't know by experience we give as best we have been able to gather from others, who do know. The same may be applied to mediumship. We also rely much on inspiration because we know it to be a fact, having had hundreds of tests to prove it so. But these are liable to be erroneously interpreted, it is said. So they are; therefore we do not accept them absolutely until we can apply them in some way to our individual nature or to something that is in accord with them.

All life is an eternal chain of evidences, but where the connecting links are too far apart, we are apt to meet with opposition—not being understood, which is synonymous 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 suppose) 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 consciousness—only having had our inspirations to rely 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 a man) passed before our vision. It seemed to be composed of the same stuff, but more intensified—individualized, as it were. His clothing was also of the same material, only that it was somewhat varied in hue or color, so as to show the distinction between the man and his apparel. When we had taken in the phenomena sufficiently to comprehend it, we gradually 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 etherialized state of existence. But was this spirit or matter? Or a combination 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 6 1/2 miles each way; yet this little island has a population of 60,000 human beings, and has over 12,000 cattle, and has that number for 20 years.

Briefs and Personals.

J. A. L.—Accepted with thanks.

The Pacific Investigator has temporarily suspended publication, writes Mr. G. F. Perkins, the editor.

H. 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. H. 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," says the Boston Investigator, "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 suppression of conflagration."

Mr. G. H. Brooks left Indianapolis, Ind., on Monday for Medford, Jackson Co. Ogon, 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 honest 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 on 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. D. 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 wine-glassful of this by mistake he died two hours afterwards despite the best of medical aid.

At the regular meeting of the American Spiritualist Alliance held on the 20th ult. at New York, the "Dailey" bill was considered and resolutions adopted protesting against its passage by the N. Y. Legislature, 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 memorial to that effect will be presented to the N. Y. Senate. The *Banner of Light* says "The proposed statute involves 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. Kiddie, to be affixed to the protest. Address: East 130 street, New York.

The entertainment at the Union Society (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 entertainment of this kind. Mrs. Luther opened with an untitled address, though it was soon manifest that she had something to say, and, as usual something 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 one of these gentlemen and one to the other. The first received a message from his spirit child, with name signed, and referring to his invalid mother in earth life. The gentleman openly declared that he was not a Spiritualist, and that, as no one in the hall could have known of the mental question that he had asked, nor could possibly have known that he had a child in the spirit world, he must believe that the claims of Spiritualism were true. The other 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 Spiritualism 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 program arranged especially for the occasion, their respective halls decorated with cut flowers, emblems, wreaths, garlands etc., and both enjoyed good attendance throughout. At the Union Society Mrs. Colby Luther delivered the anniversary address, and at the P. R. Society Mrs.

Adah Sheehan delivered it. The Union Society had two meetings on Sunday; one 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 music was naturally a part of the program, the Union Society having four pieces, viz: a cornet, violin, piano and organ, and each handled by a master of music. On Monday 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 8 an entertainment was given at G. A. R. 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 anniversary with a supper and soiree 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 Societies were Mr. A. Willis, Mrs. Motte, Dr. Eldridge, Mrs. Kibby, Mrs. Green, Mrs. Graham and several others, besides those already mentioned. On the whole, it was a sociable and harmonious anniversary, and will be remembered by all participants as a happy event.

Literary.

The Rostrum is a new eight page journal, published at Jamestown, N. Y., by Rev. Henry Frank. "It will advocate freedom from the thralldom of theological creeds, religious superstition, and ecclesiastical 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, Encarnada, Lower California, Mexico. Printed by H. W. Hildreth, 824 Sixth street, opposite Snyder Block, San Diego, Cal.

The Gleaner for February—its second number—is just to hand. Somewhat late, but not lacking in valuable contents. Julia Schlesinger, editress. Price \$1.00 per annum; 10 cents single copies. Address 841 Market street, San Francisco, Cal. This number contains a portrait and biographical sketch of Eliza A. Fittsinger, the "Pacific Poetess."

The Monitor, is the "biggest" little paper in the world, being 6x8 inches in size, but having four pages closely printed in extremely small but readable type, and witty, bright and progressive in matter and tendency. W. Crittenden Thornton, publisher, Jefferson City, Mo. 10 cents per year. It is the official organ of the Farmers' and Laborer's Union.

Psyche. According to its own announcements on the title page, "Psyche" is a monthly journal of mystical interpretation; its columns will be devoted to one which its name implies—soul, it will be kept free from personalities and shun controversy as the grave of truth; it is on organ of no class, for within the soul there is no separativeness; its teachings are founded on the understanding through interior revelations."

Contents for March No. of *Psyche* are Religious Episodes, by Geo. Chaisey; Gems from Emerson; Hermetic teachings by Edward Maitland; and other articles from Leo Michael, Jeanne Gabriel and Rev. John Pulsford.

Subscription: one year 7 shillings. Address and make all orders payable to the PUBLISHER OF PSYCHE, 49 Woban 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. Spalding; as its leading article "Religion, Morals and the Public Schools" by Rev. M. 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 "Action and Ether" he says: "Action (rays) is supposed to be a surplus energy or fluid thrown off from central suns towards their planets, having a direct and positive agency in the original creation of the universe. The new law presupposes two primary and creative principles in nature, ACTION and ETHER, and assumes that our sun through its axial revolution, is constantly throwing off from its surface, through dark and cold ether space, toward the earth, a surplus, imponderable, subtle energy or fluid, which, neither heated nor luminous, only leaving the sun, passes through intervening space, and enters the atmosphere of the earth, in which through combustion, light, heat, electricity, magnetism, and the gases are produced, and that the earth does not receive its light as light, or heat as heat from the sun."

Do Not Rub the Eye.

When you get a cinder or speck of dirt or any other offensive particle in your eye, 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 in nine cases out of ten you will find yourself rubbing your eye before you know it.

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

Of course if it is a particle of metal you will consult a surgeon or oculist at once; but ordinary substances are treated as above indicated. Some people say "rub the other eye," but this is of no use.—N. Y. Journal.

Ladies' Department.

The Birth of a Song.

The sun sank in the distant West,
And kissed the heights adieu,
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 we 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.

ENVOI.

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. MURGER.

As there is much beast and some devil in 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 destroyed.

There is much of truth in the above quotation, when the love of strong drink has made the man a beast, the demon "rum" is not easily conquered, but more often destroys the man.

If the inward fire can be extinguished before it is too late, intemperance will cease.

Countless millions have deplored the use of wine after it seemed beyond their power to give it up. How can we save the millions yet treading this downward road?

What can the wives, sisters and mothers do to stay the power of this vandal, "rum"? Prayers will not suffice; we must work. Take any means for the end in view. Education for our children first, last and always. But that will not do for those who have already formed this habit.

Women have no voice in government, and may be the weaker vessel, but some man has said, "we are often governed by those weaker than ourselves." He may have meant women. We know her as competent to rule—by love sometimes, but when that fails, often by strategy.

The drunkard can sometimes be redeemed by kindness, but not always, and I am not going to advocate the martyrdom of any woman after drink has made man a brute. Begin in time before the habit is fixed. If kindness fails, strategy may succeed; if strategy fails, a superstitious nature may succumb to fear.

In the following story all three were tried, and we are inclined to believe that in this case, at least, help came through the supernatural, working on a superstitious mind.

Julian Cressman and his young wife Myra had moved from an eastern town to a farm in the far west.

Myra had found to her sorrow that Julian had a natural taste for the beverage that either fires the brain or takes away the senses. She had warned him many times of his danger, but he only laughed away her fears by saying that he knew when to stop, and that whisky could never get the upper hand of him. She knew he never as yet showed the effects of a drink; but when his breath, that should have been pure and sweet, was laden with those accursed fumes, a demon of hate sprang up in her heart that she could not overcome. Strive as she would to curb this awful feeling, it would come back again and again. Many were the prayers offered in her husband's behalf, and also for herself—that she might not lose the love for the one dearer to her than her own life. But always those sickening 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—Riv, aged five, 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 overseeing the household work, had almost forgotten the old trouble. They were a happy family. Surrounded by every comfort and many luxuries, her husband always at home, her children well and herself contented, what more could a mortal want? But alas! this happy condition was not to last.

A good, competent hand was needed for the farm. A friend from the east, who understood all the duties pertaining to farm life, had lost his property in a bad investment. He wrote and asked for the situation for a year, or until he was able to again start for himself.

Julian wrote for him to come on, and set about the building of a small house near his own, convenient for the expected family. In two months, which brings us to the spring of 1871, the house was finished and Peter Holcomb settled and ready for the spring work.

He proved a valuable aid to Julian, and harvest time found the crops on the Cressman farm considerably in advance of those of the neighbors. A reaper, called a "self binder," had been purchased, and Julian and Peter went to the nearest railroad station, some twelve miles distant, to bring it home.

That night Myra noticed the old fumes

on her husband's breath. Her heart sank within her bosom. She knew he had given away to the old temptation through the influence of the old time associate, Peter Holcomb.

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 to avert her husband's fall. She resolved at last that no liquor should be 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 and held a short consultation at the barn door. When Julian came to his dinner he wore a shamefaced look, but it soon changed to his own bright and happy expression under Myra's beaming smiles and pleasant conversation.

In about a week the two were obliged to go to town again. It is enough to say that the same thing happened again, with the exception that the bottle had a new hiding 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 tried; the bottle was emptied, only to be refilled as soon as possible.

Julian's suspicions of Myra's interference became aroused. He grew sullen and unkind, yet Myra never looked more pleasant and agreeable, never looked more unsuspecting and innocent.

It became apparent by this time that each one had his own bottle. Myra often noticed the whisky breath after she knew that Julian's bottle had been emptied. She was disgusted with her plan of saving her husband, and her patience was fast slipping away. Once she found the bottle, after a long search, in the granary. It was down behind the sacks of wheat, for the threshing was already done and the grain ready for the market. A heavy axe lay on the top of the sacks. She pushed it off onto the bottle, but it would not break—the spirit within defied her. She brought forth the bottle and, taking the axe, put all her strength into one angry blow, shivering it into fragments, and letting axe and bottle fall to the floor together.

The accident was apparent; the axe had slipped without the help of hands. Soon after Peter came to the granary on some errand. He began to sniff the air, and Myra heard him say, "More spilled whisky," as he went muttering away.

Next morning early Julian went out for his accustomed drink. Myra had of late complained of his odious breath, and he seldom drank any at night. She now watched him from a window.

He soon came back with a look so blank that it was too much for the mischievous watcher. She laughed outright; and why not? I may as well laugh as cry, she thought.

Julian proceeded cautiously to the kitchen, procured a broom and a dustpan, and returned. When he came out again he carried the fragments of the precious bottle, together with its fumes, a quarter of a mile from the house, and deposited them in the grass. Myra visited the remains later, and offered an earnest prayer that there might be no resurrection of either body or spirit. But alas for her hopes.

Before another night a new bottle was brought, and this time, as if in defiance, it was left carelessly in sight. Then Myra was very angry, and knew not what to do next. If Julian kept on in this way she should hate him. Should she come out 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 sight of that bottle there before his wife and children gave him a great shock. Myra gave him no chance to ask why it was there.

"Julian," she said, "I have tried this whole summer by kindness and by strategy to prevent you from drinking that detestable stuff. You know how I abhor it; now you shall know that I almost abhor you, even when you have taken only one drop. The smell of whisky on your breath, that should be sweet and pure as the breath of our darlings, arouses a demon within me. You pollute them and myself when you touch us. I have prayed that you might be turned from the love of that which is taking you from your family. I now appeal to your reason. Turn before it is too late. Spurn from you this temptation and be again the man I love—loved, I say, for Julian, I cannot love a man whose brain is fired with rum, and I despise the love that is turned by strong drink to a brutal passion. Yet if you will not heed my words, here you must place the bottle on your table; drink the contents before wife and children; set the example for little Riv and learn him to follow the footsteps of his father, or by that example be forever warned from the ruin which is sure to come to all who tamper with this vandal, rum."

Myra was excited and angry, and spoke with a feeling and pathos that held Julian

under a spell. He was strongly affected. He arose and took the bottle from the 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. Give me back the old love, Myra, which of late I have missed."

(TO BE CONCLUDED.)

The Story of Lot's Wife.

The question which a religious Oriental put to himself in ancient times at Uddum was substantially that which his descendant to-day puts to himself at Kossair: "Why is this region thus blasted?" "Whence these pillars of salt?" 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 Kossair, so the compilers of the Jewish sacred books recorded the answer of the ancient Shemite at the Dead Sea; just as Allah at Kossair blasted the land and transformed the melons into boulders, which are seen to this day, so Jehovah at Uddum 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, emblematic in the rock at Sipylus; 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 treasure 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 Monthly.

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 it is coiled up it will become sour, much to a injury, and give an offensive odor. The 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 to be put up promptly.

The disease of the scalp which produces dandruff eventually produce baldness and frequently quickly. Persons who want to preserve their fine heads of hair have to give them the same good attention they give other valuable possessions. If there is much dandruff the head should have a thorough dressing twice a week. A dressing should commence with the careful use of a small tooth-comb until all dandruff in sight is removed. This should be followed with a thorough washing with warm water and white castile soap. Every portion of the scalp should be well rubbed and afterwards every trace of the soap should be washed away with moderately warm water.

For Dandruff.

Take borax, half a teaspoonful; common sulphur, one heaping teaspoonful; pour over this one pint of boiling water. When cool, pour into a bottle; agitate frequently for 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 dandruff.

Shampoo liquid for cleansing the head from dandruff: R Carbonate of Ammonia, 1 drachm; Carbonate of Potassium, 1 drachm; water, 4 ounces; tinct. of Cantharis, 1 drachm; alcohol, 4 ounces; rum, 1 1/2 pints. Dissolve the carbonates in the water; shake well before using, moistening scalp well with this till a lather forms. Wash in cool water and rub.

Stylish Bedclothes.

The latest cupids of rich and dainty ladies is a penchant for silk sheets, richly embroidered in delicate silk laces. 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 beneath 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. Who puts on shoes before the stockings? We also put on signs telling 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 eccentric in our phrases, ain't we at times?

Mrs. Little (to her husband entering)—"Hush! baby's asleep!" Mr. L.—"But that's the only time I have a chance to be heard."

MEETINGS.

Cincinnati, Ohio.

The Psychic Research Society meets every Sunday afternoon at Douglas Hall, northwest corner of 6th and Walnut streets, at 2 p. m. Admission free, strangers cordially invited.

The Society of Union Spiritualists, of Cincinnati, hold meetings at O. A. Hall, 116 W. 8th street, every Sunday morning at 10 a. m., and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

A. B. Hall, 116 W. 8th street, Cincinnati, every Sunday at 9:45 a. m. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 p. m. at the American Health College, Fairmount. Free to all.

Boston, Mass.

BANNER OF LIGHT CIRCLE ROOM No. 9 Bowdoin street—Seances are held every Tuesday and Friday afternoon at 8 o'clock promptly. Admission free. J. A. Shelhamer, Chairman.

Boston Spiritual Temple Society, Berkeley Hall—Lectures by able speakers Sundays at 10:45 a. m. and 7:45 p. m.; Richard Holmes, President; G. R. McGill, Treasurer; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Essex streets, Spiritual Fraternity Society will hold public meetings every Sunday.

The Temple Fraternity School for children meets at 10:45 a. m.; afternoon services at 2:45 and Wednesday evening social at 7:45.

1021 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society—Business meeting Friday at 4 p. m. Tea served at 6 p. m. Public meeting at 8:30 p. m. Afternoon social Friday afternoon at 2:30 p. m. Mrs. A. Barnes, Pres. Mrs. F. B. Woodbury, Secretary, 23 Bromley Place, Boston Highlands.

Meetings at Twilight Hall, 789 Washington street corner of Hollis, Elm, Ohio, Ohio.

The Ladies Industrial Union hold their meetings each Wednesday afternoon and evening at Twilight Hall, 789 Washington street, corner of Hollis. Circle at 4, supper at 6, musical and literary entertainment at 8 o'clock.

Mrs. Ida P. A. Whitlock, Pres.

EAGLE HALL, 614 Washington street, corner of Essex—Sundays, at 2:45 and 7:45 p. m.; also Wednesdays at 8 p. m. Able speakers and test mediums. Excellent music. Mrs. E. H. Mathews, Chairman.

Amesbury Hall, 724 Washington street—Services each Sunday, Dr. W. A. Urie, Chairman.

A Public Social Meeting will be held every Thursday evening at 7:45 in the office parlors of Evans House, 175 Tremont street. Eliza J. Bennett.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7:45 o'clock.

Meetings are held at Grand Army Hall, Sundays at 2:45 and 7:45 p. m. All mediums invited. G. F. Pitt, Chairman.

The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 186 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 Wednesdays of each month at 8 p. m.

All Spiritualists are cordially invited to become connected with this 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 Spiritualist Alliance can do so by sending subscriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remittances.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

J. F. Clark, Cor. Secretary, 60 Liberty St., N. Y. Adelphi Hall, corner 52d street and 7th avenue.

First Society of Spiritualists holds meetings every Sunday at 11 a. m., 2:45 and 7:45 p. m.

A General Conference will be held every Wednesday evening at 230 36th street, at the residence of Mrs. M. O. Morrill.

The People's Spiritual Meeting every Sunday evening of each week at 230 W. 36th street, at the residence of Mrs. M. O. Morrill.

The Psychological Society meets every Wednesday evening, at 8 o'clock, at 510 6th avenue, near 30th street. J. F. Sulzer, President, 47 E. Broadway.

Philadelphia, Pa.

First Association hold their meetings every Sunday morning and evening at their hall, 810 Spring Garden st. Lycoming, 2-12 p. m. J. Wood, Pres.

Spiritual Circle Hall, 125 Columbia Avenue.—Services every Sunday afternoon at 2:30 and evening at 7:30. Dime collection.

Keystone Spiritual Conference meets every Sunday at 2-12 p. m., at their hall N. E. corner 8 and Cottonhill sts. Wm. Rowbottom, Chairman.

Fourth Association hold their meetings every Sunday evening at 7:45 o'clock at N. E. corner 3rd and Gira d Ave. Mrs. M. Brown, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1. Meets every Sunday at 10:45 a. m., in G. A. R. Hall, 170 Superior St. Spiritualists and liberals are earnestly invited to send their children.

The School for Psychic Culture meets every Sunday at 2:30 p. m. at Memorial Hall, 170 Superior street. Public invited.

The Spiritualists' Progressive Thought Society meets every Sunday at 2:30 p. m. in Probek's Hall Franklin Avenue. Admission free.

North McGregor, Ia.

The North McGregor Society of Spiritualists meet every Sunday and Thursday evening. Geo. Palmer, President; Geo. Hamer, Sec.

St. Paul, Minn.

The Spiritual Alliance meets in Waucoma street Chapel, between Eighth and Ninth streets, every Sunday evening at 7:30. Mrs. M. O. Tuttle, Sec. 327 East 6th street.

Watertown, N. Y.

The First Progressive Society hold Sunday meetings every Sunday at 2:30 p. m. on Davis street, Sunday afternoon at 2:30 and evenings, 7:30. Lectures, tests and psychometric readings.

Chicago, Ill.

People's Spiritual Society meets at 338, Prairie at every Sunday at 2:30 p. m. All are made welcome who visit Chicago. G. L. B. JENNER, Pres., 220 W. Monroe street.

Martine's Hall, Ada street. Morning 10:45; evening 7:45. Mrs. C. H. V. Richmond, speaker.

Spiritualists' South Side Society meets at 3 p. m. in U. S. of A. Hall, No. 144 Twenty-second street.

Progressive Spiritualist services at Bricklayers' Banner Hall, 91 South Peoria street, at 7:45 p. m.

Brooklyn, N. Y.

The Brooklyn Progressive Spiritualists hold their weekly conference meetings at Everett Hall, corner Bridge and Willoughby streets, on Saturday evening of each week, at 8 o'clock p. m. Good speakers and mediums. Seats free. Samuel Bogart, Pres.

The Brooklyn Spiritual Union holds public meetings every Sunday evening at Fraternity Rooms, Bedford avenue and South Second street.

The Women's Spiritual Conference meet every Thursday evening at the residence of Mrs. Starr, 211 St. James Place. S. A. McIntosh, Pres.

Pittsburgh, Pa.

The First Spiritual Church of Pittsburgh has lectures every Sunday morning at 10:45 and evening at 7:45. Children's Lyceum at 2 p. m. at their hall, No. 516 Sixth street. J. H. McKelroy, Pres. J. H. Lohmeyer, Sec.

The First Society of Progressive Spiritualists hold meetings every Sunday at 2:30 o'clock in Kenman Building, corner Broadway and Third streets. Ladies Society and supper every Thursday.

Progressive Spiritual Association No. 2, meets at Star Hall, corner of Fourth and Fulton streets, (entrance on Fulton) every Sunday.

STARTLING FACTS.

—OF—

MODERN SPIRITUALISM,

DR. N. B. WOLFE.

Fine English Cloth, gold back and sides - \$2.25
FOR SALE AT THIS OFFICE

DR. RHODES' FAMILY MEDICINES

PURELY VEGETABLE

MEDICAL CONFECTIONS.

ALL NUAGAR-COATED.

A Universal Blessing. Suited to Old or Young People.

A perfect Liver and Kidney Renovator and Blood Purifier. Cleanses the entire system from all biliousness and blood poisons from Malaria, etc. And cures Headache, Backache, Stomachache, Diarrhoea, Dysentery, pains in the limbs, Lameeness, Numbness, Kidney and Bladder and all other urinary ailments, etc. Rheumatism, Neuralgia, and in fact almost all the various ailments of humanity.

Price: Trial box 25 cents; by mail 30 cts.; second size, 50 cents; by mail, 55 cts.; 12 boxes, second size, \$6; large boxes, \$1; 6 large boxes, \$5.

For Sale by THE WAY PUBLISHING CO.

"Echoes From An Angel's Lyre."

New and Beautiful Songs, with Music and Chorus, in Book Form, by the Well-known Composer, C. P. LONGLEY.

The book is now on sale at this office, and besides being a choice and appropriate work for the parlor of every singing person in the land, will be found a valuable gift for friends. Price \$1.00, postage 12 cents.

THE WAY PUBLISHING CO.,

W. W. Cor. Plum and McFarland sts.

—THE—

Weekly Discourse

Containing the Spiritual Sermons by the Guides of

MRS. OOLA L. V. RICHMOND.

No. 3.—General Confusion: What Does It Mean?

Price 6 cents each. Single copies of any numbers of Volumes I. and II. will also be supplied at 5 cents each. Also The Weekly Discourse, containing fifty-two numbers in each volume, bound in cloth, by mail, \$1.00. Bound in Gold Rule, Volume I., \$3.00; Volume II., \$3.00. For sale by THE BETTER WAY.

—THE—

TRUTH SEEKER.

The Leading Journal of

FREETHOUGHT AND REFORM.

LARGEST, CHEAPEST, BEST.

The Enemy of Superstition:

The Friend of Humanity

E. M. McDONALD, EDITOR.

C. P. SOMERBY, BUSINESS MANAGER.

Weekly. Illustrated. Folio; Sixteen Pages. Yearly, \$3.00; Four Months, \$1.00. Simple Copies, Circulars and Club Terms, Free. THE TRUTH SEEKER CO., No. 21 Lafayette Place, New York. Publishers of Freethought and Reform Works.

FREE! OUR NEW

FREE! OUR NEW

FREE! OUR NEW

FREE! OUR NEW

FREE! OUR NEW

FREE! OUR NEW

FREE! OUR NEW

FREE! OUR NEW

FREE! OUR NEW

FREE! OUR NEW

FREE! OUR NEW

FREE! OUR NEW

FREE! OUR NEW

FREE! OUR NEW

FREE! OUR NEW

FREE! OUR NEW

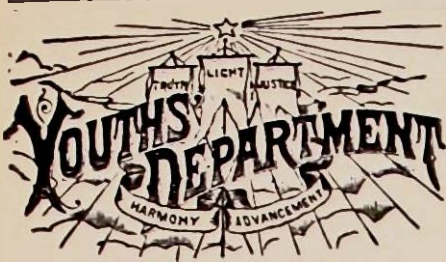
FREE! OUR NEW

FREE! OUR NEW

FREE! OUR NEW

FREE! OUR NEW

FREE! OUR NEW



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,
(Oh, say it very soft!)
One boy is dead,
Other one's in bed.
And this one swore
Will shoot no more,
And since that day
Walks in THE BETTER WAY.

TWO EXISTENCES.

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, albums, souvenirs and such other articles as were suitable for a girl of that age.

The time was passed in eating cake, confectionery, fruit and jam; and by playing, dancing, juggling and skipping. And when they were tired of the latter, they began again at the former—ending the affair like all birthday parties generally end—feeling worse for the discomfort caused by the stuffing.

If any of the other girls got sick from all this stuffing and skipping, we don't know, but we will tell you what happened to Kitty after the birthday party.

When the time arrived for our little heroine to go to bed, she bade everyone in the room good night, and kissed her papa and mamma, as every good child should do before retiring for the night.

When she was well nestled in her pillows, she prayed to God and begged for a restful slumber and a happy awakening in the morning; then closed her eyes and was soon asleep.

Although she had a restful slumber, as far as her body was concerned, her spirit did not sleep. In other words, she dreamed. You must know when a person dreams, it is not always the creations of the brain. Very often the spirit leaves the body when it is resting and roams about, and meets with adventures, which are next day remembered as dreams. Some persons dream when they eat too much, and others dream from excitement. But Kitty's dream was due to neither, although it was at first supposed so, and of which the reader will be satisfied when he knows the whole story.

Kitty dreamed that she was a grand lady riding out in a carriage drawn by two white horses. During the drive she met many people, but none whom she either cared for or recognized as acquaintances. And finding this rather monotonous, she finally ordered the driver to take her home again. He obeyed his mistress's orders immediately and turned the horses toward another direction. But as the carriage was wheeling around, her attention was attracted to a handsome young man who was just crossing the street. She could not help from admiring him, and therefore kept her eyes fixed on him; and, accidentally 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 involuntarily turned her head as the carriage passed by; and the youth, in equal wonderment, remained standing in the middle of the street—not knowing what he was about. Just at this moment a fast driving team came rushing in the direction of the youth, bearing directly down upon him. Kitty saw the imminent danger he was in, and, in her eagerness to prevent him from being crushed, she jumped from her seat and cried out to him. But, oh dear! it was too late—at that very moment he was struck by the pole which protrudes from between the fiery horses; was felled to the ground and trampled under the horses' hoofs. At the sight of this awful calamity, Kitty gave one loud and piercing shriek, sank back into the carriage seat and fainted.

Her own cry awoke her, and she lay panting on the pillow—trembling in every limb and having a vivid picture of the scene before her excited vision. For a long time she lay awake, thinking over her remarkable dream, and wondered why it made so deep an impression on her. And yet it was but a dream, she thought—why should I worry about it?—I might as well try and have another nap before morning. But no more sleep would come, and when the first dawn appeared, she arose, dressed herself, and went out into the garden to await the rising of her mother.

Kitty's mother finally made her appearance and was naturally surprised to see her little daughter up and already dressed. And upon questioning her as to her notion in rising so early, said she had had a wonderful dream, the effects of which prevented her from

going to sleep again. And when she had related her whole dream, her mother only laughed at Kitty's earnestness, and said it was but the effects of the birthday eating and the story of Cinderella, which she had been reading lately.

Kitty answered nothing, but remained in deep meditation for some time after. She ate very little breakfast, went to school at the proper time and attended to all her duties as it was her custom to do daily.

But amidst all her labors she could not help from thinking of her dream, the handsome youth especially, and its tragic ending. Furthermore, she not only by this time began to believe it all true, but was head over ears in love with the hero of her dream, and really began to feel uneasy about his health and welfare—all day hoping he had not been killed. And before going to bed that night Kitty began to believe that her retiring would take her back to the scene of the night before, or at least be the means of obtaining some news from her lover. And with that hope, desire and wish in her heart, she fell asleep.

Did Kitty dream again this night? And what she dreamed, you all will wonder. 'Twas not of horses, carriages and drives, but of the one she loved, yes, loved so dearly.

The handsome youth of whom she dreamed the night before, this night again appeared before her vision bright. But lo! how sad her heart, when on a lowly couch she saw him lying—a mother's hand upon his forehead pressed.

It was a chamber—within a lamp was burning dimly; and night, the time of sleep, was manifested by the peaceful quietude that reigned supreme. And over the bed our Kitty saw an angel hovering, whose influence seemed to soothe the suffering youth.

It was his guardian spirit, who in the time of need had sought relief; such as will free the suffering ones of earth from pain; and, with their love and sympathy, restore to health and strength the sick whom they attend.

'Twas this that Kitty saw—her spirit freed to roam between two worlds. 'Twas but a dream again, apparently—but aye—within her heart a whispering voice said: Hope! Another followed, saying, Faith—thy love is not a dream—it is reality—for love is absolute and heaven's brightest gift.

Thank God! her heart responded; he is not dead to me—but oh, my love, my happiness is shrouded with a sombre hue. 'Tis night, dark night—no sunshine to deck our joy with light.

Thus Kitty mused—but centering all her force upon the one she loved, she saw a flash of joy come over his countenance. The youth felt Kitty's penetrating force, and turned his head to where she stood. He, startled, cried: Oh, mother, there she is—and firmly fixed his gaze upon the form before him.

My darling Willie, sleep, his mother spoke—those are fantasies, visions, feverish, due to the fall; and thanks to God, you are alive this night.

But, mother, it's the same sweet face I saw last night within my dream; and now I am awake and there she is again. You know I dreamed the accident again—just as it happened in reality. But that her face had so enraptured my attention, causing me to fall beneath the horses' hoofs. And oh, dear mother, now she smiles and bows her head, and says: 'Tis true, 'tis true—I am your Kitty, Willie mine; be true to me, our guardian angels will unite us in reality.

'Twas but a dream, my son—the scene was still before your mental vision. And thus you dreamed it over again, but adding this romance to the reality.

No, mother, 'tis too true—and, holding out his arms in fond embrace towards his Kitty, who was kneeling by the bed. Oh, Kitty, 'tis no dream, you are my darling love—oh, Kitty, let me press you to my heart.

He threw his arms around the spirit form, but gave a shriek of agony. 'Twas naught—the form was void of substance, visionary; and, as he thought, a waking dream, due to imagination.

But what his mother saw was not revealed that night. The scales had fallen from her eyes, and with clairvoyant powers she saw the sweet and lovely girl—now kneeling by the bedside of her darling boy. She saw the likeness which her son had made, and gazed with wonderment upon the scene—until her boy, who took the shadow for the substance, cried out in agony from disappointment. He swooned away—his heart was overfilled with grief—and Kitty threw herself upon his breast. Her heart was breaking, too, but love kept up her strength, and with all force she penetrated to his soul. The mother saw two souls, as if in one embrace—united, interblended in holy harmony. 'Twas love, as angels love—two souls in one accord; in one sweet ecstasy—'twas heaven as it is—two souls were lost in one.

A ray of light descended—adding lustre to the scene, while Willie's face now brightens up with joy. He feels the love—the bliss that's stirring up his soul, and manifests it by an outward sign. At last his eyelids move—he wakes and looks around in wonderment from place to place.

My boy, his mother cried—my mother, answered her, where is she gone, my Kitty darling love; it seems to me I feel her in my heart, and lodging there, as if entwined it were, with something which I sense but can't explain.

My boy, 'tis true, 'tis true—love's influence penetrates through universe and space—'tis omnipresent in its pure condition—unites poor mortals with the Gods above, and is the only heaven for which mankind can hope. Without it there's no happiness—in this nor in the world above. For without love there's no accord between the souls,

and those who have no sympathy, repel—because within themselves they are imprisoned—withdrawn and buried like a turtle in its shell. But love brings out the soul—unites it with the light, and makes its buoyant, free, ubiquitous and bright; and leads it forth to roam between two worlds—appearing as a double to our mortal vision far and wide. And those who can be seen in this condition, have love developed—and Kitty may be such a spirit in the flesh, attracted, governed by the force or law that makes two loving souls as one.

The scene now changed—instead of being lost in blissful sweets of heaven's brightest gifts, our Kitty found herself amidst a motley crowd. She was a stranger in a stranger's land, and far away from home. The place betrayed a seaside shore, where people from all nations congregated—to heal imaginary ills and rest their sluggish limbs; while all the comforts of their pleasant homes are left to be enjoyed by servants and their non-commissioned entertainers; and leaving all the stay at homes to satisfy their consciences, that summer lug away from city life is but a habit, which, when once indulged, must be renewed with every coming season.

But this aside—our Kitty felt a chilliness o'ercome her soul. She sensed the vain and hollow shows of fashion's force, and wondered why the outside world was void of love, and why she had been led to such a dreary spot. But intuition, ever ready to respond, said: here thy fate awaits thee—follow thy impulses.

And with these visions still impressed upon her mind, she wakes—the sun was peering brightly through the lattices. The dawn of morn had passed, and day, with all its duties, was upon her now. She rose, her heart commingling joy with sorrow; joy, because her wish had been fulfilled—sail, because she could not dwell forever in love's embrace. But hope and faith arise and neutralize the latter, while love gives strength and buoyancy to wait upon the sequel.

(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,
Valley over in a garb of woe,
With only hope's faint ray,
When lo! and angel born of spirit,
Came softly gliding into sight.

Two and forty years ago,

This blessed 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,

This truth was born anew;
Its rays of endless light now glow,
Serenely 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, Ohio, entitled, "Whither are We Drifting?" that appeared in Aug. 31 issue of THE BETTER WAY, should be copied by every paper and periodical in the land, that the people may have placed before them the peril that threatens us as a nation. The question is indeed pertinent, "Whither are we drifting?" It would seem, as we look about us and note the signs of the times, that we are drifting swiftly, surely, I had almost said hopelessly toward the same dread doom that has befallen all the great nations of the past. What was this strange and fated force that shattered these mighty and prosperous empires, that brought them to naught in the very height of their power and splendor? '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 others. We see its work plainly in the past. Powerful and magnificent civilizations, adepts in the arts and sciences, have been brought to naught; nothing remains of all their grandeur and splendor but the sculptured and enduring stone upon which their history is inscribed; and now this fell power has descended like a blight upon this fair nation to destroy it and blot it from the face of the earth. Shall we look calmly on 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 warning or of protest? No; forever no. Our country must be saved; her's must not be the dreful 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 selfishness that stalks unmolested in their midst, crushing and trampling on all that stand in its path. Self must be forgotten in working for the welfare of others. The divine principle of the brotherhood 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 wisdom, and dwell among us, and our country exalted 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.

MRS W. H. CHURCHILL.

Schnorpske says he wonders when woman's rights shall be instituted, if they will go out between the acts at the theaters—to see a man. Probably to see a woman.

Obituary.

Mrs. Lonia Geddes departed this life Tuesday, March 18, 1890, aged 51 years, 11 months and 21 days. She was the daughter of Charles and Nancy Hill, and was born in Great Barrington, Berkshire county, Mass. At the age of 20 years she married James Geddes, living one year thereafter in Massachusetts, from thence moving to Fillmore county, Minn., where she resided with her husband three years, when they returned to Massachusetts for three years, again returning to Minnesota. They located on a homestead in the town of Delavan, Fairbairn county, in 1883, where they have resided continuously ever since.

Three children were born to her: John C., in Fillmore county, Minn., January 8, 1850; James, in Berkshire county, Mass., in January 17, 1861, and Minnie, in Delavan January 3, 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 C. at the age of 27 years and 11 months.

She was of a quiet, philosophic, undemonstrative 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 acquaintance most intimate, was reputed to be a veritable heaven on earth to themselves and to those who had the pleasure of its hospitality.

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 together. Her sincere desire was to see the power and benefit of knowledge extended and the evils of superstition 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 theology, or the God of orthodoxy, or its heaven or the opposite, she expressed her thoughts of death and passed to it without fear, her features in death wearing as calm an expression as ever did the face 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 listened very attentively and respectfully to some ideas that was new on the problem of life and the nature of death, its naturalness and a great hope of the future with which a grand human life inspires us. They undoubtedly returned to their homes thinking that though the services were philosophic and unceremonious a calm dignity and profound affection surged through the hearts of the mourners, and that the teachers of the discourse were calculated to induce every thoughtful person to live with a noble purpose, have a high object in life, help the unfortunate, weak and oppressed; that he or she who does this have no cause to fear death, and the mourners no occasion to be 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. Booser, aged 55 years and 10 months.

For over 35 years her life work has been that of teacher, counselor and consoler, through the exercise of her mediumship, which has always been characterized by its thoroughness and reliability. Her uniform success as a healer and physician with patients, 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 on the altar's handkerchief, coming word by word to her spiritual vision and vanishing as read; also accompanied with a poetic improvisation, perfectly adapted to each individual with the strong points of their life so woven with prophecy. She was widely known as a propitious medium. Direct statement, which repelled belief at the time when given, became fact in course of time. Of this comes overwhelming amount of testimony. The improvisations came and went, leaving no record on the tablet of her memory. It seemed as though she stood outside of herself, hearing the words spoken through her own vocal organs. In like manner her large and varied collection of poems were automatically written, not knowing when one line would be the next. Her musical renderings on the piano were grand beyond description or combined the sweetest of sound-combinations. Strange indeed was the gift to her friends, as she was known to have no cultivation of the musical faculty. She could not sing even an ordinary air.

A lady's consultation to a fault, ruled with the idea of absolute justice to all, even as a lawyer for the highest and best, her sympathy always ready for the needy and sorrowing. The great souls and master minds of the world, if possible, that was of the earth felt the disappointment in losing a valuable instrument of communication between the two worlds. Her memory will be treasured by the many convinced of the truth of Spiritualism through the irrefragable facts mediumistically given, and by the great number of stricken and sorrowing to whom she has brought healing and consolation.

H. W. B.

From his home in Upton, Mass., our brother and co-worker, William Harrington, who had passed his 81st milestone in a long and useful life on our fair earth. We, comrades 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 salute the immortal who dared work for the poor, despised African. Expelled from the church with which he had been long associated for his fellow-men, his great soul reached out for some faith wherein man could work for the good of his brother. Spiritualism came like an olive branch to the ostracized one, and trustingly he folded it to his bosom to be his guide and staff through life. No tears for the ripened grain gathered 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 consciousness that we have sent an envoy to precede us of whom the spirit world may be proud. Around his table were gathered loving ones (after the body was laid aside) in living harmony and in accordance with his spirit. A constant reader of THE BETTER WAY since its birth; it was his bible, and from week to week the beautiful truths, given in its pages, were eagerly read and treasured up and throughout the land it had no truer friend.

The funeral ceremony were presided over by Mrs. Hattie W. Hildreth. Sweet voices sang the songs that beloved and kind hands laid away the tried form of our brother in the bosom of his mother earth, while beyond the old pioneers greeted with a royal welcome him who tolled for the freedom of the slave. Yours for freedom,

FRED L. HILDEBRITH.

Passed to the higher life, from his home in Darlen, Wis., March 11th, Ovid Reed, in the seventieth year of age. He was ready and willing to go without doubt or fear, proving to all that Spiritualism is good to die by.

Just One Word of Information
TO THE BUYERS OF FINE STOCK.
All Parties coming to Kentucky to purchase
will save time and expense by taking
KENTUCKY CENTRAL R.R.

—AS IT IS—

THE ONLY LINE

By which Passengers can reach finest farms

—IN THE—

BLUE GRASS REGION.

3 FAST EXPRESS TRAINS

Most Elegantly Equipped.

Pullman Day Coaches on Day Trains.

Reclining Chair Cars (free of extra charge)

on Night Trains.

NO TRANSFER—SOLID TRAINS

Comfort and Convenience Unequaled.

The only line landing passengers in the city of Lexington. Depot adjoins the Phoenix hotel. Ask for and insist on your tickets reading via Cincinnati and the BLUE GRASS ROUTE.

H. K. HUNTINGTON, General Manager. S. F. S. MORSE, Gen. Pass. Agent. GENERAL OFFICES, CINCINNATI, OHIO.

THE PSYCHOGRAPH

DIAL PLANCHETTE

Of Especial Use in the Home Circle.

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had consulted the Psychograph from many other friends, even from old settlers whose grave stones are now grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will be the will power of the seer when its superior merits become known."

A. P. Miller, Journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) "Advocate," says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words so that very little 'power' is apparently required to give the communications. It is a great help to the medium, and I recommend it to all who care to test the question whether spirits can return and communicate."

Price \$1, postage free, with full directions.

Address HUDSON TUTTLE,

Berlin Heights, Ohio.

RELIGION OF MAN;

AND

ETHICS OF SCIENCE

BY HUDSON TUTTLE.

The past has been the age of gods; the present is the age of man. Not servile trust in the gods, but knowledge of the laws of the world, and belief in the divinity of man and his progress toward perfection in the foundation of the Religion of Man and system of ethics as treated in this work. It is divided into two parts, I. RELIGION AND SCIENCE, THE ETHICS OF SCIENCE. It will contain over 300 pages, finey printed and bound in best style of muslin binding. The price, mailed free to subscribers, will be \$1.00. It will be published as soon as a sufficient number of subscriptions are received as guarantee. In the absence of any great liberal publishing house, publication by subscription is the most available method of circulating spiritual and religious works. Those who desire the book are thus enabled to obtain it less the publisher's profit, and give the author direct assistance. I am induced to thus present this work by the cordial manner the friends met, the announcement of PSYCHIC SCIENCE, their generous support at once enabling me to place the MS. in the hands of the printer. Also by subscription from M. SOUTHERN, a selection of poems by Emma Rud Tuttle, containing all her best poems, eight pages of her songs with music, heretofore only obtainable in sheet form, and a fine engraving of the author, 32 pages, nicely bound, \$1.00, mailed free; in elegant binding, \$2.50.

The names of those wishing these books are solicited, the money not being desired until publication is announced. Address: Berlin Heights, O. HUDSON TUTTLE.

THE CURE FOR
CISCO WHERE ALL LIVE FAIR.
Best Fourth Street, Toledo, Ohio.
In time. Sold by druggists.



THE FINEST ON EARTH.

THE ONLY

Pullman Perfected Safety

VESTIBULED TRAIN SERVICE.

With Dining Car.

BETWEEN

Cincinnati, Indianapolis, Chicago

THE FAVORITE LINE

From CINCINNATI TO ST. LOUIS

Keokuk, Springfield and Peoria.

THE ONLY DIRECT LINE

BETWEEN

Cincinnati, Dayton, Findlay,

Lima, Toledo, Detroit,

THE LAKE REGIONS & CANADA.

Pullman Sleepers on Night Trains

Reclining Chair Cars

On day trains between Cincinnati

And Points Enumerated Above.

Tickets on Sale at all Coupon Ticket Offices

in United States, Canada or Mexico.

For further information apply to

J. H. Hyland, Gen. Agt., Toledo, O.

J. H. McCord, Gen. Agt., Indianapolis, Ind.

H. J. Keel, Gen. Agt., Detroit, Mich.

J. Basabe, Dis. Pass. Agt., Toledo, O.

W. H. Whittier, Gen. Pass. Agt., Dayton, O.

W. A. Higgins, So. P. Agt., Chattanooga, Tenn.

J. G. Mason, City Pass. Agt., Cincinnati, O.

J. P. Slough, Trav. Pass. Agt., Cincinnati, O.

M. D. WOODFORD,

Vice-President and General Manager.

E. O. MCCORMICK,

General Passenger and Ticket Agent.

QUEEN & CRESCENT

ROUTE

94 MILES SHORTEST TO NEW ORLEANS

110 MILES SHORTEST TO JACKSONVILLE

64 HOURS THE SHORTEST,

8 HOURS THE QUICKEST,

CINCINNATI TO NEW ORLEANS,

Time 27 Hours.

Entire Trains, Baggage Car, Day Coaches and

Sleepers run through without change.

110 MILES THE SHORTEST,

7 HOURS THE QUICKEST

Cincinnati; To Jacksonville, Fla.,

Time 28 Hours.

Through Sleepers without change. The Short

Line between Cincinnati and

Lexington, Ky., Time, 2 1/2 Hours

Knoxville, Tenn., " 12 "

Asheville, N. C., " 17 "

Chattanooga, Tenn., " 11 "

Atlanta, Ga., " 15 "

Birmingham, Ala., " 18 "

Direct Connections at New Orleans and

Shreveport for TEXAS, MEXICO and

CALIFORNIA.

Trains leave Central Union Depot, Cincinnati,

crossing the famous High Bridge of

Kentucky and rounding the base of Look-
out Mountain.

Over One Million Acres of Land in Alabama

the Future Great State of the South,

subject to preemption. Unsurpassed Climate

For Rates, Maps, &c., address,

HERBERT SHAW, City Passenger Agt.,

Written for The Better Way.

KINDLY CRITICISMS.

BY FRANK SWETT.

Of a few passages contained in Prof. J. Clegg Wright's lecture as printed in THE BETTER WAY of March 8th.

While I find 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. Richmond, 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 vanquished." This would do very well if applied to the animal kingdom. But when applied to man, who is endowed with the powers of reason, and have a Godward pointing conscience, and is blessed with the ministry of angels, I cannot believe that he will set at naught these heaven-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 heeds it not. And now looking backward, has come and made a no, no, no, but Bellamy may bellow a thousand years down the ages, and still the old conflict, the ethics of death, will be the same." In the first place these expressions are not exactly elegant. But what a wonderful prophecy he has given. According to this oracle, there can be no improvement for a "thousand years." How quickly he dashes to the earth the hopes of the philanthropists, and blinds with tears the eyes of those who thought they could discern a few golden rays of the millennial morning flashing athwart the spiritual sky. But now they will probably see that it was only an illusion.

But let us recount a few facts of his story 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 Russian serfs have been liberated, the slaves of North and South America have been freed; thrones have crumbled to dust at the magic touch of the people's will; and the fearful arbitrament of arms, in the settlement of national 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 highway of holiness, where ten thousand voices are in the air calling to still higher 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: "Social reformers, socialists, anarchists, communists and nihilists, may fulminate anathemas against order and society, but this process of change and civilization will go on just the same." Here is a considerable repetition of terms, and as socialism and nihilism 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 heroism that has never been excelled.

They are using all available means to overthrow that tyrannical power that has well nigh crushed the noblest instincts 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 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 blinding 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 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 amelioration of all material, social, intellectual and spiritual conditions, touching every part of man's environment with an uplifting power; then will humanity enter upon its lawful inheritance, and go on to grander heights of glory, singing 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 find a comical story as told by J. Frank Baxter when he was 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 occasions, 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 a little in answering the ever recurring questions put to him by his hearers, he made the following explanation and said that we should not take the Bible literally but that we should make some allowances for its translation from the original Greek.

For instance, he said that taking that passage where it says that "Moses went up into the mountain," it does not mean that Moses actually went into the mountain—that is, he did not go into a cave or hole in the mountain, but that he went up on top of the mountain, around about the mountain, somewhere near the mountain.

At this point of Moody's explanation a tall and intelligent German rose in the audience and exclaimed in an excited manner, "Oh! Mr. Moody, I vash so glad dot I vash here, for some of dose passages in dot Bible dey boddles me exceedingly, but with your explanation dey vash all right, and I vash glad dot I vash here. Now, Mr. Moody, take dot circumstance where Daniel vash cast into dot lions' den. I never vash believed dot tam nonsense ooy way; but mit your explanation dot vash all right. Oh! I vash so glad dot I vash here. Now, Daniel vash not thrown into dose lions' den, but ash Mr. Moody says and explains, Daniel vash youst thrown on top of dose den, 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 passages where the schilddren of Israel vash drown into de frey furnace und vash not burned oop; now I never vash believed dot nonsense at all, but now I vash glad dot I vash here, for Mr. Moody explains all my doubts away; for Mr. Shadback, Aludago und dot udder feller vash not burned oop at all, but vash youst throwed oop on top of dose frey furnace, around about dose furnace, and near to dose furnace, und dey instead of a hot time dey had youst a leedle biccie in a nice, comfortable place near unto de fire. Oh! I vash so glad dot I vash here.

"Den, Mr. Breacher, take dose occasion when Jonah vash in dose whale's belly. I never believed dose story udder, dot vash pyehiminy nonsense, but Mr. Moody'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 about dose whale, and near unto dot whale, und youst had a nice swim, dot vash all, und now I vash glad dot I vash here.

"Und de last und de pest of dose Bible passages vash dot place in dot Bible where it says dot dose wicked shall be cast in de lake of fire und primstone and be burned oop forever and forever; I never did believe dot, und now I vash glad dot I vash here, for Mr. Moody explains dose things, und dose wicked shall not be cast into de hell fire, but dey will be 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 forever. Oh! I vash so glad, Mr. Moody, 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. Hudge, I read with interest, it having touched a sympathetic chord, by one living in Dixie 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 churches than to their own denomination are only half Spiritualists, are neither true to themselves or God.

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 have light and consolation given them through some lecturer or medium, while now they are journeying along life's 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 Spiritualists." 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 have no chance to attend lectures, but take THE BETTER 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.

"Stand By Your Flag."

To the Editor of The Better Way.

On opening the issue of THE BETTER WAY for March 15th, 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 rights we claim as Spiritualists, and just in line with the system of persecution employed by their enemies. I, as a Spiritualist and as a reasonable being, hold it to be the inalienable right of each to seek in his or her own way, and along the lines of one's own development, 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 certainly 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 to dictate. Does it not stultify any claim to liberality, breadth of thought, or, in other words, reiterates the claims of our Puritan ancestors, saying virtually to all who are seeking light, "Thus far, and no further, abate thou go."

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 mistake the animus of their instructions.

Such a tirade against men and women as able, as honest, and equally sincere and earnest as himself 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 unadulterated to your friend and well wisher.

F. M. C. MOSELEY.

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; yes, 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 member of it; but I honor 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 join me, and we will send the money in this way: We will each forward to the Way Publishing Company ten dollars, and each one can have the amount placed to his or her credit, and take the amount from the company either in subscriptions or advertisements. In this way we will get the worth of our money, and have the paper sent to persons 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.

Blairtown, Iowa—Dear Doctor Dobson: You have neglected reporting to me the cure of my boy by your spiritual remedies. He commenced to improve soon after taking the medicine, and before the month was up he was completely 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 cured 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 seance here now want to see the doctor who can perform such a wonderful cure. We send our lasting gratitude to you for curing our little boy.

WESTER ELLYSON.

GRACE A. ELLYSON.

Every mail brings letters with just such praise of Dr. Dobson's marvelous cures of persons he never saw. Every mail carries to various parts of the country, to nearly every state in the Union, and to distant lands, these magnetic remedies that restore health. They come unsolicited from all parts of the world. Such letters prove beyond doubt that Dr. Dobson is doing a vast deal of good, performing wonderful cures and relieving sufferers by scores and hundreds. He name is a household word in homes all over the land, and his praises sound by thousands who never saw him, but who have been saved by his simple yet wonderful remedies. He must be a happy man in thus being able to contribute so much to the happiness of his fellowmen.—The Record, Maquoketa, Iowa.

See ad. in another column.

Contributor—Dear editor, please tell me what the enclosed story is worth. Give me your candid opinion.

Editor—Owing to the present low price of white paper, we should say that the enclosed was worth about fifteen cents.—Yankee Blade.

Sowing in the Dark.

THE BETTER WAY says: "The passage of Judge Bailey's bill before the N. Y. Legislature will be a virtual acknowledgment of Spiritualism so far as the phenomena is concerned."

We cannot see it in that light. It 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? Mediums 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. Bailey's bill ought to be considered an insult to religious liberty, and everybody must think so with the exception of some "Hayseed" Deacon of a rural Christian church, who has happened to get a seat in the New York State Legislature.—The Hower.

[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 spirits. And, besides that, the bill is intended to punish frauds, not genuine 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 tares, 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 consistent with our principles otherwise. Belug 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 case federalism been successful. The success of the educational bill would have driven from the public schools the children of ten millions of our citizens!

Let the "principles of the Christian religion" be 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 separate.—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 object 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 pernicious, so unconstitutional as this could poll so large a vote as it did in the senate of the United States in this age of general intelligence must make every true patriot shudder for the welfare of his country.—Ironclad Age.

—Mrs.—

N. J. T. Brigham,

INSPIRATIONAL SPEAKER

—And—

IMPROVISATRICE.

Will Lecture For

The Society of Union Spiritualists

WILL APPEAR

TO-MORROW—SUNDAY—

Morning & Evening.

—AT—

Grand Army Hall

No. 115 WEST SIXTH ST.,

CINCINNATI, O

AND EVERY

SUNDAY MORNING

AND EVENING

DURING THE MONTH

OF APRIL, 1890.

MRS. BRIGHAM

Is a pleasing and sympathetic speaker, and discourses interestingly on any subject presented by the audience at a moment's notice.

SCIENTIFIC

AND

PHILOSOPHIC

Questions Answered.

Morning Service 10:30

Evening Service 7:30

Good Music

MORNING & EVENING.

The Public Invited.

MORNING SERVICES FREE.

Evening Service, 15 Cents.

E. O. HARE, PRESIDENT.

J. B. GROOMS, SECRETARY.

No. 289 Freeman Avenue, Cincinnati, Ohio.

ROSES AND HARDY PLANTS

PRÆONIES, LILIES, PHLOXES, PINKS; VINES AND SHRUBS, 15 sorts of Double Lilacs; the NEW RED CLEMATIS, KERMISINUS, BECONIAS, finest collection in the country, BRUANT RACE OF CERANUMS, splendid new family of sun proof bedders. CHRYSANTHEMUMS, all prize taking varieties. FLOWER AND VEGETABLE SEEDS, very best quality. All the good New sorts, and best old varieties. PLANTS post-paid by Mail. Satisfaction Guaranteed. Send for our FREE Illustrated Catalogue, and mention this paper.

HILL & CO., RICHMOND, INDIANA.

GRAPE 850,000 VINES

Headquarters of the MOYER, the Earliest, Best, Reliable Red Grape Also V. I. P. I. T. H. T. K. A. S. Sample vines mailed for 15 cents. Illustrative Price List free. LEWIS ROESCH, FREEDONIA, N. Y.

VAN DUZEN GAS & GASOLINE ENGINE

OPERATED WITH COAL AND OTHER MANUFACTURED GASES AND GASOLINE. RELIABLE AND ECONOMICAL. Fully Warranted. VAN DUZEN Gas & Gasoline Engine Co. 20 St. Cincinnati, O.

FARMER'S SAW MILL

PORTABLE. TEN Horse Power Drives It. See our Illustrated Descriptive Circular. CHANDLER & TAYLOR, Indianapolis, Ind.

T. I. Z. L. HOPE

THE ORIGINAL FIFTY-CENT Brand of Pure, White, Floating Soap for all purposes. A Beautifully Colored Picture Book free for Ten Wrappers mailed us. H. & G. A. ROEVER, Cincinnati, O.

HAWKEYE GRUB & STUMP MACHINE

Works on either STANDING or STUMPS. Will pull and cut any size stump. NAILS A CLEAN SWEEP. Write for a free circular. The machine is a new and improved model. It will only cost you a few cents to send for a circular. Address the Manufacturer, JAMES MILNE & SON, SCOTCH BROOK, IOWA.

SUPERB SEAL SKINS

on YOUR OWN TERMS

If you would like to own an elegant SEAL SKIN JACKET or NEW MARKET, and are not prepared to pay for it promptly, it will be to your interest to communicate with us without delay.

We are the largest American Importers and Manufacturers of Seal Skins, and the best of the winter has left us with an enormous stock which we must reduce.

Send your address for our new plan of purchase circular, which will explain how you can secure a Seal Skin and hardly know when and how you pay for it.

A. E. BURKHARDT & CO., CINCINNATI.

GOLD MEDALS FOR SEAL SKINS & FURS at Cincinnati Centennial

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

DRUNKENNESS LIQUOR HABIT.

DR. HAINES' GOLDEN SPECIFIC. DR. HAINES' GOLDEN SPECIFIC. DR. HAINES' GOLDEN SPECIFIC.

It can be given in a cup of coffee or tea, or in art. It is absolutely harmless and will effect a permanent and speedy cure. The patient is a moderate drinker or an alcoholic wreck, and with such certainty that the patient undergoes no suffering and is able to resume his usual avocations. 48 page book of particulars free.

The EVANS TROCHES

Will cure your cold, cough, croup, whooping-cough, and all other pulmonary troubles. Price 25 cents. J. & E. EVANS, Druggist, 316 and Walnut.



HILL & CO., RICHMOND, INDIANA.

GRAPE 850,000 VINES

Headquarters of the MOYER, the Earliest, Best, Reliable Red Grape Also V. I. P. I. T. H. T. K. A. S. Sample vines mailed for 15 cents. Illustrative Price List free. LEWIS ROESCH, FREEDONIA, N. Y.

VAN DUZEN GAS & GASOLINE ENGINE

OPERATED WITH COAL AND OTHER MANUFACTURED GASES AND GASOLINE. RELIABLE AND ECONOMICAL. Fully Warranted. VAN DUZEN Gas & Gasoline Engine Co. 20 St. Cincinnati, O.

FARMER'S SAW MILL

PORTABLE. TEN Horse Power Drives It. See our Illustrated Descriptive Circular. CHANDLER & TAYLOR, Indianapolis, Ind.

T. I. Z. L. HOPE

THE ORIGINAL FIFTY-CENT Brand of Pure, White, Floating Soap for all purposes. A Beautifully Colored Picture Book free for Ten Wrappers mailed us. H. & G. A. ROEVER, Cincinnati, O.

HAWKEYE GRUB & STUMP MACHINE

Works on either STANDING or STUMPS. Will pull and cut any size stump. NAILS A CLEAN SWEEP. Write for a free circular. The machine is a new and improved model. It will only cost you a few cents to send for a circular. Address the Manufacturer, JAMES MILNE & SON, SCOTCH BROOK, IOWA.

SUPERB SEAL SKINS

on YOUR OWN TERMS

If you would like to own an elegant SEAL SKIN JACKET or NEW MARKET, and are not prepared to pay for it promptly, it will be to your interest to communicate with us without delay.

We are the largest American Importers and Manufacturers of Seal Skins, and the best of the winter has left us with an enormous stock which we must reduce.

Send your address for our new plan of purchase circular, which will explain how you can secure a Seal Skin and hardly know when and how you pay for it.

A. E. BURKHARDT & CO., CINCINNATI.

GOLD MEDALS FOR SEAL SKINS & FURS at Cincinnati Centennial

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

DRUNKENNESS LIQUOR HABIT.

DR. HAINES' GOLDEN SPECIFIC. DR. HAINES' GOLDEN SPECIFIC. DR. HAINES' GOLDEN SPECIFIC.

It can be given in a cup of coffee or tea, or in art. It is absolutely harmless and will effect a permanent and speedy cure. The patient is a moderate drinker or an alcoholic wreck, and with such certainty that the patient undergoes no suffering and is able to resume his usual avocations. 48 page book of particulars free.

The EVANS TROCHES

Will cure your cold, cough, croup, whooping-cough, and all other pulmonary troubles. Price 25 cents. J. & E. EVANS, Druggist, 316 and Walnut.

51st YEAR SEEDS

GARDEN, FIELD & FLOWER. ALWAYS FRESH AND RELIABLE. Everywhere acknowledged the Best. Headquarters American Grass Seeds. Mill Agents Cotton Seed Meal, Fertilizers, Agricultural and Horticultural Implements, Poultry Supplies, etc. Everything for the Farm and Garden. Orders with cash enclosed lowest market price sent for illustration catalogue.

J. M. McCULLOUGH'S SONS, CINCINNATI, OHIO.

AGENTS WANTED

LABOR-SAVING ECONOMICAL HOUSEHOLD ARTICLE. Agents make \$100 to \$200 a month. To secure territory and copy of circular, address at once.

5th St. P. O. BOX 189 W. 5th St., CINCINNATI, OHIO