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THE ROSTRUM.

WONDER.

A Discourse by Mr. J. Clegg Wright, Delivered at Adelphi Hall, Before the First Society of Spiritualists, Sunday Morning, November 17, 1889. Specially Reported for The Better Way.

Give me your attention this morning while I speak on the sentiment of wonder. Intellectual conditions are never completely stated when the sentiment of wonder is left out, for this sentiment has played a greater part in intellectual work than any other single sentiment.

Let me tell you what I mean by sentiment. Sentiment is not a thought creating faculty, it is an attribute of my conscious and unconscious self. My sentiments vary; they are habits which have been produced by the persistent effect of circumstances in the evolution of intellectual capacity. A sentiment differs from an instinct. An instinct is a faculty that does not improve by experience, but it does its work accurately. Instinct unerringly does a mechanical work, but sentiment does not. It is a continual wind, so to speak, blowing in the realm of intellect. It is a bias produced by the long action of external circumstances upon the developing reason. It is induced by mystery, or by difficulty, or by aspiration. Sentiment can be selfish and it can be altruistic. There are two sorts of sentiment which have been dignified by the name of moral sentiments. Morals have no fixity in the constitution of man, but there is always a moral sentiment. It has been called by various names. This moral sentiment is partly selfish and partly altruistic. "Do unto others as you would have others do unto you," is, when reduced to its primal elements, a selfish sentiment. A truly altruistic sentiment, a sentiment that works purely for the good of another, may be seen in the way a hen will care for her chickens, the way a mother will suffer for her child—this is purely altruistic sentiment. Suffering that others may be benefited.

This sentiment, then, is a tendency, a bias, it is not thought-making power. Sentiment or bias plays a part in the realm of religion. And what is the realm of religion? The realm of religion is the realm of imagination, of wonder and of mystery. It is founded, first, upon the faculty of the human mind to comprehend itself and the external world. The idea—not the sentiment

—in the religious consciousness is built up in this realm of imagination, wonder and mystery. Now, this realm of imagination, wonder and mystery we shall ever have. There will always be mystery, there will always be wonder, and there will always be imagination; hence there will always be religion. But with the development of mental capability, a greater rational control will be exercised over the imagination and the bias of wonder; sentiment will fall into more ready line, and the heat of the imagination will be lessened, its wings will not be so great.

Then the realm of the imagination, of the religious faculty purely, is a realm of mental creation; all that thought which pertains to the religious line is created by man's subjective studies. We manufacture our religions. The modification of organization, habit, circumstances and adjacent surroundings, qualify, change and manipulate the subjective conditions of religious form. This has always been true, and the force of education upon the human intellect is the force which is changing the subjective creations of the imagination of wonder and of mystery. These hypotheses of religious sentiment are in harmony with the system of knowledge. Let me illustrate this. Never out of harmony with that knowledge, a man's religion is the highwater mark of his knowledge and his want of knowledge. The more knowledge of the phenomena of nature man possesses and the more he sees his ignorance, the more he feels the necessity of knowledge, because mystery has magnified in his perception the vast domain of mystery. The astronomer, for example, sees more of the universe than he who has paid but little attention to the spheres. His perceptive power being increased by the telescope and his mathematical imagination being cultivated, he can realize more of the stellar phenomena than the man not so cultivated. The field of the unknown phenomena is wider and grander and more profound. So with the biologist, who is seeking the elements of life, the psychologist, who is seeking the elements of consciousness, profound subjects, studies in organization and capability, organic, constitutional relativity—wonderful subjects—but still knowledge only inspires to larger conceptions of the sphere of mystery, and it is this mystery, realized by the cultured mind, that is the highest prompting of what I might call the scientific religion.

The scientific religion is that supreme impulse which drives the scientific impulse along to new fields of discovery. There is a rebirth, there is a joy, there is an enthusiasm, there is an intellectual excellence in the thought of finding in nature something new. Not for any joy that it will bring, but the fact of discovering something new, that is the highest sentiment of scientific religion. And that will be the last. When humanity has thrown off the prevalent form of religious sentiment, when the old forms of God are dead, the God of the scientific mind will be the new truth that is shrouded there. Give it to me, let me see it—for this mystery becomes the supreme power to move the consciousness of the scientific mind. But that is only a power in a few minds to-day, upon the earth. It is the power of the religious mind in the spiritual world. When a soul—graduated upon the earth and earthly ideas—when that soul comes into the spiritual world and beholds and realizes for the first time that deity is removed, is still ahead, still beyond the ordinary religious consciousness of to-day, it puts an end to religious devotion. Religious devotion to-day puts God into the spiritual world—"Our Father who art in heaven." The expectation, the hope, the faith, the devotion, the creations of religious effort are all to be rewarded and to be made up to me by the religious power in the spiritual world. We shall see God, we shall see His Son, we shall see the workers of righteousness around the throne—is the hope of the Christian

world. In the spiritual world the doom of disappointment rests upon such. God can only be seen, can only be realized in the discovery of a new fact in the universe of being. We can never get nearer to God than when we discover a new truth in the objective or the subjective universe. It is the dawn of truth, it is the dawn of utility, it is the birth of usefulness, it is the creation of knowledge, it is the power of revelation in the soul of man—God revealing himself in phenomena. It is the supreme power in the religious consciousness, this scientific consciousness—the discovery of a new truth.

Slowly the world will come to this. But you see the first article in this religion, in this new religion, in this great religion, the first article in it is that the highest expression of consciousness—of religious consciousness—is the acquisition of a new truth. It is the worship of the growth of knowledge. It is the worship of the realization of the laws of nature. Then if that be the highest religion, and the greatest religious sentiment, let us see what part wonder will play with that sentiment.

Enlightened wonder is the power in the scientific mind. What would make a biologist bring his researches and dig deep into the constitution of animated nature; enter into the precincts of organicism, affection and the impulses of love, what would make him spend his weary hours in this way but this power of wonder? What carried Humboldt over the world, what made him ascend high mountains and study the habits of animal life? He could have spent his time in the fascinations of pleasure in the social world, he could have talked with delicate ladies in the drawing-room, he could have lingered over the latest passion of the fashionable novel, he could have wasted his days with fancies of art, with dramatic inspirations and frivolities, but wonder sat upon his soul, the greatest charm of all dramatic power was the charm of nature, the genius of the inner spirit of the mighty universe. That was a grander expression of religion than that which is seen in the miserable poverty of the Pope's religious consciousness. Place on one side your Humboldt or Bruno, if you choose—on one side bring your intellectual enthusiasm seeking to know the mysteries of the universe, and the Pope on the other side, bending before the superstitious ideal of the creation of the imagination. Bruno's head was illumined with the light of the sun of eternal knowledge, the crescent was beautiful and majestic, for he sees eternal glories, while darkness, death and pity shroud the aspect and the power of the Roman personality.

Let us look at the sentiment of religious wonder—how it has played its part in the development of civilization. A spirit must look at the world. The wide intellect must take in the grasp of all ages. He who only understands the thought of his own time is ignorant. Sweep then, back, over written and unwritten ages. Away beyond the mountains of history, back beyond the Roman world, back beyond the classic forms of Grecian thought, away beyond the glories of Egyptian genius and capability, lay the empire of Babylon. A social state, an organized government and aristocracy, a priesthood and religion, a hierarchy of spirits and nomology of the spiritual world, existed when the foundations of thought, the spirit of modern civilization was taking its rise. This sentiment of religious wonder was there, but how does it work? It works on a field where it always will work while men are ignorant. It worked in the field of imagination. Where races are young the function of the imagination is not understood, it becomes the wildest fountain of the a priori creations, and heaven, in the Babylonian imagination, was built by ignorance, the authority which controlled the phenomena of the universe was divided by superior and inferior divinities and

dominated by them. Purely in an executive, independent capacity.

Now, this view of the universe, where all phenomena are relegated to providential power, is a putting away, out of their control, every action in individual phenomena on the plane of physical and conscious nature. "There is not a sparrow falls to the ground without my notice," is an error, a creation of the religious wonder of primitive man. And this creation of these divinities outside of phenomena, the more infantile the understanding, the more numerous will the powers be, more numerous the division made in the demonstration of the forces of the universe. Hence polytheism is the first religious form of the implanting of the religious sentiment of wonder in the human mind. Men worshipped the stars when they did not understand astronomy; men worshipped the animals of ferocity through fear when they did not understand natural history; men worshipped that which brought them pleasure and ease, in dread that which brought them calamity. The attributes of phenomena were made entities to be adored and worshipped. With the dawn of reason the beautiful took an objective expression—that which was beautiful he loved. Beautiful in desire, beautiful in order became the creations of the objective capacity. Poetry, music, philosophy, literature, painting, sculpture, the rites of religious conception of the beautiful stimulated by wonder. It is worship. Art is worship. Art is religion. The highest development of the religious consciousness always dominates art. And the art of the primitive races is in harmony with their religious sentiment of devotion and of wonder. Their divinities took form, and form in the vulgar mind began to be associated with attributes of power. Idolatry is the ignorant expression of the spiritual enthusiasm of religious poetry, and as we near the states of religious consciousness when it has been worked upon by Egypt, by Greece and by Rome, we see a vast change in its quality, character and idea. In the earliest ages man sought to win the favor of the gods by sacrifice, by humiliation, by appeasing the ambition of the god by the glorification of the god—and the glorification of god lives at this day. The prayers in the Roman Catholic, in the Protestant churches, are for the glorification of god. The glorification of god is a sentiment of early man, that god could be propitiated by flattery. There is an element of flattery in all worship. A slave may bend his knee before his master, but he may hate him in his soul. The element of flattery entered into the religious sentiment powerfully in the early ages, and not so much in the ethical realm. Good deeds and good acts were not considered to be essentially pleasing to divinity, but the exaltation of the supreme consciousness of the divinity could be appeased by glorification.

The end of poetry was controlled by this, hence psalmody, the song, the melody, were called into activity to charm the ear of flattery in the supreme mind of Divinity. How sad it is to see this lingering in the forms of modern civilization. High art, the art, the grand science, exalted poetry, magnificent music and the charms of oratory, rising like fumes of adulation to the ears of a vain Divinity. Worship in this sense is a worship which belongs to ignorant and primitive man. Mankind on the plane of equality spurns it, republican and democratic simplicity spurn it. With the rise of intellectualism the end of man's devotion is not adulation, but the discovery of knowledge. By the removal of ignorance light and immortality are brought into view.

Again, the religious sentiment being polytheistic, a radical misconception of the universe is apparent. This radical misconception of the universe is seen in the devotion of poetry to Jupiter. Jupiter was a great and magnifi-

cent god. The same error was apparent in the worship of Ammon, the Babylonian Jupiter. This Jupiter is a personality expressing in himself the creative totality of all phenomena—his will is the order of the universe. It was a worship of absolute, personal sovereignty, a greater radical misconception of the constitution of the universe could not have possibly been made. This Jupiter was believed to have in his hand the disposal of the favors of state, the reward and punishment, the foundation of honor, the supreme power. Around him were lesser divinities in glory. They ministered to him, they were messengers from him; they had powers delegated to them, planetary powers and stellar powers; constellations were under their authority; the earth, the clouds, vegetable life, the sea, the rivers, the flight of birds, human life, health and disease, conditions of growth, judicial capability, the differentiated forms of nature, life and government were in the hands of this great monarch Jupiter. As I say, a greater misconception of the universe could not possibly have been created by human ignorance.

It was a creation that necessarily came out of the monarchic conditions of human life. Polytheism was the outcome of the patriarchal conditions of human life. When the world was ruled by the fathers of families, when plans dominated in the affairs of a country's life, then the powers of the monarchic heaven were split up into planes, and each plane had its representative deity. Patriarchal conditions made the religious character of the sentiment of wonder.

With the passing away of the patriarchal form of government, came the monarchic form. That is to say, the combination of political power of earth caused a bias in the world of thought, and with the coming of monarchic institutions, came montheism as its outgrowth. Politics and religion are wedded together, what acts upon one acts upon the other, what influences the one influences the other. The sentiment, the subjective religious sentiment is wide and is working itself out into the individual life and social expression always.

Then in this high monarchic form we have the religious sentiment of wonder created, and it makes the civilization of Egypt. And what a beautiful civilization was that! The sentiment of awe is the source of the power of monarchic institutions. Without awe what power could a monarch have? It is awe that sustains a man when in battle array he faces the foe—the realization of capability and power. When a soldier feels that the greatest captain of the world leads the army in which he is a unit, he is awed, he feels that victory lies at the point of his bayonet. He is confident. Destroy the idea and the soldier is demoralized. An unbeaten general is a greater power in his army than twenty thousand men.

The religious awe which stood at the basis of the monarchies of Egypt, how does it teach awe? Awe is the characteristic of Egyptian architecture, awe is the characteristic of Egyptian poetry, music and sculpture. Great, massive forms of masonry, great square blocks of stone, large structural devices, unbroken by tracery or projection. A massive front. When we look at the ecclesiastical structures of Egypt we see that awe was the deepest sentiment in the realization of consciousness. When we look at their greatness the soul sighs—that is all.

With the coming of limited monarchy into the political consciousness, there comes a new sentiment into the religious heart that never came before. When awe stood its highest and was most tyrannical it said, "believe or be damned." When monarchic institutions came to grace the world with a small condition of liberty, man said, "Yes, I will believe according to the

light of my own reason." Protestantism! Protestantism was the high mark, the high water mark, let me say, of the limited monarchic thought in religion. I and thee; God related to my consciousness without a priest between. I, a subject, can supplicate the personality of divinity direct. What a growth! What a majesty of power invested in the consciousness of man! What effect had it upon art, upon literature, upon civilization? I will sketch it in a moment. Protestantism threw out the genius of impersonation, which gave the capability to poetry to delineate affection and human life. It had been the life of the gods of heaven before, it had been heaven before, the churches were adorned with the Madonna and the infant child; now it became the sentiment of the human soul that actuated the capability of the poet, and the genius of Spenser and Shakespeare in England, illustrate the rising of poetry from the absolute monarchic idea of the theological religious sentiment. The devotion to human life in the poet's art.

We are marching on. Painting became emancipated from theological thought and the dream of liberty became a distinct idea in the social epoch. It is this conflict in which you are today, ladies and gentlemen, it is a conflict which is inspiring the world in which you live. That which was begun in the worship of the artistic sentiment, the emancipation, the idealization of humanity, practically, rather than God is that which is the cause of the inspiration in life and thought and institutions of the nineteenth century—this new phrase we have in the religious sentiment.

Jupiter is dead. The form of divinity has passed away. But the sham prerogatives live still in the realms of belief. What a strange thing religion becomes when it is a fossil. What a strange aspect to the cultured mind the nineteenth century presents. The men in the pulpit, the teachers of sweet morality, teaching absolutism side by side with the highest ethical culture of the age, grafting into thought the darkness and folly and the institutions of the ages which are dead.

The theological Christ is as dead as an elephant at the North Pole. The blood of the Lord Jesus Christ as a ransom for sin is the most gigantic error held before the world to-day. That Jesus of Nazareth was a personified expression of the creator to the universe in his development is a theological error that is appalling to an intellectual mind, appalling. That a man of culture, that a man of scientific logical capability, should in his conscience believe or dare to tell the world to-day, that such is his condition, is a pitiable degradation of philosophy and religion.

This religious consciousness is moving. And it is moving in some quarters fast enough. The tide of progress can only keep pace with the tide of intellectual growth. Knowledge does not give brain. A man may be very highly educated and still remain a fool. When knowledge is given soil to grow in it can make a great man. Buchanan, who was the instructor of James the First, of England, and James, the Sixth, of Scotland, was once reproached for the incompetency and weakness in the character of James, and in justification of himself said: "I think I succeeded well with the king, considering the material I had to begin with."

The time has come when we must study religion from a physical, organic point of view. Religion must fill some new element in social and intellectual growth and act on me by education. How are they made? They are made by organic improvement. The general theological brain of men to-day is more perfect than it was in the days of the Nazarene. There is more brain. Brain is the organ for spiritual force, and this organ of brain must be properly, physiologically produced. The develop-

Written for The Better Way. AN EXAMINATION OF THE BIBLICAL TEXTS SUPPOSED TO OPPOSE SPIRITUALISM.

BY MONKS HULL.

Some people are like clock pendulums, only in the center while swinging from one extreme to the other. I find in the ranks of Spiritualism many who, while in the churches regarded the Bible as containing the sum total of God's will—as a plenarily inspired revelation from God to man—who now feel it their particular duty to, on every occasion, "in season and out of season," denounce and show their contempt for it. Indeed I know many worthy Spiritualists, who regard their hatred for the Bible as a book, as a kind of evidence of superiority over the common herd of mankind.

Individually I belong to neither of these classes; I regard the Bible as neither better nor worse than thousands of other books. While I do not worship it as a kind of fetish, I do not detest it as an abomination. I believe that, like all other so-called sacred books the Bible contains the best that that people and age could produce.

When the idea of the plenary inspiration of the Bible is gone, then the book as a book will do no harm; but, on the contrary, probably much good. The Bible, like any other book, should be used, not as a prison in which for its readers to confine their thinking, but as a key with which for its readers to unlock their thoughts.

When I wish to get my Christian neighbor to see the beauties of Spiritualism I do not commence by driving him from me with my denunciations of a book, which to him is sacred. I strive to guide him by the flickering rays of his own Bible, to the sunlight of spiritual truth. It is bad policy to take the enemies guns from them and spike them unless they can be turned against those who formerly used them, and made such effective weapons in battering down their ramparts.

IS THE BIBLE AGAINST SPIRITUALISM?

When a Spiritualist goes into a new place to present his views he is usually met with the idea that the Bible is against Spiritualism. The Spiritualist usually does not care whether the Bible is against him or not. He knows Spiritualism is true, and if the Bible is against it, so much the worse for the Bible.

I know the Bible is all on the side of Spiritualism, but I do not intend in this article to present the proof. All I now design to do is to admit all that the opponents of Spiritualism claim, and then to prove Spiritualism by the very texts they suppose to be against it. In other words, to admit all the opposers propose to prove by the particular texts they quote, and then to work those passages in as proofs of Spiritualism.

In order to allow the objector the full weight of his objection, I will first quote it as it stands in several places in the Bible.

TEXTS SUPPOSED TO BE AGAINST SPIRITUALISM.

1. When thou art come into the land which the Lord, thy God, giveth thee, thou shalt not learn to do after the abominations of those nations; there shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits or as wizards, or a necromancer; for all that do these things are an abomination unto the Lord. And because of these abominations the Lord, thy God, doth drive them out from among thee. Deut. 18, ix-xi.

2. Regard not them that have familiar spirits, neither seek after wizards to be defiled by them; I am the Lord, your God. Lev. 19, xxxi.

3. And the soul that turneth after such as have familiar spirits and wizards, to go * * * after them I will even set my face against that soul, and will cut him off from among his people. Lev. 20, vi.

4. A man also, or a woman that hath as familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them. Verse xxvii.

5. And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God, for the living to the dead? To the law and to the testimony, if they speak not according to this word, it is because there is no light in them. Isa. 8, xix-xx.

Those who acquaint themselves with above scriptures will have a full list of the supposed biblical objections against Spiritualism. It is not my province to deny the weight of their objections, or seek by arts of sophistry to evade their force. They are against us, and Spiritualists may as well acknowledge it. They are more against Spiritualism than many who quote them know. Indeed there are few objectors who are able to bring out of these texts the full insight of objections there is in them. The first of these scriptures not only warns against divination, charming

and consulting with familiar spirits, but it says necromancers must be put to death.

The word necromancy is composed of two Greek words; the first is nekro or nekros, the English of which is, dead. The second is mantis or mantia which means conversation, familiarity. The idea is, if there be found among you one who deals with the dead—is familiar with the dead, or converses with the dead, you shall put him to death.

Now I submit that this is strong language—that if I had the writing of a law against Spiritualism myself I could not make it stronger than the one quoted in the texts above. They are against us; let us concede it.

THE OTHER SIDE OF THE QUESTION.

Now that I have conceded all the opposers of Spiritualism can ask, permit me to consider the other side of the question. As bitterly as these texts are opposed to Spiritualism they are still more strong in its behalf. Indeed, if I were asked to find biblical texts containing stronger proofs of Spiritualism than any others the texts above quoted are the ones to which I would refer. The proof is so strong that no one can evade it without renouncing all the opposition there is in them.

This law originated somewhere; it is either man's law or God's law. If it is man's law it has no more business in this controversy than if it occurred in the code of Calua or Japan. Men have made many foolish laws, and this may be one of the places where law makers have made fools of themselves. It is said that the framers of the old "blue laws" of Connecticut made laws against mothers kissing their babes on Sundays. Such laws, supposing them to have had a real existence, would never be quoted to prove that it was wrong for a mother kiss her babe on Sunday; but to show what fools made laws for the colonies in former times; so, if the above was man's law, it may be only a proof that men made foolish laws.

But this is not the case. No opposer of Spiritualism ever quotes the above as man's law. They tell us, sometimes in the language of Dr. Talmage, that "God hates Spiritualism," and quote these texts as proofs. They say, "This is God's condemnation of Spiritualism." Very well. Be it so. Now let one thing be understood, that is, that infinite wisdom never legislated against an ignis fatuus.

The law is proof that the law making power, be that what it may, feared that men would get knowledge from the dead; and the law was made to stop it.

Paul says: "The law was added because of transgressions." Gal 3, xix. That is, the law was added because the principles in it were transgressed. This is true. The only reason for the law against murder is, men sometimes kill each other. The law is made to prevent it.

Now, if there was a law in nature against obtaining knowledge from the dead there would be no need of any other law on that subject. Men could not go to the moon if they would. Do you think, dear reader, that there would be any necessity for a law in the Bible, to prevent people from getting knowledge from the dead, if it was as impossible to obtain knowledge from that source as it is to go to the moon? Thus it is demonstrated that these texts are the most positive proofs that their author believed that people could be guilty of necromancy. Thus these scriptures become the most positive proofs of Spiritualism. If it were impossible to communicate with the dead surely these texts are the places in which to say it. Even the existence of the texts is proof that their author believed in spirit communication.

OPPOSERS CONDEMN THEMSELVES.

I now argue that there are two sides to even these scriptures under examination, and I feel justified in quoting to those who use them against Spiritualism, the words of Paul in Rm. 2, i. Therefore thou art inexcusable, O man, whosoever thou art that judgest; for where thou judgest another thou condemnest thyself; for thou that judgest doest the same things.

The law is very plain and forbade any effort to get knowledge from the so called dead. I acknowledge that I violate that law almost every day, and that if the law is binding I deserve to suffer its penalty. Now what is the duty of the one who quotes these texts against me? Is it to hurl texts of scripture at me? No. "Thine hand shall be upon him," they shall stone him with stones; their blood shall be upon them." The churchman's duty is clear, it is to stone Spiritualists to death. Christ, will you do your duty? If not please say no more about our violating the laws of God.

DID JESUS VIOLATE THIS LAW?

The Bible informs us very positively in three places that Jesus held a communication with Moses and Elias. See Matt. 17, i-iv, Mark 9, i-iv, Luke 9, xxx-xxxiii. Jesus, in that conversation violated that law or he did not. If he did not violate the law, then it is no violation to talk with the dead. If He did violate the law then Jesus was a sinner, or it was no sin to violate the law. If Jesus was a sinner, then

He must die for His own sins; but if He dies for His own sins He cannot die for the sins of the world, and the result is, according to Christian logic the whole world must go to hell, pugnis et calcibus. On the other hand, if Jesus violated the law without sinning, it was no sin to violate the law; that being the case, we are not sinners even though we daily violate this law.

OTHER THINGS IN THE SAME LAW.

Now permit me to inform my Christian friend, who uses those texts as against Spiritualism, that they are parts of the old Mosaic law which the New Testament tells us in so many places was abolished. (See 2 Cor. iii, vii-xiii; Gal 3 xix-xxiv.) This is the same law that would not allow a minister to "mar the corners of his beard," to wear linen and woolen goods at the same time; or to eat cat fish or swine's flesh. See Lev. 19, xxvii, Lev. 11, vii-xiii, Lev. 19, xix.

WERE THERE LOCAL REASONS FOR THIS LAW?

No one who understands the genius of Spiritualism and the condition of the Hebrews at that time can come to any other conclusion than that this was a good law for those times and that people. On this subject I have reasons entirely too copious for this article. I will state only one, and that briefly. That is, that the Hebrews were not at that time ready for Spiritualism.

I do not believe that Spiritualism is the religion for the whole world; far from it. Spiritualism, if a religion at all, might truthfully be said to be an aristocracy among the religions. It is a religion which requires the use of all the intellectual faculties; and, until they are developed, people had better let Spiritualism alone. Fire is a good thing, but don't put it in the hand of a three year old child, or of an idiot unless you want your house burned down.

What intelligent Spiritualist has not been pained by seeing people embrace Spiritualism, who were not intellectually prepared for it. There are people who need a hell after them all the days of their life, to keep them out of hell. There are thousands of people who would soon bring up in state prisons if they did not bring the devil was after them with a red-hot pitchfork. I am glad there are salvation armies and other lunatics to give such people hell. They need it.

The spiritual philosophy is entirely beyond the intellectual reach of such persons. Teach your child numeration and notation before you attempt to teach him algebra.

There are people in this world with whom truth is no authority. Such need authority, that authority had better be caged up in stereotype plates and dead books, rather than turned loose in a living religion. If you must have authority you had better have a "Thus saith the Lord," than thus saith a medium. No one can tell what medium you will next meet, nor what he or she will say to you. I could relate hundreds of instances where mediums and spirits have sent fools on wild goose chases.

I once knew a minister to embrace Spiritualism, who took the spirits exactly as he had taken the Bible. Both mediums and spirits were, in his estimation infallible. He could not be persuaded that either could ever make a mistake. He so became a medium himself; he was controlled, not by your small fry, but by Plato, Socrates, Jesus Christ and Paul. You could not offend him more thoroughly than to question the authenticity of his controls. Excarinated wags, finding they had a fool to deal with did just as thousands of fun loving fellows do in this world. They sent him off everywhere on the most inconsistent fool's errands imaginable. The result was he finally brought up in a lunatic asylum; where he belonged before he ever thought of Spiritualism. When he came out of the asylum he went back into another asylum to the church, where he belonged.

Such people have not the intellectual development to comprehend spirituality. They need authority, and they will find it in the old mother or some of the daughter churches. The Jews were in that same condition, and hence had better have had nothing to do with Spiritualism.

The insect crawling up the Washington Monument beholding nothing but its microscopic irregularities, may, in the language of bugs, complain of its terrible mountains, deep ravines and craggy reaches, while bipeds of the genus homo can stand off and, at one view take in, the whole superstructure. The monument looks different to the architect from what it does to the insect. So of Spiritualism; to the one who comprehends it in its magnitude it is grand beyond the power of words to express, while to poor short-sighted mortals who need spurs and goads to keep them on the track, it is a dangerous innovation.

At the time the law under consideration was given the Jews were, for the most part in that condition of ignorance where they needed tutors and governors—a schoolmaster. Spiritualism, in that day and age would have led the people to idolatry. Abraham, Lot, Joshua, Manoah and all the Bible saints worshipped the angels who came to them. Even in the New Testament, Peter, James and John proposed to build three tabernacles, one in which to worship Jesus, another for Moses and another for Elias.

When an angel, a fellow servant with John, a prophet, a brother came to John in the very last chapter of the Bible. John would have worshipped him if he had not been rebuked. See Rev. 22, viii-x.

With a belief in the infallibility of spirits, and with spirit communication leading to idolatry, I submit that the people were not ready for Spiritualism. Now, if I had not already overstepped limits, I would show that the heathen gods and the Jewish Jehovah were all spirits of dead men. The fact that the God of the Bible was the spirit of a dead man, and that "the Lord, thy God, is a jealous God" may have been one of the reasons for putting a law in the Bible against Spiritualism.

EXTRAORDINARY SPIRITUAL MANIFESTATIONS.

Materializing, Slate Writing and Tests. To the Editor of The Better Way.

As you have invited those who have had remarkable experiences in their spiritual investigations to write them up, I will give your readers a few of the many convincing tests I have received.

I went to San Francisco a short time ago and at 2 p. m. I visited the rooms of Mrs. Fairchild's for the purpose of attending a materializing seance. It was the first time I had met the medium. A gentleman with whom I was acquainted was seated in the room when I entered. I whispered to him not to mention my name, as I desired to wait and see if the spirit friends would not call my name, as they had previously done at another place. Immediately after I had spoken to my friend Mrs. Fairchild came in and said to me: "You are a stranger to me, but Grace says her papa is trying to fool you, but tell him he can't fool me" (Grace). Grace is my little daughter who passed to spirit life about eight years ago. After all had arrived we were invited to examine the cabinet, which was a covered framework on rollers, and stood some four or five feet from the wall. The only openings from the front into the seance room were a window and a door, and when either was opened a flood of light was admitted. Another room was connected by folding doors. The sitters were so arranged that it would be impossible for any one to gain an entrance without being seen; in fact, in order to reach the seance room they would have to force their way pass the sitters, who were so close together as it was possible to be. Soon after the seance opened my little Grace materialized and approached me, calling her own name, and addressing me as papa. I stepped up to her and kissed her, and after a few words had been exchanged, she said to me: "Papa, I want to bring you a flower, but I will have to go out in the yard and get it; stay here and I'll come back soon." I stood where I was, near the cabinet door. She disappeared, and in ten or fifteen seconds returned with a Calla lily, with a stem about twelve inches long. These flowers grew in the yard, but none were in the room. I wish to say right here that the medium does not go in the cabinet, but is all the time walking about the room in plain sight of every one. She only went into the cabinet twice, and then only for a few minutes to assist weak spirits to materialize. No form appeared while she was in the cabinet. Black Hawk, one of the cabinet controls called my name from the cabinet; this was the first time it was mentioned that afternoon. My spirit wife came out; gave her name (Christina) and gave me one of the best tests I ever received in my life. She told me of a business transaction that I had no knowledge of whatever, and could not believe it to be so, and told her positively it was not the case, but upon my return home I found out every word she had told me was true.

I am very certain no one in San Francisco could have known anything about the transaction whatever; names and facts were correctly given. Much more that was interesting and convincing transpired at this seance which I will not take space to narrate. Some thirty-five or forty forms came out, but many were recognized.

The following day at 2 p. m. I attended another materializing seance held by Elsie Reynolds. She has been accused of fraud, but I have attended some fourteen or fifteen of her seances, and must say I have never detected fraud, but I am certain I have seen very many genuine materializations, and have known her to give the most convincing tests from the platform. I do not believe there is to-day a medium living who has greater medial powers than she. I know that through her mediumship hundreds have had the heavy stone of sorrow rolled away, and the dear angel loved ones have made their presence known and have given unmistakable evidence of the truth of spirit return. There were only eight of us present, all gentlemen and all Spiritualists except one, who was neither bigoted nor prejudiced, and left the seance room fully convinced that he had talked and met with his relatives and friends, for a number came to him and conversed in German, his native tongue. Many forms came to us when the room was almost as light as day. Very many came; men, women and children. Some walked around the room and shook hands and conversed with each of us. I got another remarkable test here. Little Effie, one of the cabinet spirits, called me, stating she had been in my pockets and found a letter there. She gave the address on the envelope, also the signature at the close of the letter correctly. It was a letter of introduction given to me by a lady in Watsonville, a hundred miles from where we then were, to her brother, or, rather, half brother, of different names, who resided in San Francisco. The letter was at that time in my inside coat pocket, and no one had seen it since it was given to me. I would be pleased to see some of those smart fellows who claim they can duplicate anything done by mediums try to dupli-

cate this. I will give any one five hundred dollars who will do it and show that it is done by any kind of trickery.

The following day I had the most convincing slate writing test I ever witnessed. Dr. Wood being the medium. Before I left home (Santa Cruz, nearly a hundred miles from San Francisco) I took two of my own slates and securely fastened them together with screws. A friend also did the same with two of his slates. I had two questions in a sealed envelope. The questions were addressed to my spirit wife, Christina. Dr. Wood was an entire stranger to me, and was not known to him until the sitting had ended. After a trial of about half an hour the spirits rapped three times in answer to his question, "Are you done?" I took a screw driver and opened the slates in his presence. The first question was: "Did you and Grace sit upon my knees and upon the lounge at 846 Mission street when I was last in San Francisco?" The answer was: "Yes, Grace and I were both there, and sat upon your knees and upon the lounge at 846 Mission." The second question was: "When shall I leave Santa Cruz, where shall I go, or shall I remain in Santa Cruz?" The answer was: "Don't leave Santa Cruz yet; soon I will direct you where to go; Christina." These were the questions, answers and signatures.

I would have the readers of THE BETTER WAY bear these facts in mind: No one but myself touched these slates until I went to the slates; they were never out of my hands or sight; the questions were sealed and never opened till I returned to Santa Cruz; no one else but the medium and myself were in the room at any time during the sitting. Who will duplicate this and explain the trick. The man or woman who will do it can have five hundred dollars.

We then took my friend's slates and obtained a message upon them, as was proven by my friend opening them himself after my return to Santa Cruz. The message was intelligible and purported to be from his brother, although no name was signed.

I also sat with Lizzie Fulton, another independent slate writer, and obtained three messages, written upon slates lying upon the floor. One of them was signed by six of my relatives, father, three brothers and two sisters; another was from my wife and daughter, in which appeared all of the colors of the rainbow, though no pencil or crayon is ever used by this medium.

These are some of the wonderful manifestations and tests I received. They are very interesting and instructive to me, and I hope will prove of some benefit to those whose faith and courage need strengthening.

W. CAPPS M. D., President First Society of Spiritualists, Santa Cruz, Cal.

Written for The Better Way.

NOT MORE CHILDREN BUT BETTER.

BY HUDSON TUTTLE.

The New York Sunday World caused a census to be taken by its reporters of the number of children under ten years belonging to 300 Fifth Avenue families and the number belonging to 300 Cherry Hill families, and also the number of children born to each within the past twelve months. The former gave 961, with 6 births for the year; the latter 660, with 111 births for the year. Fifth Avenue is the abode of wealth and luxury; Cherry Hill is the resort of poverty and deprecation, yet the latter is eighteen times more prolific than the former. For any child born in a home where every want could be provided for there was one child, while eighteen came to divide the piteable crust that was not half enough for the hungry brood already there. Hereupon the World sapiently makes a text for a sermon, telling the wealthy what they ought to do for the prosperity of the country, exclaiming: "Is wealth an enemy of childhoo?" How differently things appear from different standpoints! It is because the wealthy are educated into self-restraint and do not follow blind impulses, that they are wealthy. They or their ancestors locked ahead and have not blindly, thoughtlessly followed their impulses. The denizens of Cherry Hill exhibit in their recklessness of bringing numerous children into the world for whom they can not care, and have no means of maintaining, the heedless, thoughtless and insubstantive habit of mind that has placed them where they are. There is no compulsion resting on any one to rear a family. It is entirely a matter of personal choice. The old command to multiply has been one of the causes of woman's degradation. It has been taught in the name and as a part of religion. Pure, noble, well-organized children are a blessing to the home. They bind together the existence of father and mother as no other ties can unite. They are treasures provided against the coming of age, and preserve the family name among men. How many? That is for wisdom, not passion, to decide.

With the conclusions of the World we are diametrically opposed. The country is not in danger because the enlightened and wealthy rear so few children, are they to be enjoined or unforded to increase the ratio. The danger lies in too many children. Too many diseased and distorted children, thrust into existence, with less thought and feeling than the beasts of the field or birds of the air give to their offspring. The bird first builds a warm and comfortable nest, and both parents give their entire time and energies until the brood is able to care for themselves. The Cherry Hill child has scarcely a rag to protect its emaciated form, nor its worn and enervated mother sufficient food to restore her strength. There has been

quite a rage with the newspapers to report the ages of old men with the large number of their children. In a list given in a Philadelphia paper some of these octogenarians, who had three or four wives buried in the churchyard, boasted of twenty and even twenty-five children. That was all they were noted for, their age and the number of children. Had any of their children arose above the level of commonplace? Not one. The struggle for existence of the crowding brood had taken all energy, and the father, who might have assisted two or three, was incapable of helping a full score! In the forceful phraseology of one of these patriarchs, "They had to shift for themselves," referring to the manner, in a new country, of turning hogs into the woods to root for a living. If there is honor in having a family of twenty five children and three mother in the graveyard, I fail to see it. On the contrary, I would place myself on record by declaring it a crime, for which I have no words to fully express my loathing and contempt. A child received in the arms of love, and cared for by mutual tenderness by father and mother, and educated in the ways of right living, is an honor and a blessing.

A score of children, more or less, for whom the mothers have been immolated; robbed of the inalienable rights and joys of life, ought to fix the brand of Cain on the forehead of the father, and make him the scorn of all right thinking people.

I well know the plausible argument which will be brought forward. Often some one member of a large and neglected family will, by force of his own indomitable energy, gain honor and position. True; and for every such one a thousand who struggle just as ambitiously go down in failure and despair. No one ever ascended a mountain the easier because the path had been made difficult. Relatively large families may have all the attention of a single child. The mother may desire and feel competent for the care of them—that has no relation to the present issue. Nature, in her harsh way, does all she can to prevent the consequences of a surplus of the badly organized human beings crowding us from the hot beds of ignorance and vice. She thins their ranks with the deadly inheritance of accumulated disease, and spares only the most vigorous. She is not partial to any class, and wealth affords no shield against her stern decrees. They who continue in disregard of the laws of well being, perish from the earth, and the one child of wealth may inherit the fruits of more violations than the dozen of poverty. If so there is no escape, and herein lies the awful sin of diseased parentage forcing into existence offspring whose inheritance is disease and pain; who, however bright the promise of their youth, exhaust their vitality early and perish, stunted and soiled physically and spiritually. Call it providence that the children of this father die in the blush of their youth with tubercular disease, or their mother is doomed to weep for all her children in infancy; if there is comfort in a false support, receive it, but the providence which controls such events is the outworking of laws. The so called "indulgences" of the father, or of ancestors, is visited on the children. The poison engendered by their immorality is eliminated only by death, though transmitted through many generations. The mother of the perishing infants perhaps may trace their weakly constitution to her own unhealthful habits; to hereditary taint, or contamination of a love that has absorbed the seeds of death.

When mankind become enlightened, instead of referring the ills of life to providence, and expecting atonement from the sacrifice of another, there will be a reform that will give the health of pure blood, the beginning of pure morality and refined spirituality; not more children, but better.

When mankind become enlightened, instead of referring the ills of life to providence, and expecting atonement from the sacrifice of another, there will be a reform that will give the health of pure blood, the beginning of pure morality and refined spirituality; not more children, but better.

Written for The Better Way.

"God's Anger."

BY ALLIE LINDSAY LYNCE.

According to orthodox God's wrath is being poured out in devastating floods and cyclonic winds for the evil done by men; sweeping all before it and leaving hundreds crippled, homeless, starving, helpless. Laying waste vast regions of land and leveling houses of all descriptions to the ground. Many churches have been visited by his wrath, pastors slain &c. &c.

The question that arises in my mind is this:—If God is wreaking vengeance on these people, do not our citizens who offer aid and would succor them, give God cause to be angry again? In fact do they not set their wills up against God's? If He is doing this terrible must know His business. Strange doctrine that will lay all things to a personal God, believing "He doeth all things well," yet will allow their own hearts to lead them to do all they can to rescue those God is seeking to punish. "Consistency thou art a jewel," but scarce in the hearts of many who try to honor a "God of vengeance," and fail because of humane instincts.

Let us reason together and see if reason cites us to such a belief of God. Let us see the fallacy of believing ourselves more just, more merciful, than God is to His people. Let us turn our attention to seeking causes aside from "God's anger" and find, in the elements, a reason for these dire disasters. It is time man should weigh these things by reason and let his religion be governed thereby.

"Go too, thou fool, who can believe thyself superior in kindness to a Supreme being."

Light Wanted.

To the Editor of The Better Way.

I am anxious to procure some evidence of a future state as made known by Moses to the people in his day. Will some one take the trouble to write up a little sketch for the benefit of some who would like to know. Resp., W. D. S.

WHAT IS SPIRIT?

To the Editor of The Better Way. I have seen several articles in THE BETTER WAY in relation to spirit, asking the question, "What is Spirit?" but I have not seen any that fills the bill to my understanding of the question; thus I would like to give a few thoughts and ideas from my standpoint of observation, and if you should consider them worthy of a place in the columns of THE BETTER WAY, please give them to its readers for their consideration. The question can be answered very easily in the abstract way of answering it, that spirit is spirit, and matter is matter; but that fails to answer the question to my mind.

Spirit and matter are co-operative, and within those elements all things exist in prototype, prior to their unfolding into the outer world, the world of effects. When a scientific man is required to dissect matter and tell what its constituent properties are composed of, he gives the names of different gases and their proportions, but he fails to tell the constituent part of each primate before they were compounded to produce those gases, whether spiritual or material; thus we have gained nothing in relation to the question to help us out of our dilemma; thus we will be obliged to answer it ourselves to our understanding of it; hence I will give my idea from my standpoint of observation.

Spirit is the inner life of all elements that have the appearance of materiality in any condition of life, seen or unseen, embodied or disembodied, that is necessary for the growth and development of the soul in any condition of life, the soul seeks to gain knowledge and wisdom in a finite condition of life, whether upon this planet or any other, the soul is obliged to enter to complete its knowledge and wisdom—to fill the requirements of the over-soul, which is from God, or Being, and as being all and in all, throughout the realm of spirit and matter, seen or unseen.

We are informed by spirits from spirit life that we are in the spirit world as much as we ever will be; allowing that to be a fact, all that is here is beneficial for the growth and development of the soul in this condition of life, it being the rudimentary school of our lives, in a finite condition upon this planet; and as it is a requirement for every soul to gain, unfolded upon this planet, to learn all properties, their proportion and their application to all elements used in the outer world, and their correspondencies to the unseen or the spirit world, and if not learned while in the body, we are obliged to learn them in some other condition, unseen to us now, but nevertheless they are to be learned, to fit and qualify the soul to receive higher lessons in other conditions of life, before it is qualified to receive lessons from another planet. If a spirit uses a gross body, (which we all do more or less) it seeks its level when it enters the spirit world, and I have no doubt but what it will find it in that life, to correspond exactly with the requirements of the spirits there, as well as it did in its life in the body in the outer world, for there must be a correspondence to meet the demands of the spirit in growth and development in the unseen world as well as in this.

If the material body is gross in its outer element, the inner elements that are drawn from that body to make the body for the spirit in spirit life, it must hold its grossness exactly in correspondence with it, for the inner elements of the outer here goes to make the spiritual body in spirit life; and that grossness is as natural to that condition as the outer grossness is to this, and all seek their level there as well as here.

Whenever an individual spirit passes through other changes in spirit life, similar to the one called death here, it takes on another embodiment in that condition of life—the inner elements of that body become the outer of the next, and so on and on through all embodiments the spirit is obliged to pass through, until the soul gains all knowledge and wisdom requisite to its growth and development while it revolves upon this "planet earth." I have seen a materialized body, that was used by a disembodied spirit, take a violin from a cabinet into the circle room, and there play second to music played by a gentleman in the circle room, as nicely as I wish to hear; and I count it as a genuine spirit manifestation; but the question to be solved is, was the music that was called forth from the violin by the spirit in the materialized body any more spiritual than the music called forth from the violin in the hands of the gentleman in the circle? If one was sweeter, nicer music than the other, there would be less grossness in that than in the other; but the inner life of both were spirit in correspondence with their outer life. A knowledge and wisdom are given to the outer world in thoughts and ideas, hence they have their being in the world of thought and ideas, to come forth when demanded by the brain force and power, embodied in the mind, to call them by the will into active life—into the outer world; the sensitive brain becomes the womb for thoughts and ideas to be born into physical life, to be given forth by the mind through the vocal organs, to the outer world; and their inner lives of each are the spirit forces within them, and their covering is their materiality, which is as natural to those conditions as the materiality here is to this.

Thus the world of thought and ideas hold them in store to meet all demands from the inner world of causes, to supply all demands from the outer world of effects, as long as demanded by any external form, seen or unseen, upon this planet. All life has its internal and its external

conditions, as a duality of its being; hence the correspondence between them must exist throughout the realm of their being, and no soul is prepared to enter the realm of spirit if left in its innocence and purity to take its pilgrimage in the outer world, until it has gained knowledge and wisdom to qualify it to put all grossness under foot, and the last is its own selfishness; then, and not until then, is it qualified to fill its higher responsibilities—to enter into its nativity of innocence and purity, with knowledge and wisdom adequate to all requirements upon this planet earth. Thus the inner life to all is the spirit of all that is, or ever has been or ever will be. CORYDON PRATT.

SPIRIT MATTER ONCE MORE.

To the Editor of The Better Way. Please allow me space for a few final words upon this question. Bro. Bemis' last article indicates that my position is not clearly comprehended. He seems surprised that I admit that matter is permeated by a vitalizing principle—God if you choose to call it so—whereas that is the very point I emphasize, only I do not admit its existence apart from and independent of matter. Neither in my lecture nor in my communications have I denied the existence of this infinite and divine energy, but I deny that it is a power apart from the material through which it manifests itself—a ruler controlling the universe as a general controls the movements of his army from some overlooking eminence. I think, too, that more matter has been introduced into this discussion than really belongs to it. The only question properly involved is this: Are the bodies of our risen friends composed of matter?

It seems to me there is a great deal of unnecessary sensitiveness in regard to this question of materialism. From the manner with which the title of Materialist is bandied, it would appear to be regarded as a term of reproach, just as the word infidel is regarded by the orthodox Christian. I have been too long inured to the former title to care much about a name; the fact is what I am after. Now let us consider calmly this question and ask ourselves what there is so terribly repulsive in the proposition that our spirit bodies are composed of sublimated matter. What is there about the elements which compose our earthly bodies that is so detestable that we should deny their existence in the spirit world? The atom, which is assumed by science, is so inconceivably small that it has never been revealed to mortal eye. A spirit might be composed of innumerable millions of such atoms, and yet be intangible to our earthly senses.

Let us be sure of our foundation. We know that matter exists. We do not know of any substance which is not matter. Why, then, complicate the question by an unnecessary assumption? I know it is considered necessary to assume the existence of a non-atomic substance, or "swattremment of the soul," but that is not only inconceivable and unthinkable, but entirely unnecessary, or so it seems to me. To affirm the immateriality of spirit bodies and the spirit world, is to cut loose from all moorings and launch out upon the ocean of speculation, without chart or compass—with neither land or star in sight: a proceeding entirely unnecessary so far as I can see.

Through spirit phenomena I am convinced of the existence of a life beyond the grave, and it is not only reasonable but a pleasure to me to believe that would a real, tangible world, that we shall clasp our loved ones' hands, feel their hearts beat against ours, their warm lips pressed to ours, and "know as we are known." I see nothing in Bro. Bemis' article to cause me to change or modify the views I have already expressed, so I merely reaffirm them without repeating them. I can not refrain, however, from defending the position that "force can not exist separate from matter." Take gravity, for instance. Without matter could such a force have an existence? On the contrary, matter itself seems to evolve that force. All bodies exercise the power of attraction over each other, the greater the body the greater the attraction. If gravity existed independent of matter, why should that force be manifest in exact proportion to the quantity of matter and the distance between objects?

Bro. Bemis objects to my assertion that spirit is matter because, he affirms, "elemental matter is lifeless," though how he can equate that statement with the one declaring that "every atom is the theatre of ceaseless activities" I cannot imagine. Yet he believes that spirit is substance. This assumption does not lessen the difficulty a particle, for, if this substance is immaterial, if eternal life inheres in it, then what is the vitalizing principle—the eternal energy? Are we to understand that this spirit substance is really the life force individualized? In that case we must conclude that life, force, energy, God, or whatever we call it, is a substance, and we find ourselves more bewildered than ever. One more point and I have done. I supposed I had made it quite clear that I did not admit or believe for a moment that there had ever been a "first moving body." Matter must have existed from eternity *Ex Nihilo Nihil Fit*. It is far easier for me to conceive that, by virtue of the conservation of force, moving objects have transmitted their impulses from one to the other unceasingly in the past, than to conceive of an eternal energy lying dormant suddenly arousing itself to activity and setting in motion the "first moving body."

Let me say in conclusion, that those who like to read the full text of the discourse that was the means of calling out this discussion, can procure the lecture on "The Science of Immortality" at the office of THE BETTER WAY. Price 10 cts. W. F. PECK.

The world is what we make it. If we laugh at it, it laughs; if we frown at it, it frowns.

IS SPIRIT MATTER?

To the Editor of The Better Way. Dear Sir:—With your permission I will add my views to the above, but I must first premise somewhat. Every new truth has to be seen in its own light; the last one hundred and fifty years in the arts and sciences is the proof of that. The perception or knowledge that man is a spirit, in form a man, and that there is a spiritual, substantial world, in which man as a spirit in the flesh now lives, is a new truth not yet acknowledged by orthodox or science. Then the orthodox idea as to the spirit world is in the far distance, and the soul or spirit is without form, or substance.

Now that which exists must be of substance; two minds coming in contact is evidence of form and substance. The mesmerist person can be sent to different parts of the world and tell what he sees and be correct, and in a very short space of time, and under control of the mesmerist; proving time and space is as nothing to spirit man. This teaches me that all power is from centers to circumferences—from love, wisdom and intelligence—that man is but a receptacle of life and thought from the spiritual world; that his outward body is held in cohesion from the spiritual body—its internal; and as man is a world in miniature, and the physically organized body is from inflowing spiritual substances. When it cannot receive any more influx from its spirit body, the natural dies, and the spirit man becomes conscious then of being in the spirit world. I am confident that man's physical body is typical of its spiritual body; so is the natural world typical of the spiritual world.

Poet Milton said a truth, by influx or inspiration, when he said: "What if earth be but the shadow of heaven, and things therein Each to the other like, more then on earth is thought by men." The natural man lives from its internal, and so the natural world lives from its internal spiritual, and each are interblended—united—with their first great cause, Divine Love and Wisdom, called God, correspondingly as the heat and light of the sun of our world are in all things of nature. The scientific thought of the age knows nothing of spiritual worlds and spiritual substances, though many of the most scientific men of the age in all departments of knowledge accept the truths of Spiritualism.

That matter, as it is known in science, cannot to my mind be in any proper sense spirit, as matter is known from its qualities as hydrogen, nitrogen, oxygen and carbon, and as these effect man and things in nature, as they are used and their uses for good or evil, so I will say that love, wisdom, goodness and truth, or the perversion of the latter, have their effects upon spirit mind, the man, according as they are used. Thus I feel confident that love, wisdom, goodness and truth are substances and qualities. The loves of the good and the true with intelligence moulding and forming the face of man or woman into something sweet, beautiful and intelligent to look upon, according to the inward love, knowledge and intelligence of the possessor, what a contrast to the evil loves of ignorant or selfish persons! Well might the poet say: "The soul is form and substance and doth the body make; The body from its soul its form doth take." And as I rather think love and truth are substances, and that love is as heat and truth as light, symbols corresponding to the sun of our world, the center of our solar system.

Under the power of mesmerism amputation can take effect; the subject feels no pain, therefore in the cutting of nerves no sensation in matter is felt; and again, the subject, without any cutting of the flesh, can be made to feel the most severe pains, teaching no sensation in the natural body, and that it comes from the mind, the spirit man; and that, therefore, to me matter can in no sense be spirit, and that what is known as matter is most distinct from spirit; and I am also confident that as the spirit man holds the physical in cohesion, so the spiritual world holds the natural in cohesion, and all natural things are from spiritual causes; and that the spiritual does not occupy what is known as space or time. They are states of spiritual conditions, and have all the appearance of space and time to those in the spiritual world.

Thus they are states of thought and affection that make changes of scenery and of association in the spirit world. Some writers on Spiritualism speak and wish that the spirit worlds, and man exists from things of nature, and that natural things become by sublimation spiritual. All true knowledge is difficult to obtain; the past is the proof, and that appearances of things to the natural degree of mind are only apparent. I am very confident what we know as matter cannot become in any sense spirit substance by any condition of sublimation; and that the physical body I now have, and according to science I have had ten different bodies in my lifetime, and each was at some time in the past as much sublimated as it ever could be; and so with the worlds of matter, before they came into their present form and condition; so that to me, with all due deference to other men, I cannot think that matter in any sense can be spirit substance.

Mrs. Montmorency-Smythe—No, Mrs. Raggles, we never have any family jars in our house. Whenever a difficulty occurs between my husband and me, Mr. Smythe always takes his hat and goes out.

Mrs. DeBeresford Raggles—Ah, yes; I've often wondered why it was that Mr. Smythe spent so much time on the streets. —Boston Post.

The Safest

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A. F. MELCHERS EDITOR

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Modesty: Humility without obsequiousness.

A consciousness of one's talents without holds applause.

To administer justice properly we must be independent, and to feel independent we must be just.

Small acts are all the more glaring and condemnable when coming from those who are regarded as our leaders and teachers.

Don't become too proud of your goodness. It makes you forget your deficiencies. It is the latter that gives trouble—not the former.

If mental telegraphy or thought transference can exist between mortals, why not between spirits and mortals? Such is spirit communion.

It is no use to hope for converts from the past generation; that is already fossilized. The rising generation is naturally growing up with Spiritualism and into it will convert itself.

Keep your mediums in good spirits if you wish to have animated or vigorous expressions coming from their souls. But dampen their ardor by tales of woe and you dispirit them.

There is as much purification from vanity and conceit needed as from sensual evils; for they are neither god-like nor divine, and are as injurious to the soul nature of man as sensual evils are to his spirit body.

Grand fetes at the Capitol and starvation in the outskirts brought on the terrible revolution in France. Will state dinners at our capitol and starvation among laborers lead to a similar state of affairs in the United States?

True Spiritualism has nothing sensational or emotional in it. It simply teaches the truth, and truth spiritual be calm, comforts, instructs. It does not stir a man up to sleeplessness nor agitate him to lawlessness or folly some acts as revivals do.

Spirits ply their various avocations through their own powers as physicians, judges and speakers do in earth life. Thus mortals should learn all they can, for without knowledge spirits have no power to occupy themselves, and lack of occupation in the spirit world conduces an ennuie worse to bear than ill health in mortal life.

What Spiritualists want to know is what Spiritualism teaches to make a man happy in the life to come. Denouncing Materialism or Churchism does not teach this; it only incites people to prejudice instead of love or charity. What we ought to desire is to elevate our people above the ordinary order of mankind, and this will depend entirely on what we feed them mentally.

As a misuse of the physical organs or senses leads to bodily derangement, so a misuse of the intelligence or will, the spiritual or soul senses, leads to mental derangement. Selfishness, arrogance, conceit, etc., leads to a mind diseased finally which death itself cannot cure. There are insane spirits on the other side as well as this. Thus keep pure within as well as without.

Conditions are just as much needed to obtain good manifestations through our own mediumship as it is to obtain them through other mediums. Envy, jealousy, malice, conceit or vanity affect good conditions and bring forth the same unsatisfactory manifestations through our own mediumship that it does through other mediums when present with such a mental state on us. Is this fraud, too?

As there is but one step from the sublime to the ridiculous, so there is but one step from being appreciated to being despised. Compliments to those who deserve them, encourage and spur to renewed energy. But when conceit or vanity is permitted to substitute with one's efforts, contempt is substituted for appreciation. Bear your compliments with as much grace as you would criticism with fortitude. Let neither ruffle you. It proves the strength of the spirit.

Hereditary evils are made manifest by our hatred for them. Those that we love are our rulers, while those that we hate are under control, but need constant battling to ward them off. Many make the mistake and hate the individual who possesses them, not knowing that we are their companions in misery. As we outgrow them ourselves we become charitable towards those who are still troubled with them, or exhibit a marked indifference for them—the evil not grating against our own discords any more. Similar virtues attract us to others—like evils repel. Such is the science of love and hatred that exists among human beings.

When laws prevent the legitimate use of one's talents, is it a wonder that poverty exists? Stealing is punished. The Judge says: "Do anything that is honest or honorable!" A medium is brought before him for earning an honest and honorable existence by the exercise of his talents, not being able to do anything else on account of the sensitiveness which accompanies such gift. The Judge fines him the same as he does the thief. Under these circumstances what is left for some to do but become burdens to the State? If giving advice from books as lawyers do is legitimate, why not from the magnetism surrounding mortals as mediums do? They are both given for the same purpose—to lighten care.

Presumption is often attributed where there really is none intended. All mediums may be regarded in that light in the broad sense; for all of them preach a higher spirituality or doctrine than they are enabled to carry out consistently or absolutely. But should we suppress their inspirations on that account? By no means. Do we not all have beautiful thoughts of a perfect manhood, or womanhood at times—a perfection beyond which we have attained? It may be presumptuous for one to exhort to reform when making neither pretension nor endeavor to reform himself. But when the reformer is leading the way by example and endeavoring to attain the perfection as it is mirrored in his soul from nature or spirit friends, we have no right to suspect him or her until we have met them in person and thus enabled to further judge them by their actions.

"The fool sayeth in his heart there is no God." But this does not imply that there is one because the fool says there is not. Fools often speak intuitive truths unwittingly, and mainly because nature can often reach an unbiased or unpretentious mind more readily than one tainted by preconceived ideas or notions of its own. The fool means though, when he says this, a personal deity. But if nature can prompt him correctly, nature must be intelligent. It is the universal God speaking to man. Man calls this reason. But where did he obtain his reasoning powers from if not from nature? As the effect so the cause. Nature is the father—man the son. Nature is the God of life—man the product. Nature is intelligence itself—man intelligence individualized. The fool is right. There is no personal God; but there is a universal God and that is spirit—life—causation. Man is an epitome of it, and what he is, that God is. Can you define man? As far as you can do that, you can define God. The best example of God's son to begin on is self; for as we know self we learn to understand the meaning of intelligence; and as we learn this we see more and more of it in nature. Not until then can we believe in a God so-called; i. e., an intelligence that is impersonal.

THEN AND NOW. "The foxes have holes, etc., but the son of man has not where to lay his head," said the first Christian preacher, bewailing his impecuniosity; and many others of the early Christian preachers had the same complaint to make. To-day it is somewhat different. They have high salaries, fine houses to live in, soft beds to sleep on, and well provided with the good things of the season. But—preachers went to heaven then — — — such is life.

OUR MEDIUMS. What kind of a spiritual condition do those expect to find themselves in who have been persecuting mediums while on this side of the veil? Will it not be similar to those who arrive there without love or sympathy in their souls? Their excuse now may be to purify Spiritualism. But we do not purify any system of thought with ill feeling in our hearts. Such as deceiving themselves, either consciously or unconsciously. No true reform was ever yet instituted through bitterness or contempt for the object aimed at. Like attracts like, simply, and the fraud hunter inspires to fraud rather than hinders it. If not directly through the medium, at least by throwing fraudulent spirits in the way of the medium. This can be done, and thus it is well for mediums too, to live a physically and morally pure life, for such is the best protection against uncongenial influences. Of course, some are weak, and cannot battle against these influences. But try, try, again, is good advice, and cannot fail to win in the end. In the meantime let others give their sympathy to mediums as a neutralizer of the fraud hunters' influences; and by persistence and a straight course, the true will conquer finally—spirit will control the matter loving medium haters and desecrators of the holy seance.

INTUITION. In an article on Spirit Communion the Medium and Daybreak says among other things: "The intellectual spiritual gifts confer on man an intuition or sense of truth, whereby he knows it by its specific quality when it is presented to him. This is the most valuable form of the 'discerning of spirits.' It is communion with the spirit of truth, for he discerns spirits in the body as well as out, and indicates the true plane for spiritual intercourse; for with it he is enabled to distinguish the true from the false."

True; we cannot judge spirits correctly until we are enabled to judge mortals, and the latter we can only understand as we learn to know self. Self-knowledge is the key that opens wide the doors of the spirit world to us, and self-culture the analyzer of the beautiful and hidden mysteries in that realm.

HEED THE WARNINGS. Laws restricting the freedom of the people stop the wheels of material progress and lead to inertia in all the departments of life—mechanical, agricultural and commercial.

Hard-times is the result of political rule, or of a government composed of political tricksters, salary grabbers and job hunters. To remain in power such must put the thumb-screws on the people—each party adding one in the hopes of fortifying themselves against other political foes.

In the interim the bone and sinew of the land are paying for this folly and impoverishing themselves, vainly hoping that the coming change of administration will bring better results.

It never will as long as the present parties, calling themselves wrongly democrat and republican, are permitted to rule. Both are corrupt, or at least in the power of a corrupt element, and have become usurers instead of patriots.

The only remedy left to save the country from ruin or revolution, is to break its prestige by the formation of a third party. Let all well meaning democrats and republicans join the Farmers Alliance and see that no old line politicians leaven it with their presence; or, at least be kept under foot if they do manifest. The sooner this is begun the better for those depending on labor, farming or business for a subsistence. Hoist the new banner, it is the only one that portends hope!

LAW vs. MEDIUMSHIP. The Mosaic law forbids the practice of mediumship. But Jesus of Nazareth defied the law and laid the foundation for the Christian religion by his communion with spirits. Christianity is therefore the product of an unlawful act according to the bible. Now these same people are trying to make laws prohibiting that to which they owe their existence. Is this envy, or are they trying to destroy the only testimony that gives credence to their belief? Laws may be made, but the spirit world will make conditions favorable for the practice of mediumship by placing the nation that has such laws, hors de combat, as it did the Jewish nation during the Christ period—and so the good work will go on. We are now having a spiritual revival as it was then; and when the spirit world speaks, it speaks in no uncertain tones. Spiritualism will thrive as it did then, and no earthly power can hinder it. Our Christ and Savior is within, and where all who seek will find him. Some sense it as the "Second Advent," but it is simply the spirit of the same poured upon all flesh. Many are called but few are chosen, may be regarded as having reference to sensitiveness or inspiration, with which many are gifted to day. The kingdom of heaven that may be found within is attainable by self-culture or health attained by a life of purity. The prophecies of the bible are upon us now, but comparatively few as yet have recognized the Christ that has come with them. This is mediumship (Cor. 1: 12), and the new heaven and the new earth is Spiritualism.

WHO ARE THE SPIRITUALISTS? There is one class of Spiritualists who like a little radicalism or iconoclasm mixed with their Spiritualism; i. e., fond of taking the offensive side of a question and battle their way through life. Man has not yet outgrown his heredity for fighting; or at least some people have not. There are others again who like a little churchism in their's. These are the dependent mortals—not yet having outgrown their fetichism, or paganism, or whatever vein in the human soul that is which loves to worship something tangible—something human.

The first named delight in combatting Christianity; the latter in defending or shielding it. What either has to do with Spiritualism proper we don't know. To our mind Spiritualism is a new revelation; a new science; a new philosophy—entirely distinct and independent of all previous religious systems the world ever had, and as such there is no need to vie with any of them; nor recline to any of them. Astronomy is a science for itself. Supposing astronomers were to quibble with each other whether the old unscientific and unsupported notions of astronomy should be taken into consideration and applied to the present system, what would be the result? Why, confusion in the genuine and obstruction in its progress. The same may be applied to Spiritualism. Spiritualism is one thing, and Christianity and Brunoism are other things. Of

course the latter helped us to break the shackles of ecclesiasticism. But the former led us out of barbarism to civilization. We owe thanks to both. Each have done their duty and—suffered for it. Let us do our's—and suffer also. By simply presenting Spiritualism in its true light to the world we are doing our duty. What is Spiritualism? A new revelation; a new science; a new philosophy! What does it teach? The immortality of the soul and what we must do to become happy (freed from imperfection). Does banging away at old religious systems teach that? Does leaning on the church aid us to comprehend this? Not a bit. One makes us overlook the true aim of Spiritualism, and the other keeps us in the dark. Neither helps the cause.

Let Spiritualism stand on its own merits—it having enough—and be independent of the world—speaking neither for nor against anything that does not concern us, and we will grow by attracting seekers after knowledge; new light; higher truths, and only such as Spiritualism can bring. Not by preaching Christ or Ingersollism, but by preaching Spiritualism!

IS FAITH A SPIRITUAL GIFT?

Some people think we excuse too much in mediums; others think we might excuse more. If everyone was sensitive or intuitive enough to feel the truth of things there would be no need for either. Absolute fraud or wilful folly is not excusable; but apparent fraud or genuine weakness is neither fraud nor folly. All spiritual manifestations have the appearance of fraud to some minds, and even for such we are wont to have charity at times, for some of them can no more help it than can a mule from kicking when touched on a sensitive muscle. But there are some who see fraud from pure cussedness, conceit and enmity towards mediumship. Whether envious because they are not mediums, or whether still containing a whiff of that old spirit of persecution of the past, must be left to inference or to those who are enabled to psychometrize such characters.

Now, there are undoubtedly some mediums who, though they would not commit wilful fraud under any circumstances, are loose in character and excite suspicion by their daily acts. This is to be deplored; especially in the male sex who are most liable to newspaper criticism, and which falls heavily on Spiritualism in the eyes of the world. But female mediums need the most charity, for in nine cases out of ten, where they falter, they have been the victim of man's superior psychological influence. Thus charity is never out of place, for it is a higher substitute of suspended judgment. Sympathy is needed for the suffering ones—those prosecuted and persecuted, and especially needed by the weaker or gentler sex, who seem to be the most unfortunate in being accused of wrong. Is this because there are more female than male mediums, or is it because there is less danger in a raid upon them than upon male mediums?

If a man is unfortunate enough to see fraud in everything, let him stay away from public seances and start a home circle. It will teach him patience, if nothing else. When he learns how difficult it is to obtain spiritual manifestations, he will have some knowledge of "conditions."

At the same time let our mediums establish a character that is irreproachable. It is expected of them to uphold the dignity of the cause as ministers, and not act the part of frivolous boys and girls, as a few of them do, and thereby cast reflection on the many thousands who are doing their duty and sacrificing themselves for the good of mankind generally. Either drop that sacred staff of medium or lead a righteous, pure and conscientious life—an example to the world in general and to those they are endeavoring to teach. But let those who are ever ready to condemn suspend judgment occasionally, and they will find that putting a check on this human emotion will broaden their views largely, open their spiritual faculties to a better comprehension of the unseen, and finally make them intuitive enough to know or feel the truth of things the moment a subject is touched upon. Such is knowing without seeing and may be called faith—true faith being truth felt or sensed by the soul nature of the individual.

Exercise Outdoors.

From an acorn weighing a few grains, a tree will grow for a hundred years or more, not only throwing off many pounds of leaves each year, but itself weighing several tons. If an orange twig is put in a large box of earth, and that earth is weighed, when the twig becomes a tree, bearing luscious fruit, there will be nearly the same amount of earth.

From careful experiments made by different scientific men, it is an ascertained fact that a very large part of the growth of a tree is derived from the sun, from the air, and from the water, and very little from the earth; and, notably, all vegetation becomes sickly unless it is freely exposed to the sunshine. Wood and coal are but condensed sunshine, which contains three important elements, equally essential to both vegetable and animal life—magnesia, lime and iron. It is the iron in the blood which gives the durability necessary to bodily vigor, while the magnesia is important to many of the tissues.

True it is, that the more persons are out of doors, the more healthy, the more vigorous they are, and the longer they will live. Every human being ought to have an hour or two of sunshine at noon in winter, and in the early forenoon in summer.—Hall's Medical Adviser.

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Spirits materialize without a cabinet in Atlanta, Ga. See correspondence to that effect.

H. S. B.—Accepted if in no hurry, as there are others ahead of you awaiting to see the light.

It is announced that a photographer of Klausenburg, Austria, has succeeded in photographing natural colors.

Orange colored rays are supposed to be the best adapted for seances where materializations are being obtained.

Our next issue will contain a fine lecture from Mr. J. J. Mos. of England, especially reported for THE BETTER WAY.

New York City is to build a bridge across the Hudson, beginning at Forty-second street and Sixth Avenue, at a cost of \$60,000,000.

A grand inspirational lecture on the science and philosophy of life was recently delivered at Van Wert, Ohio, by that rising speaker, Mrs. M. Kline.

W.—Accepted with thanks. Yes, we would like to have a "contribution on the subject of the production of the phenomena of Spiritualism." The article sent is very good and feels like truth.

Dr. S. S. Baldwin is authorized to collect and receive subscriptions for THE BETTER WAY in Cincinnati. A postal card will be promptly answered by addressing him at 34 East Sixth street.

Say all you please of the good work that mediums are doing and all will find room in our columns, however much the parties named may be at variance personally. All we desire is truth that will benefit the cause—not injure it.

Send us reports of the phenomena, but of recent date—such that can be reproduced and where the medium is still in active service. Ancient tales are not believed and only regarded by investigators as ghost stories, virtually meaning impossibilities.

Mrs. Cora L. V. Richmond's fiftieth birthday was celebrated in Chicago, as per correspondence column, with great eclat. Cincinnati also sends greeting and hopes she may live to enjoy the fruits of her labor as a reward for all the good she has done.

When sending for back numbers on account of certain articles, please give caption or heading of the same. We cannot know what is wanted by a mere hint as to the contents of the article. If you know the date of the paper in which the article appeared, simply give that.

Mrs. R. S. Lillie speaks in Berkeley hall, Boston, during May. Berkeley hall audiences are having a treat which they are undoubtedly appreciating very much; for Mrs. Lillie is a very attractive and fascinating speaker, and seldom fails in her efforts to please and instruct.

Some of our mediums complain of overwork, others of dull times. If all were to advertise, the patronage would be more evenly divided. Strangers in the city naturally look to the advertising columns of a Spiritualist paper for mediums' cards, and those who are up to the times get the patronage, of course.

Mrs. J. H. Stowell will start on a trip of recreation on Tuesday next, going to New Orleans and returning about June 1. Mrs. Stowell has been ailing for some time, and has been professionally advised to take a change of air. Her friends in the city and surrounding country will therefore have to dispense with her medical services until the time herein mentioned.

Subjects foreign to Spiritualism must be brief to find space in our paper, especially as we have matter enough on hand pertaining directly to our cause, to fill our columns with for months in advance. Our paper is open to all manner of thought that is calculated to instruct or advance mankind, socially, politically and spiritually. But to enable us to reach all contributors and correspondents must be brief and to the point.

A reader asks why we did not bring certain information that a contemporary had last week. We might in return ask why that paper did not have the information we had during the same week. We cannot bring all at once; nor can any paper. But whatever others have may be looked for in THE BETTER WAY sooner or later. Our readers will obtain all that is of interest to the cause and to the student of our philosophy eventually, whether gathered from individuals, exchanges or the spiritual atmosphere.

Once in a while some minister of the meek and lowly Nazarine speaks out in behalf of the laboring people, but he generally subsides and is never heard of again. There are a great many good men in the ministry, but there are a great many who pervert the truth of Jesus, and who can hear the whisper of the rich pew holder above the wail of widow and orphan. We need a religion of kind words and good deeds—not a religion for the rich and against the poor.—World, Altamont, Kas.

Mrs. Richings was greeted by two good audiences on Sunday last by G. A. R. Hall. Her morning's address was made up from questions asked by the auditors. They were answered, apparently to the satisfaction of all, as she was applauded at intervals, closing with a full round. Her evening discourse was from a subject given by her guides, the same being "The Beauties and Rationale of Spiritualism." The discourse was not only interesting

but classical and instructive, and drew forth whispers of appreciation from many lips. Mrs. Richings is one of our best speakers—logical, eloquent and impressive. Her invocations are rather long but not without merit, even if only appreciated for their beauty of language. The latter however is one of Mrs. Richings strong points, the consequence of a good education. As a medium she is in the first rank, as her inspirations will readily betray. As a character reader from names given she proved herself quite an adept, if we may use the term in the sense of spiritual unfoldment. She will lecture every Sunday morning and evening during May—answering questions in the morning and in the evening too if so desired. Will also give readings or tests according to conditions or as she may be "moved by the spirit."

When we occasionally omit remarks of speakers in our correspondence it is not because we differ with them, but because others do, and resort to this measure to avoid the opening of a controversy. There are some questions in Spiritualism which have believers as well as opposers, and we do not wish to be partial in allowing one side to air their views and shutting out the other. Thus we take the better way by nipping it in the bud. Spiritualism proper has enough food for a unity of thought in it without touching on unproven theories or doctrines. Questions which have a semblance of fact and which are based on some fact are not included in these omissions. Discussions arising from these tend to instruct rather than to obfuscate. Otherwise we disagree with none; for all is truth to us that can be thought. That which has no existence cannot be conceived of in our opinion. From nothing comes nothing—not even in the imagination. Imagination therefore is the part of an existing fact, however incomprehensible it may appear to some minds for the time being. The costliest jewels are sometimes imbedded in much rubbish; but it takes more or less time to remove the rubbish. But if we throw away the entire mass before examining it, we lose the jewel. So it is with some of the questions arising in Spiritualism. Be not too hasty to condemn. Charity opens the mental vision to the soul of things.

The Two Worlds, of London, England, has the following, proving that the best spiritual manifestations are obtained in private families: "Permit me to give a few particulars of our family circle, which is composed of my husband, myself and four children, ranging from seven to fourteen years of age. We have been sitting a little over two months for physical manifestations. We sit round a large table, quite at ease, without joining hands, no one under control. This last fortnight we have had wonderful phenomena. We opened our meetings with singing and invocation, and then the tambourine began to play, and the bell rang loudly round the room, the luminous slate was carried about, with the spirit hand placed on it, so that all could see it. Each sitter was frequently touched with the paper tube. The spirits played the concertina, and gave us direct writing. They wrote that they wanted a musical box, and we brought them one, which they played on Sunday morning, at 11 o'clock, in bright daylight. My little boy, aged 11 years, was sitting alone when the musical box played, the bell rang, and the tambourine floated about the room. Every time we listened at the room door there were loud raps on the door, as much as to say they knew we were there. I would strongly advise all Spiritualists to investigate for themselves.—Mrs. Hogg, 15 Spencer street, Heaton."

Literary. Light is a monthly magazine devoted to rational spiritual science and its practical application. Published by the Equity Pub. Co., 9 W. 14th st., New York. Send for sample copy, 12 cents.

Psychic Studies for May contains an interesting account of spirit phenomena as witnessed by the editor, Mr. Albert Morton. Single copies, 10 cents. One year (monthly) \$1.00. Address 110 Stockton street, San Francisco, Cal.

The Arena for May has a finely executed photographure of the Rev. Phillips Brooks, the distinguished Episcopal divine of Boston. An entertaining sketch of Dr. Brooks' life and work also appears in this issue. The opening paper on "Rock or Natural Gases" is of more than ordinary interest prepared by N. S. Shaler, of Harvard University. It is not only authoritative and instructive, but exceedingly entertaining. Prof. Shaler is followed by the Rev. R. Heber Newton, the well-known New York divine, who contributes a paper on "The Dogmatism of Science." Canon W. H. Fremantle, of Oxford, England, appears in a paper on "God in the Government." Prof. Jos. Rhodes Buchanan contributes a paper of great merit, entitled, "The Cosmic Sphere of Woman," a question for statement. Rabbi Solomon Schindler continues "Divorce" papers from liberal thinkers. Godin's Social Palace at Guise, in France, is described by Laurence Gronlund. Prof. Alfred Hennequin, of the Michigan University, contributes a paper on "The Characteristics of the American Drama." "In Heaven and on Earth" is the striking title of the third "No Name" series. Hon. J. H. Keatley, late U. S. Judge of Alaska, contributes a paper of great interest on "The Gold Fields of Alaska." Dr. Henry A. Hartt, of New York, contributes a brief paper to the "Run" series, in which he maintains that drunkenness should be treated as a serious crime. Mr. W. H. Murray's beautiful prose-poem, "Ungava," is continued in this number.

CORRESPONDENCE

Winfield, Kas. Mrs. Allen the Spiritualist medium and lecturer, is entertaining good audiences at Manning's Opera Hall this week.

Anderson, Ind. Mrs. Seery, of your city, was with us last week and gave great satisfaction to her many friends here.

Breedsville, Mich. Mrs. E. A. Wells, the well known materializing and platform test medium, has, by invitation, been stopping a few weeks with us on her way enroute for California.

L. V. Moulton, of Grand Rapids, Mich., was with us Sunday April 13th, and gave us two lectures on the "Science of Spiritualism," which was listened to with profound interest.

Haverhill, Mass. The meetings of the First Spiritual Society still continue of interest, as has been the case throughout the season thus far.

Rochester, N. Y. At the regular monthly meeting of the "Woman's Political Club," of which Mrs. M. M. Pratt, who lately passed over, was a member, the following resolution was passed in token of reverence for this lady:

Resolved, That in the death of Mrs. M. M. Pratt our club loses an earnest friend and supporter of the cause suffrage. Through one of our number, but a few months ago we feel that a vacant chair must ever with us and that the remembrance of one faithful and true in all her work, and who has now joined the great majority, will remain with us.

Kansas City, Mo. At Pythian Hall, corner of Eleventh and Main streets, last evening, was the scene of an interesting progressive Spiritualist meeting, conducted by Prof. G. W. Van Horn, test medium, of New York, and also a former resident of this city.

Keighley, Eng. Under the auspices of the Social Spiritual Brotherhood Mr. J. J. Morse delivered a couple of trance addresses at the Co-operative Assembly Rooms, Brunswick street, on Sunday, to large audiences.

Mantua Station, O. Please say that D. M. King will meet with the Mahoning Valley Association of Spiritualists on Sunday, May 11th, at Mr. E. Hawley's, in Paris township, Portage county, O.

Please give me space in your valuable paper to say to the friends that I have just closed my engagement with the Cleveland Institute of Parapsychology and Psychology.

New Orleans, La. Sunday, April 27th, was the farewell lecture by Brother A. C. Ladd, of Atlanta, before the New Orleans Association of Spiritualists in Minerva Hall, Clifton street.

At the séance held in Minerva Hall, Bro. George P. Benson demonstrated that pain can be removed by magnetic treatment.

St. Louis, Mo. We have pleasantly journeyed thus far, and met with much to encourage us in the good work of propagating spiritual truth.

Evansville, Ind. I am glad to be able to report to you that Evansville is honored with a good trumpet medium—the kind most patronized here.

The Spiritualists of this vicinity have not forgotten Mrs. Seery, for she is the first trumpet medium the folks of this section ever saw.

The medium in question is a gentleman, and so far as I know is a gentleman in every respect.

Eight others besides myself attended one of his seances last Sunday night, and all who there got great results.

My father and brother came and conversed with me for five or six minutes at a time, and I am well satisfied it were they as I am certain I conversed with while in earth life.

Brooklyn, N. Y. Mrs. Jennie C. Blake gave one of her instructive seances, assisted by Dr. A. W. B. Kothermel, on Tuesday evening, 22d inst., at Broadway Hall.

Atlanta, Ga. You ask for the spiritual phenomena of the present. Last evening a party of seven met at a friend's house, in our good city, for a circle.

Mrs. Judge Ivy, the materializing medium being present, soon passed under control, from a number of beautiful illuminated forms materialized and walked around the room, shook hands with most of the circle present, and dematerialized in plain sight of all.

There are quite a number of materializing mediums now under development in this city, and bid fair to astonish friends and convince all the investigators in truth.

Topeka, Kas. Mrs. M. T. Allen, who served the Spiritualist of Peoria, Ill., for about eighteen months, lectured for the Spiritualists and investigators of this grand truth at Music Hall.

Chicago, Ill. For some weeks past the friends of Mrs. Cora L. V. Richmond have been quietly preparing to present to her a testimonial befitting her fiftieth birthday.

Boston, Mass. The last of the weekly meetings of the Independent Spiritualist Club was held Tuesday evening, April 23d. It was largely attended, and the exercises were very interesting.

The exercises this evening began with a duet by Mrs. C. M. French, and her sister Mrs. Foster, which was finely rendered, and elicited the warmest applause of the audience.

The President, Mr. H. F. Adams, in a few well chosen words thanked the ladies, and others, who had contributed by their efforts to the pleasure and well-being of the members of the club.

Miss Bailey, with her mother, who is a skillful pianist, as accompanist, favored the audience with a song, "Consider the Lilies," in her usual artistic and pleasing manner.

Mr. F. C. Ober, in a recitation, told the story of a young married couple to the enjoyment of her hearers, and was followed by Mrs. F. K. Rich with a few well chosen remarks.

Master Nolan gave an impersonation of "The Little Boy's Tale," and brought down the house with merriment.

Mr. H. H. Warner made some very pertinent remarks on the duty of Spiritualists to respect themselves by being true to their convictions of right and duty.

Mr. J. Clegg Wright spoke for the First Spiritualist Association at Adelphi Hall, Sunday morning, from subjects given by the audience, the first subject being: "You will see in the park the so-called religions, clad in black, with their eyes glued to the leaves of some musty book."

Mr. J. Clegg Wright said that the pulpit is not making the change of which Dr. Talmage is an example.

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Mr. Hill, Mr. Wellington and Mrs. Health also made remarks, followed by Mr. W. W. "Hander" of the arrangement committee.

The Peoples' Progressive Society of Spiritualists met at their hall, 116 Fifth Avenue, at the usual hour.

It will yet show to the people of the earth wonderful mechanisms, marvels of art as yet unknown, and its power shall lead and control all governments, principalities and powers.

Next Sabbath Mr. Waldron will again address and Mrs. Mattie C. Hull will be with us.

The Peoples' Spiritual Society held its regular meeting at the Banner Hall on Sunday last, at 2:30 p. m.

Mr. J. Clegg Wright spoke for the First Spiritualist Association at Adelphi Hall, Sunday morning, from subjects given by the audience.

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Atlanta, Ga. After an "outing" with the Veterans at Grant Park, the Spiritualists assembled as usual at their hall to listen to a grand and masterly memorial address by the guides of Dr. H. A. Donnelly, of Boston, Mass.

The evening a lady entered the hall, found the president, and introduced herself as Mrs. Helen Stuart Richings.

One-half Fare to Somerset, Ky. For the grand land sale at Somerset on May 20th and 21st, the Queen and Crescent route will sell excursion tickets from all stations to Somerset and return at one fare for the round trip on May 19th, 20th and 21st.

Bosmeret, the Queen City of the mountains, is the date City of the great Kentucky oil fields, the county seat of Putnam, the great fruit county of Kentucky, a prosperous city of 3,500.

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A. WILLIS, MATERIALIZING MEDIUM. 264 E. THIRD ST., CINCINNATI. Will hold seances every evening at 8 o'clock, Thursday and Saturday evenings excepted.

Dr. C. C. Wakefield, Physician to Mental, Nervous, Physical Disease. A correct diagnosis of the Psychio and Physical conditions given at each sitting.

MRS. S. SEERY, Trumpet Medium. 414 Baymiller St. CINCINNATI, OHIO. Riffings daily from 9 o'clock until 4 for Business and Social Information.

J. W. DE HOOG, Magnetic Healer, 21 E. Tenth St., Covington, Ky. Will give Treatment on Monday and Friday Evenings from 7 to 9 o'clock free of charge.

PROF. J. D. LYON, BUSINESS & TEST MEDIUM. Sittings Daily for Information and Tests from 8 a. m. to 4 p. m.

MRS. J. H. STOWELL, TRANCE MEDIUM, No. 468 BAYMILLER STREET, Cincinnati, Ohio. Sittings Daily for Information and Tests from 8 a. m. to 4 p. m.

GEO. P. BENSON, ELECTRO-MAGNETIC HEALER. Healing Medium. Correct diagnosis given. Chronic Diseases Treated Successfully.

A LIBERAL OFFER. Send two 3-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease, free. Address J. C. BATDORF, PRESIDENT MAGNETIC INSTITUTE, GRAND RAPIDS, MICH.

AN ASTONISHING OFFER! Send three 1-cent stamps, lock of hair, age, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa.

PSYCHOMETRY. Consult with PROF. A. B. SEVERANCE in all matters pertaining to spiritual life, and your spirit friends. Send lock, or bandwriting, and one dollar. Will answer three questions free of charge.

A LIBERAL OFFER. By A Reliable Clairvoyant & Magnetic Physician. Send four 2-cent stamps, lock of hair, name, age and sex, and I will diagnose your case free by independent spirit writing.

THOUSANDS TESTIFY THAT MY MELTED PEBBLE SPECTACLES Restore Lost Vision. The Spectacles that I send are large eyes mounted in a FINE STEEL FRAME.

DR. FELLOWS. A regularly educated and legally qualified Physician and the most successful in his specialty as a result of his "Fellow's Compound," a book for young and middle aged men, suffering from that Life-Wasting Weakness as the result of youthful follies, indiscretions and excesses.

MRS LILLIE'S GREAT BOOK. Two Chapters FROM THE BOOK OF MY LIFE, WITH POEMS. BY MRS. R. SHEPARD LILLIE. This book contains the experiences of the author as a medium, including a selection of her poems, about eighty in number—varied in style and subject, and replete with inspirational truths.

DR. R. P. FELLOWS, VINELAND, N. J. Inquiries are frequently received asking what we know about Dr. Fellows of Vineland, N. J. First, we know that he is a reliable gentleman of rare professional skill.

DR. SYDNEY'S CURE FOR CATARRH. Evaluated by 1870. Cured many cases pronounced hopeless by physicians. Send for Free Trial and numerous testimonials. This medicine will continue to be sold in all parts of the world.

THE AMERICAN EAGLE. The American Eagle must be a gay old bird—he is bald. If you don't want to be bald, use Hall's Hair Renewer, and you won't be. Try it.

Ladies' Department.

Written for The Better Way.

Soul Longing.
BY MRS. L. WATERMAN.

Come to the fountain, haste,
Of the pure waters taste,
Great is the power;
Help us or our sin and
To frisky, truly stand,
Led by an angel band
In each tried hour.

On these my hopes are laid,
Lifted when sorrows fade
To spheres above;
Woke every soul to see
The God who loveth thee,
Will ever faithful be,
All wisdom, love.

Supported may we stand,
Led by a Father's hand,
While here we stay;
Let heaven's sustaining light
Protect us from the night
By thought serene and bright
To lasting day.

May every heart and voice
In grateful songs rejoice
That we are free;
Upward and onward fly,
To bloom beyond the sky,
To heights that supply
A home with thee.

In each calm, tranquil hour,
Within a quiet bower,
Shall we unfold;
True as the morning sun,
Where hearts and souls are one,
A welcome life begun,
For bliss untold.

When over spheres of light
We take a joyous flight,
And soar to thee;
Where all aspire to live,
In wisdom's love to give
The truths that we receive
With liberty.

STANDARDS OF BEAUTY.

The ancient Greeks represented the Graces as the inseparable companions of Venus, signifying by this allegory that they formed an integral part of perfect beauty, and were its most precious ornaments, its most delicate charm. Heed named them Aglaja, or splendor; Euphrosyne, gentle and tender beauty; Thalia, vivacious beauty. The bodies of these charming goddesses were clothed in light and transparent robes, revealing to admiration their agile and delicate forms; always young and smiling, always modest and simple, they clasped one another by the hand and were never parted. The conception of beauty held by the ancients was a great and elevated one; they did not regard it in man as simply a symmetrical assemblage of material perfections, they completed it by the addition of perfection of soul. Beauty, indeed does not consist in certain determined forms and proportions, but in the harmony and relation of those qualities with the whole of the functions and faculties of the individual, which leads logically to the conclusion that beauty is the essential expression of perfection of being. Various ancient philosophers have believed that real beauty excluded the possibility of vice and evil passion; that ugliness, on the contrary, left their presence to be presumed. That which is beautiful is good, they said, unless in exceptional cases; and it is doubtless the well known truth of this principle which has, in all times, caused beauty to exercise an irresistible power over men. It was in Greece especially that beauty won the most brilliant triumphs. In no country in the world has she received greater homage and inspired a more ardent enthusiasm. There a beautiful woman was the object of a real worship; she was deified. Artists vied in multiplying marbles which should represent the beauties and perfections of her body; historians and poets bestowed immortality upon her. Open the pages of history and you will see Lais subjugating by her charms the most austere virtue and the most unfeeling heart; Anaxila, attracting about her the most celebrated men of her time, and causing to bloom the wonders of the age of Pericles; Phryne, deceiving her judges by the splendor of her body; Lais, forging chains about the inconsistent Demetrius; Rhodope, espousing Peasmetichus and mounting the throne of the Pharaohs. Several influences contributed strongly to the perfection of physical beauty among the Greeks; the personal care bestowed upon the women; their ample garments, worn unbound and exercising no compression; the beautiful sculptures constantly before their eyes, showing the human form in all its beauty, and, most of all, the gymnastic exercises, which made a general part of the public education; the young men exercising nude in the gymnasium; the Spartan women contending for the prize, with no veil but that of their modesty, and furnishing admirable models to the artist; finally, the love, the passion of beauty, which animated these people and led them to give incredible honors to those who possessed it in supreme degree. All these things tended necessarily to the perfection of the Greek race. Among examples of honor decreed to beauty is cited that of Phryne, whose statue was adorned in the temple at Delphi, and that of Phillip of Croton, who, deified during his life by the inhabitants of Gephyra, received worship and sacrifice. Such was the empire of beauty over the Greek nation that artists were forbidden under severe penalties to represent ugly persons or grotesque subjects; while, on the other hand, legislators sought to perpetuate, by emulation and prizes, the love of the beautiful, instituting contests in which the two sexes contended with each other for the prizes of beauty. At Lebas, at Tenedos, at Elis, at Megara and in other cities of

the Peloponnesus, he or she who won the prize was carried in a triumphant procession and received almost divine honors. Nor must it be supposed that these rewards were decreed to outer beauty alone; the Greeks were too enlightened in their appreciation and judgment to be thus led astray. Let us read the sentences spoken by the judge when crowning the victor: "He alone has deserved the prize for beauty who possesses a virtuous soul in a body full of vigor and beauty." She alone is worthy of the prize who unites with her physical beauty, beauty of soul." The characteristics of beauty vary with age, sex, climate and race. Infancy, youth, manhood and old age have each their relative beauty. Feminine beauty differs totally from masculine beauty. The white, yellow, bronze and black races possess each a sort of beauty peculiar to its own type; whence it results that what is beautiful for one would be repulsive to another. Such a variety in opinion is easily explained. It is perfectly natural that each race, each people, should be persuaded of the superiority of their own physique; and so true is this that every nation has given and still gives to the gods which it represents its own physiognomy and even its own garments. Moreover, if we consider the relative beauty in its second aspect, we see that it depends also on the impression mood peculiar to each individual; that is to say, that one man finds in a certain countenance an irresistible attraction, a charm which draws him to admiration, to love, while another finds nothing there to awaken similar feelings, so that one person conceives a passionate interest in, and another remains indifferent toward the same object. These two ways of feeling have their source in a wise law of nature, for the qualities constituting beauty were the same for all men, and impressed them in the same manner, love and admiration would then be felt only for the few subjects who united these qualities; while, on the contrary, nature has decreed that all features should attract one another, to reciprocally charm and love each other. It is with this end in view that she has bestowed on the heart of the two sexes a different manner of feeling. And, in fact, there are not two individuals existing on the earth who regard strictly in the same manner the same qualities in a given object. One perceives qualities and relations which are not apparent to another, and the other discovers other qualities totally concealed from the one; whence results the prevalent diversity of impressions, tastes and sympathies. This kind of beauty, which is not dissimilar to relative beauty, is dependent on climate, on manners, customs, and the degree of civilization among nations. No people are free from the whims of conventional beauty; from the slender and delicate Parian, who deforms her waist by the pressure of a corset, to the stout Hottentot, who flattens her nose, enlarges her mouth, and lengthens her ears; all people pay it tribute. It is an immemorial usage among the indigenous of several countries in America and Asia to mould and press the skull bone of the child at the breast, to give to its head a form considered by the nation the most beautiful. For this reason different peoples and tribes have oblong, melon-shaped heads, square or pyramid heads, pointed or flattened heads, with a monstrous projection in the temporal regions. Large, full eyes, widely opened, are esteemed a beauty in certain countries; the Laps and Esquimaux, on the contrary, admire half-closed eyes. Among the Chinese, eyes placed obliquely, with the upper eyelid long and overhanging, are considered most beautiful. A projecting nose is hideous to the Tartars and the Mongolians, so that the mothers take pains to fasten their infants' noses. The negroes and black races regard a broad and frightfully large nose as a perfection. To the Persians the beauty of this feature consists in a noble length. Several nations and tribes pierce the tip of the nose and hang ornaments to it, as is done with us to the ears. The objects attached are sometimes so heavy that the nasal cartilage is prolonged until it falls over the upper lip. This hideous enlargement is to these people a beauty. In other countries it is the lower lip which enjoys the privilege of being pierced with a hole for the reception of the various jewels which fashion obliges to carry. White and evenly placed teeth appear to us the chief ornament of the mouth, but all nations have not the same opinion. To the Siamese black teeth are the handsome; it is their daily care to blacken them. In Macassar yellow and red teeth are esteemed above white or black ones. The women of Macassar spend a part of the day in painting their alternate teeth red and yellow. Among the Jaggas the absence of the two upper incisor teeth is a condition of beauty. The woman who lacks sufficient courage to have them drawn would be despised and would be unable to find a husband. Many women, led by coquetry or a desire to please, have four front teeth drawn instead of two, and are sure to find adorers. In one country a thick neck, short and buried between the shoulders, is admired; in another it is a long and slender neck that is most esteemed. In certain localities in the Alps an enormous goitre has its charm; a woman without this appendage could not be married. Neither is there unanimous agreement in regard to what constitutes beauty of form. The Turks and Germans require stoutness in a woman; the Japanese and Chinese demand thinness. The former are fond of thick and large waists. Nor have we the right to smile at the preferences of these people, for do not we,

who consider ourselves past masters in point of good taste, at one time find beauty in a large waist, stimulated by a grille clasped under the arms, and at another in a wasp waist, whose ridiculous length encroaches on the hips? Some nations approve long and slender legs, while others prefer them short and massive. The same is true of the hands and arms. In China a short, thick foot is admired; in the East it is esteemed only when it is large and flat. To the negro race beauty of complexion consists in ebony blackness. The natives of America, the inhabitants of the polar regions, the Tartar and Mongolian races see beauty only in yellow skins. The Indians admire a brown complexion, while the Europeans exclude all these hues and proclaim that white skins, brightened with rosy color, are the only really fair ones. Numbers of barbarous people and races conceal the natural tint of their skins under a staining of many colors; others are indelibly marked with a general tattooing. The Greenlanders paint their faces with yellow and white. The Decanians stain themselves yellow and redden their hands and feet. In the capital of Ethiopia stands the statue of a woman whose wonderful beauty gave her a kingdom and divine honors. This statue, as described by several travelers, has a square head with receding forehead, projecting cheek bones, a wide nose, an enormous mouth, a very broad waist, and an enormous development of the hips. In the city of Canton there exists a picture which excites the liveliest admiration of the Chinese; this picture represents three nude women, models of beauty according to the taste of the country; their eyes are small, obliquely opened, and shaded by enormous upper eyelids; their faces are flat, broad, and furnished with diminutive noses; the abdomen is prominent, while the rest of the body is frightfully emaciated; the feet are as short as their breadth, and their fingers are furnished with monstrous nails. To our eyes this picture would represent three comical, or some women wasted by long and painful malady; to the Chinese, on the contrary, it portrays beauty to its ideal perfection. Rubens, in his Judgment of Paris, intended to deplot beauty in its most attractive form; but to us his three graces contending for the golden apple bear too close a resemblance to three gross Flemings, because the painter was Flemish and saw beauty with the same eye as his fellow countrymen.—The New York Mail-Express.

AT LAST A CUE.

To the Editor of The Better Way.

Is it possible the women who read THE BETTER WAY are not capable of comprehending the lectures, editorials, discussion of various topics which appear week after week in your paper, so that it becomes necessary to fence off a corner of the paper labeling it "Ladies Department," and then filling it with recipes for the preservation of the hair or complexion, or similar reading matter of "practical benefit" to the sex? I never before felt like criticizing an editor on the management of his paper, and when this new department came I watched anxiously to see what kind of food was going to be dealt out to progressive, earnest women through the "Ladies Department" of a progressive paper, claiming to be spiritualistic, and whose every utterance of spiritualistic truth is to the effect that sex in lost sight of in the mental and spiritual development of the human race.

I find the pabulum dealt out is of the same "life-giving quality" that characterizes the same department in conservative, orthodox story papers, where every item has the earmark of the "regular" belief in the inferiority of woman and her inability to comprehend anything higher than her toilet or the preparation of choice eatables for her "lord and master."

With the world full of cookbooks, and every daily paper advertising innumerable cosmetics, etc., it strikes me as quite unnecessary to turn out few good organs for the dissemination of spiritual truth, of which the world stands in such a vital need, into such deteriorating channels.

Our children need education into the understanding of the principles of our philosophy, and I rejoiced at a "Youth's Department," but it strikes me very forcibly that the "Youth's Department" is far in advance—intellectually—of the "Ladies Department," and I really believe most of us could comprehend the articles in both.

Of course, you do not forbid us from reading all there is in your paper, but when you fence off corners and proceed to classify and solicit contributions that shall be of "practical benefit" to the sex, it would be well to remember that "woman's sphere" is considerably enlarged in these days, and the women of the 19th century especially with Hellamy's dream of the 20th before their eyes, no longer need to be fed with separately prepared dishes, for fear their delicate stomachs cannot digest the same food that man flourishes on.

Even some of us are not afraid to tackle a small dose of Clegg Wright's "Transmutation and transmutability of will," feeling sure that if we don't digest it all now we may grow to it, and we don't want a stone put on the top of our heads to prevent us from growing.

Some of Mark Twain's jokes are said to have originally occupied entire sheets of cardboard.

Quilda covers large sheets of blue paper with an almost unrecognizable chirography, written in an excessively bold and masculine hand.

MEETINGS.

- Cincinnati, Ohio.**
The Psychic Research Society meets every Sunday afternoon at Douglas Hall, northwest corner of 6th and Erie. All are welcome. Admission free, strangers cordially invited.
- The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. R. Hall, 116 W. Sixth street, every Sunday morning at 10 a. m., and Sunday evening at 7:30 p. m. All are welcome. Meetings of each week, to which all are made welcome.
- The Lyceum for children and adults meets at G. A. R. Hall, 116 W. Sixth street, Cincinnati, every Sunday at 9 a. m. All are cordially invited.
- Spiritual Healing and Disciplinary Meetings, with speaking and music every Sunday at half-past 8 p. m. at the American Health College, Fairmount. Free to all.
- Houston, Texas.**
BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bowdoin street—meetings are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. J. A. Shehaner, Chairman.
- Boston Spiritual Temple Society, Berkeley Hall.—Lectures by able speakers Sundays at 10:30 a. m. and 7:30 p. m., Richard Holmes, President; G. H. McCall, Treasurer; D. L. Hookwood, Corresponding and Recording Secretary.
- FIRST SPIRITUAL TEMPLE, corner Newbury and Kester streets—Spiritual Fraternity Society will hold public meetings every Sunday.
- The Temple Spiritual School for children meets at 10:30 a. m. after school on Wednesdays and Wednesday evening social at 7:30.
- 101 WASHINGTON STREET—The First Spiritualist Ladies Aid Society—Business meeting Friday at 8 p. m. Tea served at 9 p. m. Public meetings at 7:30 p. m. Spiritist afternoon last Friday afternoon in each month. Mrs. A. Barnes, Pres., Mrs. F. B. Woodbury, Secretary, 23 Broadway Park, Boston Highlands.
- Meetings at Twilight Hall, 70 Washington street corner of Hollis, Boston, Monday.
- The Indian Industrial Union hold their meetings each Wednesday afternoon and evening at Twilight Hall, 70 Washington st., corner of Hollis. Circle at 4, supper at 6, musical and literary entertainment at 8 o'clock. All are welcome.
- Mrs. Ida P. A. Whitlock, Pres.
- EAGLE HALL, 618 Washington street, corner of Essex—Sundays at 9:30 and 7:30 p. m.; also Wednesdays at 8 p. m. Able speakers and test mediums. Excellent music. Dr. E. H. Mathews, Chairman.
- Amosiah Hall, 724 Washington street.—Services each Friday, Dr. W. A. Hale, Chairman.
- A Public Social Meeting will be held every Thursday evening at 7:30 in the office parlors of Evans House, 175 Tremont street.
- Bliss J. Bonnet.
- Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7:30 o'clock.
- Meetings are held at Grand Army Hall, Sundays at 2:30 and 7:30 p. m. All mediums invited. G. F. Night, Chairman.—The Ladies' Social Aid Society hold their meetings at 7:30 p. m. on Wednesdays and Friday at 106 Chestnut street. M. L. Dodge, Sec.
- Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.
- Columbus, O.**
First Spiritual Ladies Aid Society hold their meetings at Masonic Temple, on Third street, Wednesday evening. Mrs. H. Colt, President, 247 N. 3d st.
- New York, N. Y.**
The American Spiritualist Alliance meets at 218 West 42d street, New York City, on the first and third of each month at 8 p. m.
- All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.
- Spiritualists who are disposed to aid the American Spiritualist Alliance do so by sending annual 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."
- Secretary, J. H. Kildy, President.
- J. F. Clark, Cor. Secretary, 80 Liberty St., N. Y.
- Adolph Hall, corner 52d street and 7th avenue.—First Society of Spiritualists hold meetings every Sunday at 11 a. m., 2:30 and 7:30 p. m.
- A General Conference will be held every Wednesday evening at 230 West 30th street, at the residence of Mrs. M. U. Morrell.
- The People's Spiritual Meeting every Sunday evening of each week at 230 W. 80th street, at the residence of Mrs. M. U. Morrell.
- The Psychological Society meets every Wednesday evening, at 8 o'clock, at 510 6th avenue, near 30th street. J. F. Snijes, President, 470 Broadway.
- Philadelphia, Pa.**
First Association hold their meetings every Sunday morning at 10 a. m. at their hall, 810 Spring Garden st., Lyceum, 2-12 p. m. J. Wood, Pres.
- The Second Association of Spiritualists of Philadelphia hold spiritual and medicine meetings every Sunday at 8 p. m. at their church, on Thompson Street between Front Street and Frankford Road, free of charge to invitees. T. J. Ambrosia, President. Dr. T. Abbott, Secretary.
- Spiritual Circle Hall, 125 Columbia Avenue.—A review every Sunday afternoon at 2:30 and evening at 7:30. Dime collection.
- Kovatsone Spiritual Conference meets every Sunday at 2-12 p. m. at their hall, 8 E. corner 10 and Spring Garden sts. Wm. Rowbottom, Chairman.
- Fourth Association hold their meetings every Sunday evening at 7-12 o'clock at N. corner 3rd and 4th 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 Liberalists earnestly invited to send their children, and the public cordially invited to attend FREE.
- 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 Prospect'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. Ramsey, Sec.
- St. Paul, Minn.**
The Spiritual Alliance meets in Waucoita street Chapel, between Eighth and Ninth streets, every Sunday at 10:30 a. m. Mrs. M. G. Tuttle, Sec., 527 East 8th street.
- San Jose, Cal.**
Progressive Lyceum meet every Sunday at 10:30 a. m., at G. A. R. Hall, North First st. Program of lectures at 11:30 a. m. on first Sunday in each month All welcomed.
- Watertown, N. Y.**
The First Progressive Society hold Sunday meetings in their New Temple on Davis street Sunday afternoon at 2:30 and evenings, 7:00. Lectures, tests and psychometric readings.
- Chicago, Ill.**
People's Spiritual Society meets at 534 M. Florida st. every Sunday at 8:30 p. m. All are made welcome who visit Chicago. G. L. H. Jensen, Pres., 220 W. Monroe st. A.
- Martine's Hall, Adams street. Morning 10:45; evening 7:45. Mrs. L. V. Richmond, speaker.
- Spiritualists' South Side Society meets at 8 p. m. in P. O. of A. Hall, No. 144 Twenty-second street.
- Progressive Spiritualist services at Bricklayers' Banner Hall, 93 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 Housatonic streets, on Saturday evening of each week, at 8 o'clock p. m. Good speakers and mediums. Meets free. Samuel Bogart, Pres.
- The Brooklyn Spiritualist Union holds public meetings every Monday evening at Fraternity Rooms, Bedford avenue and north second street.
- The Women's Spiritual Conference meet every Thursday evening at the residence of Mrs. Starr, 231 St. James Place. S. A. McEntee, Pres.
- Pittsburg, Pa.**
The First Spiritual Church of Pittsburg has lectures every Sunday morning at 10:45 and evening at 7:45. D. H. Linton, Lecturer at 8 p. m. at their hall, No. 6 Ninth street. J. H. McIntroy, Pres. J. H. Lohnmeyer, Sec.
- Troy, N. Y.**
The First Society of Progressive Spiritualists hold their meetings every Sunday evening at 7:30 o'clock in Kenan Building, corner Broadway and Third streets. Ladies Society and supper every Thursday. Progressive Spiritual Association No. 2, meets at 8:15 a. m., corner of 4th and Fulton streets, (entrance on Fulton) every Sunday.

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Written for The Better Way. BELIEF. BY JAMES ASTON.

Nearly all human beings have some kind of a religious belief which teaches a future existence, and the desire to meet in the future those who were dear to us in this life creates the hope of immortality.

The Indian finds his happiness in the hunt, hence his idea of a happy hunting ground, etc. But wherever the teachings of Christ prevail the idea seems to be different, and I believe that there are pleasures far above the physical—that there is a spiritual part in our nature, and to attain supreme happiness, we must cultivate and practice the moral virtues that Christ taught while on earth.

Many differ as to belief in dogmatic theology, which teaches future punishment for those who disobey its mandates. But for my part I believe in universal salvation for every human being who believes according to honest convictions and the dictates of conscience, and that there is no merit in enforced belief, but that real merit consists in doing good and helping others all we can.

I believe that this mysterious power called God is felt in the hearts of all. It makes no difference by what name it is called, whether it be God, Burmah or Vishnu or Spirit. For the same sun that shines upon America also shines upon Asia and Africa.

I believe that Christ taught this, for he told mankind how to live together in brotherly love and peace, and to so live doing good on earth that they might have everlasting happiness in spirit. His teachings were simple, and could be as easily understood by the most ignorant as by the most learned.

Dr. A. B. Dobson vs. Old School Practice. Omeral, Holt Co., Neb.—Dr. A. B. Dobson—Dear Sir: You no doubt recognize my handwriting in the numerous letters sent you by Mrs. Judith Binkerd of this place.

Hickory Station, Montgomery Co., Ark.—Dear Brother: I feel it a duty to you to let you know how I am since taking your remedies. I hardly know how to express my gratitude to the good spirits and you for the kind treatment I have received.

IS MATERIALIZATION A DELUSION? To the Editor of The Better Way.

I ask this question, not disregarding the opinions of those who have investigated the phenomena, but in the hope of receiving an answer to a longing desire which has haunted my dual nature from my earliest experiences in spiritualistic investigation.

I have talked with friends, and read from certain alleged spiritualistic journals expositions on the gross and deceptive frauds practiced by so-called mediums for materializations.

Thus, between the two contradictory positions, have I appealed to higher knowledge than what I now possess. The question comes to my mind, "Is it in accordance with universal law?" If so, then materialization is a truth and not an error.

The question comes to my mind, "Is it in accordance with universal law?" If so, then materialization is a truth and not an error. I have never had an opportunity to sit in a seance for so-called materializations, consequently I have no testimony to offer in behalf of otherwise. I can theorize or speculate upon its infallibility, but it is not materializing the truth.

I believe we frequently interpret spiritual conditions as existing in the physical when in reality it's the reverse; the preponderance of self—the I—is afflicting in the higher realms of zone life, hence the misconception of physical action, the misinterpretation.

[Materialization has as yet developed but very little theory. It is such a tremendous, stupendous and mysterious fact that those who know it to be true, cannot get over their surprise to theorize on it, or explain it scientifically.]

Written for The Better Way. AN EXPERIENCE. GEO. A. DELEREE.

In the great war of unfoldment, the human race has many vicissitudes in life that they do not understand, hence life becomes a mystery until by experience we grow into knowledge. The late controversy on spirit and matter, that has brought out so many different ideas on the subject, was a theme in my mind; and as I was walking to the Brooklyn Bridge, on my way to N. W. York to business, a spirit entered into conversation with me on the subject.

I thought I would ask this spirit if she had conversed with me on this occasion. On Saturday last I attended a seance held by Mrs. Caldwell at her home in Brooklyn. This spirit is known as the one who comes to enlighten humanity on spiritual matters at these seances. I said to her, "Were you with me this week?" She replied, "I was."

With all these facts before me regarding my future state of existence, can the world wonder why I am a Spiritualist, helping to lead humanity to a higher knowledge, while the spirit world is knocking?

WONDER. Concluded from Page 1.

ment, and perpetuity and persistency of knowledge and civilization lie on the correct solution of the problem of marriage, on the problem of reproduction. In the ignorant ages this was never thought of, it was never considered. Beyond some few slight advancements made in these problems by the Spartans, nothing has been done.

Man is true to his organism, his experience, and his inspiration. Religion is the high water mark of progress. Religion becomes an evil when it is too conservative, and reformatory measures become an evil when they are too impetuous and arbitrary.

A grander thought has come to-day, that beyond the gloaming, where the spirits dwell, the mother lives we love so well. That mother, you can remember her, as when you lay a baby fair upon her knee.

Mrs. Lizzie Plimley, the child medium of Oakland, of whom we have heretofore written, and in whose presence we have witnessed some remarkable manifestations of spirit power, has now reached the age of thirteen, and is developing a gift of mediumship that we predict will yet bring her into the front rank of the world's mediumistic wonders.

Lizzie's familiar spirit is a half-bred Indian girl, named "Minnie," who is her constant companion and protector. To show the power of this control, the following incident, as related to us by Lizzie's father, occurred a few days ago.

An Ingenious Device. A postal card on which a remittance of a small sum can be made by affixing postage stamps, or which can be used for a reply, has been devised by an ingenious Philadelphian, who is circulating a petition to a congress for its adoption.

MOVEMENTS OF MEDIUMS.

Henry H. Warner, inspirational trance lecturer and medium, may be engaged for 1890 by addressing him at 441 Shawmut Ave., Boston, Mass.

Mrs. Muggie Stewart, platform test and clairvoyant medium, per East Main Street, Piquette, Mich., will be engaged for the winter months by societies in need of first-class talent. Address as above.

Mr. Edgar W. Emerson's engagements for the months of May and June are as follows: May 4th and 5th, Haverhill, Mass.; May 10th and 11th, West Wadsworth, Conn.; May 21st; Cincinnati, Ohio, Sundays in June.

G. W. Kates and wife closed their engagement in Indianapolis, Ind., Monday, April 27th, and held two meetings in Brazil, April 30th and May 1st. During May they will visit the Spiritual Society of St. Louis, Mo., where their address will be 2919 Olive street.

Mrs. H. S. Phillips has been giving tests of spirit presence at the meetings of the Key Stone Spiritual Association at southeast corner 10th and Spring Garden streets, Philadelphia, Pa., and will be at Trenton, N. J., 515 Market street, on and after April 15th.

Dr. J. H. Randall having received in response to announcing his proposed lecture trip West many applications, has decided to visit the West, San Francisco, Milwaukee and St. Paul, Northwestern Union Pacific, Rock Island, C. & Q., Illinois Central railroads, and will be glad to hear from other lecturers on any of those lines.

Dear Sir and Brother:—Your Melfed Pebble Spectacles received, and a real perfect fit. Many thanks. I recommend your new clairvoyant method of fitting eyes to all who want glasses fitted to perfection.

Paraphrase of a Persian Proverb. When souls are lost at sea a requiem mass is sung; When fire and flood break loose the poor are clothed and shod; When a low tide runs the nation's heart is wrung; But when an orphan cries it rocks the throne of God.

HELEN Stuart-Richings, INSPIRATIONAL SPEAKER -And- ELOCUTIONIST, Will Lecture For

The Society of Union Spiritualists TO-MORROW-SUNDAY—Morning & Evening. Grand Army Hall No. 115 WEST SIXTH ST., CINCINNATI, O.

AND EVERY SUNDAY MORNING AND EVENING DURING THE MONTH OF MAY, 1890.

MRS. RICHINGS Is an interesting and eloquent lecturer; answers questions, or takes a subject for discourse as the audience desire. Also recites and sings with great ability.

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