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THE ROSTRUM.

Specially Reported for The Better Way. WOMAN: THE PROBLEM OF THE FUTURE.

A Paper Read to the Members of the Psychological Society, at Dauby Hall, Liverpool, England, on Monday Evening, April 21st, 1890, by Mr. J. J. Morse.

The inferiority of woman is a settled conviction in the minds of a large majority of men even yet. It is still alleged she is not man's equal in intellect, in business capacity, or bodily ability. She is, however, good enough for a sweetheart, wife, mother, or even queen. But a strictly defused domesticity, and a virtually ornamental royalty, may be said to mark the limits of her usefulness by many, otherwise free minded critics male and female. Aspirations for other spheres are frowned upon, laughed at, or sternly denounced. True, she may teach our children, nurse our sick in home, hospital, or on the battle field. She may even enjoy the right of remaining single, and earn the title "old maid" in consequence, but, let her challenge man in the fields of literature, trade, commerce, finance, the learned professions, or daily industries, and there are many who at once raise the cry of "Woman's sphere is home;" and does she remain undaunted thereby? She is further advised that she will "unsex" herself, become "mannish," and "immodest," lose that feminine "charm" and "grace" which marks out her nature so distinct from man's! She may deck the church, distribute tracts, conduct Sunday school classes, beg for money to support the pastor, but she must "keep silence in the churches," for men must do the business. So far as ordinary well-to-do middle class society in this country goes, with its conservative instinct, and its religious objections, one cannot anticipate a ready or cordial welcome to the doctrine that woman has other duties than those included in the sphere called home. Girls are trained to expect matrimony as the end of their existence, while to argue that they have a right to sustain themselves by labor of any sort is an argument only entertained to be scouted as unladylike at best, when not denounced outright as an outrage upon the proprieties. Yet, in spite of the dead weight of fossilized opinions, woman's sphere has expanded wonderfully in the past fifty years, and it still evidences a continuance of like expansion in the future. And as this woman question gradually emerges from the

ignorance, prejudice and sarcastic "wit" of the writer's writings who still assail it, and enter into the domain of practicality we may—some of us, at least—remain in the world long enough to see woman's place considered as of equal importance with man in the world to which they each belong. In dealing with the topic, however, let us discard sentiment as much as possible. The problem rests upon certain very real facts, and to these let us direct our attention. The starting point is this: that in civilized countries the tendency of the increase of population is towards a constant surplus of the female sex. Clearly, in a monogamic country like ours, some women must go without husbands, for lack of men. Every unmarried, non-productive woman is a charge upon the home in which she lives, or the community of which she forms a part. Somebody has to keep her. "It is our duty to sustain our own," you say? True. But ought any person, man or woman, be sustained in idleness? But "she does honest work"—Yes, so does your servant, whom you pay; what pay does your unmarried sister, or daughter get? "Food, clothes, pocket money." Very good. But if these are given in return for service she becomes a worker for hire, in effect, and a competitor with the ordinary domestic servant. But there are thousands of women and girls—maids, wives, widows and orphans—that are literally compelled to work or starve. If it is indelicate and immodest for the "young lady" of the "villa" or the "Terrace" to work, how shall we justify it in the case of the "young person" of the poor? The objection to women workers is, so far, a sentimental one, but the fact remains that the rate of increase is greatest among the poor, and as there are more women than men in this country, the poor will have the most of the sex among them, so the "Arriets" must work to live, and the "Vere de Veres," having no need, can exist in idleness! If the sexes continue, the preponderance of women over men will, ultimately, become enormous. To meet the contingency, either more women must become self-supporting—i. e. workers--or else men must work harder and longer to sustain the addition to the population. The Chinese plan of smothering girl babies would hardly do as a solution of the problem. An economic question, then, this law of increase constitutes a Problem of the Future. The history of British Legislation records a continual enlargement of the people's rights. Generally, however, for people, one must read "Man," and until the Married Women's Property Act came into operation, and the act empowering magistrates to grant separation orders, the distinctive legislation, recognizing woman as a legal unit, was not alarming in proportion, or conspicuous in character. A further advance was made in the matter of her rights as to an elective franchise—either as suffragist or candidate—in municipal, school board and county council elections; and, it cannot be denied that she has exercised her prerogatives with conspicuous discretion and effect. But tho' the franchise has been extended to her so far, hitherto all attempts to extend her a Parliamentary franchise have met with a stubborn and unrelenting resistance. It may be of interest here to state, though, that the elective franchise is exercised by unmarried women in the Canadian province of Ontario. There women stand on the same equality with men. In Wyoming (United States), a territory of 98,000 square miles, women vote on an equality with men; the same is also true of the State of Kansas, while Texas, a State of 256,000 square miles, also accords equal suffrage to both sexes. In Sweden the suffrages of women are made the same as here, except that they indirectly vote on the Swedish Upper House. In Russia women, when heads of households, vote for all elective officers and on all local questions,

In Austria Hungary they vote, by proxy, at all elections, including those for the Imperial and Provincial Parliaments. In Italy widows vote for members of Parliament. In British Burmah women tax payers vote in the rural tracts. In the Madras Presidency they can vote in all municipalities, as also in the Bombay Presidency. Municipal suffrage exists in New Zealand, and it is now resolved that women vote for members of Parliament there also. As Britain claims to be the forward nation of the age, let us ask when will she accord woman that final right—to vote for members of Parliament? As a spinster, with a little in the funds, as a widow holding property, real and personal, in either case a tax payer, why is she debarred from a voice in the election of those who frame the taxes, and make the laws she is as much ruled by as her brother, who is, here, a voter? Taxation without representation is unjust. If she could elect "our member," or herself become "our member," woman's rights, before the law, would be safer than they are now, and on statute books would be freed ere long from many evils that they now enshrine. A just condition of society is one where rights are not questions of sex. A woman or a man, doing identical service, are entitled to identical rights in connection therewith. The influence of manism in legislation is plainly expressed in our divorce laws, the "age of consent," and a law that can only be described as a "protection to males." If Britain is to lead, she must be just, and arrange that both sexes exercise the rights of citizenship. When they fulfill its duties, politically, then, woman is the problem of the future. In the exercise of his undoubted prerogative man has an undoubted right to remain single, work for himself, and, so far, be a self-supporting unit in the social fabric. But he finds women enter into competition with him. He then condemns her for doing that which he has done. Prates of "home duties," "women's sphere," "her family," etc.; yet if the wife keeps the shop, helps in a business, attends to the books, as well as her house, as thousands of tradesmen's wives do, then there is no talk of woman's sphere, etc., for she is saving the cost of clerk, assistant, laborer, all honor to such women. But her unmarried sister has as much right to work, without losing caste by so doing. And men should accord her full freedom to be and do that which she is best fitted for. Again, let it be remembered we have more women than men. And further, let it be remembered that hitherto, the industrial struggle for women has been engaged under every disadvantage. The nail makers of Cradley Hook, the brickmakers in Staffordshire, Bryant and Mays, match girls in London, the sewing girls of East London, Sweaterdom, are but types of the horrors that we know all too little of. While the fearful social evil is but another outcome from the same question, woman's industrial disadvantages, justice urges her incontestable right to be self-supporting if she will, and she would be so, in thousands of cases, if, for doing the same work as well as a man, she got like pay for doing it. Let her be self-supporting, and her lot will be easier, for she will not feel compelled to get a husband as her only chance in life. Broaden her field, and you enlarge her character. The stronger you make woman, the better you will make society. Should women workers combine, and act with perfect solidarity, they could revolutionize the ranks of industry. The industrial life of woman makes her a problem of the future. Space forbids a list of women philanthropists, writers, poets, scientists, mathematicians, doctors, lawyers, astronomers, preachers, lecturers, officials, rulers, etc., in all of which capacities she has signalled herself equally with men, but Elizabeth Frey, Lucretia Mott, Florence Nightingale, Mame de Staël, Mary Wortley Montague, Madame Roland, Mrs. Hemans, Mrs. S. C. Hall,

Eliza Cook, Miss Caroline Herschel, Madame. Le Paute, Mrs. Somerville, Lady Murchison, will illustrate what women can do as philanthropists, writers, poets, scientists, etc., while as officials and rulers a number of illustrious examples will at once occur to you from sacred and secular history. These were but straws showing the trend of the current. What others have done can be done again. But, unquestionably, the future moral, political, social and industrial history of our country will be as much concerned with woman as its past history has been with man. And, as this appears to the writer to be the case, he unhesitatingly affirms that moralists, social reformers, politicians and workers will find that woman is the problem of the future. It is not expected that all will agree with this paper, but yet we may write with Dryden and say: "And as for the women, tho' we scorn and don't 'em, We may live with, but we cannot live without 'em." MEDIUMS—WHAT ARE THEY? BY G. B. CRANE. Waiving the inquiry whether the prophets, seers, seeresses, etc., who figure in Jewish history were essentially the same as the so called mediums of the present day, I will request of those who are now decrying phenomenal tests and claim that "seance shows" are damaging our cause, to explain the process by which a medium gives utterance to facts about which it is simply impossible for him or her to have obtained the slightest item of information through ordinary channels, and which amount to a clear, unequivocal revelation to the sitter. In illustration and as an example in point, I send you the following narrative and experiences, and for the literal truth of every particular item you may hold me to rigid responsibility, the substitution of fictitious for real names excepted: James Brown descended a long ladder into an unused well. Isaac seeing something wrong with him, went down for his relief. Cooke damp killed them both. A month later the mother of James, alone in her room, apostrophized: "If my dear boy can hear me, will he meet me at Mrs. W.—'s an hour hence?" The ladies had never seen each other, and no intimation of the intended visit had been given. On entering her outer room Mrs. W.—, in an excited manner, said: "Here you are," as if she had expected that she was coming—led her into the adjoining room and immediately became apparently unconscious, and said: "My dearest mother, I am so glad; that was a terrible affair. The last I remembered was putting my arm up out of the water; the next I stood by you on the porch at home. I was surprised at your refusing to answer nor seeming to see me. Then came brother Sam and grandma, and grandma with grandpa W.— (the two last passed away forty and fifty years ago, thousands of miles away). I was amazed; could not conceive what it all meant. Then they told me I was dead. Good Lord! how I felt, to leave you all so suddenly and so unexpectedly, with all the bright prospects before me." And he went on to speaking of family and business affairs, much of which was known only by him and his mother. Then the medium's manner changed. She said: "Mrs. Brown, don't you know me? I am Isaac; I have no friends here as James has, but I tried harder to save him on your account, and went further down that ladder because I knew how terribly his death would afflict you, and you were always so good to me. I have tried often to make you see me since I died, and one night I thought you did see me." (Mrs. B.— claims that she saw his ghost once. She is mediumistic.) Now came an Indian control and gabbled: "Miss Julia B.—, I know you, I know your papa; he, the old Doctor, live good while yet. Tell him next time he write Bundy, sign his name, do good, folks believe him."

I had just sent a column or more to Col. Bundy, of the Religio, signed "Old Spiritualist," requesting him to carefully keep me in cog., and I am sure no one in California but my wife knew anything about it. We have hundreds of the above kinds of tests, but the following is more remarkable and demands a preface: In 1854 a ten year old orphan, homeless girl, applied to us for protection. After years of fruitless endeavor to train her into good behavior, we gave it up and placed her in a Catholic asylum in San Francisco for care and discipline. We had found that her heredity was bad—her parents were from the English Penal Colony in Australia and had died in San Francisco. She escaped from the institution in which we had placed her. Her brother found and took her to Elko, where she married and became a notoriety; for the last twenty years we had not heard a flap about her. She had passed out of mind. Now, at the above seance, Mrs. Brown was astonished by being addressed by the ward of her own girlhood in language so characteristic of the girl that her identity could not be mistaken. "Miss Julia, I am Susan; you don't know I am dead, but I am," and she went on in the use of language and references which proved beyond one doubt that it must be Susan or some mind and heart that could counterfeit her exactly. I wrote to Elko inquiring. Nobody could tell me whether she was living or not until last week, a letter from J. F. Triplett, a prominent citizen of Nevada, informed me that he had obtained reliable information of her recent death at or near Oklahoma, in the Indian Territory. If this, in the language of Robert Dale Owen, is not making out a case, I would like to know what is. His case was verifying the history of the Child estate, as given by the spirits of its last owners of that name who died in the reign of the Stuarts, by tracing the records back over two hundred years. Mine is the endorsement of Milton's assumption that "Millions of spiritual creatures walk the earth unseen, Both when we wake and when we sleep." If the above named facts do not prove that at the death of our physical organism the spiritual body claimed to exist by Socrates and St. Paul, is freed from the restraints of the natural body, retaining its individuality and selfhood, and able to mingle with, cognize and communicate with spirits and intelligences still in the flesh, I respectfully enquire of doubters what they do prove? Facts are significant; they always prove something. "A fact," says Brossais, "is the most brutally obstinate and unyielding of anything in nature," and at least one of the facts I have narrated bids defiance to any explanation aside from the admission that an outside, invisible intelligence controlled the vocal organs of the medium, and made them reveal the fact of the physical death of Susan, and I may add, the continued life of others who were being mourned as dead. The Indian Territory portion of the above will be painful to fraud hunters and "commercial" Spiritualists. It affords no possible chance to charge the medium with obtaining material for the tests in old newspapers, graveyards, or by the help of confederates, and yet brother Bundy may again be told that the medium in question, Mrs. W.—, "has no psychic power," is a ruck fraud. I should here add that although no ballots were used at the seance in question, and no names given by the sitter, a large number of persons, of whom the medium could never have heard, were referred to by her by name. When such mediums are denounced by acknowledged leaders in the spiritual ranks as frauds, and published to the world as such, it is but natural for the uninitiated to conclude that all the balance are tricksters, and for clergy-men to proclaim from the sacred book that modern Spiritualism is a delusion and a snare. But denunciation and denial are not proof, and truth at this or any other time is as real and sacred as in the days of Saul, Samuel, Huldah, and the "Woman of Eador." While my answer to the question I propounded at the outset is only so far inferential, and amounts to little more than every investigator of occult phenomena understands, i. e., that mediums are instrumentalities, through whose agency we are enabled to build

intercourse with the spiritual, the lovable world, with which this world of mankind is surrounded and interblended, I have done nothing explanatory of the laws and philosophy which constitute mediumship. I think, however, that I have done enough to justify me in demanding an explanation of those who talk so flippantly about psychic power, awarding to those of their own clique a vast amount of that to me—inscrutable commodity, and withholding it from others through whom the most astounding manifestations occur. A magnet will lift a steel needle, but not a brass pin, and why not? *Quæ sub?* Let truth be our magnet wherever found, "whether on Christian or on heathen ground," and it will lift our cause high above the baser metals with which it is now being invaded and despoiled.—Golden Gate. Written for The Better Way. ORGANIZATION. BY J. N. RICHARDSON. Allow me to preface my article by stating that I do not claim infallible authority, but presume somewhat from analogous deductions of natural causes. In the term organization we have a wonderful field for investigative discussion, and the arguments adduced from both sides are truly profitable. That nature is organic I am inclined to disbelieve, but co-operative throughout her vast domain. And every attempt at organization, in any form, whether politically, religiously or otherwise, invariably stagnation and aggressive monarchism has been the result. Every political organization, down to the present time, have banded together for a purpose, and so compact have been the creedal systems of organization that nothing of a reform nature could gain cognizance, save only through their own peculiar machinations. No sooner had our colonial forefathers rested from the British crown, America's freedom by undaunted co-operative allegiance, then a political organization was formulated, adopting somewhat the forms and ceremonies of the mother country. And thus we find it true of all ancient forms of organization, a downfall has ever been the result. The Christian (?) church throughout the land have organized and arrayed themselves against non-believers in their particular methods—for methods they must have, hence no organization. And as a result of organization, we find a dropping out, as it were, into a broader, more liberalizing plane of action, co-operating with their fellow mortals in the great struggle for unfoldment. Nature, in her constructive sense, never organizes. Atoms are not organic, but co-operative, hence the dissolution termed death. Wherever there is filial attraction co-operation is established, and all proves calm and serene. Had Spiritualists attempted to organize in the advent of Spiritualism in this country they would have been set upon by a bloodthirsting, stoning, sectarian creed, which would have completely demolished them. But through the law of coausuality and mutual attraction Spiritualism lives and has its being. And now let us make it sacred by not organizing to arrest a few who have gone astray into the paths which lead to dissolution, for they, like wandering planets, are strolling in forbidden fields, only to return. "The church of the spirit" is inherent within every soul entity, and must out into action in accordance to its confines, and to further manacle it by a closer confine of self-abnegation through organization is but to perish spiritual evolution in condensation of sacrificial blood. And in conclusion, I would say, if the Spiritualists persist in organization, they, too, will be denominated as a creedal society, having limitations set for them, but, as they now are, free and untrammelled, searching the universal spirit of life, keeping pace with time in all its unfoldments, building a grand and elaborate structure of immortality, robbing death of its entity, giving life, vigor and peace to all mankind. Let us use free; do not organize! Schnorpske says, the best specimen of the so-called damped is made up of human arrogance and donkeyism in equal proportions.

Written for The Better Way.

THE ORTHODOX HELL.

BY S. N. ASPINWALL.

"By the decree of God, for the manifestation of his glory, some men are predestinated unto everlasting life, and others foreordained to everlasting death. These men thus predestinated and fore-ordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished."

"The souls of the wicked are cast into hell, where they remain in torment and utter darkness."

"The punishments of sin in the world to come are everlasting separation from the presence of God, and most grievous torments in soul and body, without intermission, in hell fire forever."

"The wicked shall be cast into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels forever."

These are some of the articles of faith in use in the Presbyterian church of today—a church which, I am sorry to say, was my early educator in the Christian religion, because it took me a long time, after I had arrived at years of maturity, to overcome the teaching of my early childhood. I consider its teachings of foreordination, predestination and infant damnation as degrading to the human mind; and when calmly and reasonably considered, is both horrible and outrageous in its effects upon humanity, and is and has been the means of sending more persons to their death and the insane asylums than any other one cause.

My grandfather was a physician, and I spent much of my early life with him. We had for a neighbor a gentleman—a lawyer by profession—who was taken sick with inflammation of the bowels. A consultation of physicians was held over his case, and it was decided that he must die, they could do nothing more for him; and, as he was a man of property, it was thought best to tell him that his days and hours were numbered, so that he could make any arrangements he wished with his earthly affairs before being called upon to meet his God. He was an attendant of the Presbyterian church, and I think a member of it. My grandfather, being his neighbor and physician, was selected to tell him to prepare for death, as they had done all for him that they could. After telling him he looked up and said: "Must I die? O, God! must I die? Where will I go? I can't die! Doctor, is there no help? Shall I go to hell?" And when told there was none, he raved and screamed so that he could be heard by every passer by, and by those collected on the opposite corners of the street; and for two days and nights he raved in this way through his fear of death and hell, until the spirit took its flight, and the mortal material body was returned to the elements from which it came. I shall never forget it, nor its lesson to me, as that was the first light to break in upon my reason and tell me that there was no literal hell.

The orthodox Christian minister asserts and insists that an eternal hell is quite as indispensable in the "Christian scheme of salvation"—salvation to the elect few—the predestinated handful, we suppose—as is an endless heaven. God would not be just, argue these zealots, were there no hell in his scheme of government. Now, we do not wish to offend our orthodox friends, but to us this assertion is rank moral blasphemy; and an insult to the goodness, the greatness, the mercy, the benevolence, the omnipotence of the Eternal Father.

The Christian world accepts as an axiom, that goodness is an attribute of God, and that the negative of goodness, viz: badness, is an attribute utterly foreign to the Supreme Master of the Universe; if so, then would a being absolutely powerful and abstractly good tolerate an eternal hell of infernal torture, for the souls which this omnipotent and all-benevolent God himself created? To put the question seriously is, we hold, a blasphemous insult to the divine goodness of the God who, according to these orthodox upholders of hell, is yet the God of love, yet they say that he is the God of endless torture; that is, that he is the God of eternal hate, which means that he is the God of both love and hate, of goodness and badness. This is an unnatural absurdity, a contradiction of terms, an impossibility in reason, a logical laughing stock.

If we grant that God is good, and also grant that he is omnipotent, then the orthodox hell, the hell of fanaticism, of bigotry, of superstition, is an impossibility, for no being all good and all powerful would tolerate the hell of the fanatics for a duration of even ten minutes, instead of an eternity. If there is a hell of sulphurous flame and broiling brimstone and burning marl, in which billions of souls are condemned to suffer for all eternity, then the God of love is not omnipotent in creation, for, if he were, his very first act would be to pardon the tortured and to wipe hell out of creation. It is not reason alone, but feeling and intuition demonstrate the truth of this view. Now again, would endless torment be even in consistency with justice—with justice in its truest, sternest and most relentless sense? The most wicked men who ever lived, Nero, Caligula, Constantine, or the Savage of Dahomey would expiate his sins in a day's subjection to the tortures of the

hell of the fanatics, yet we are asked to believe that even ordinary sinners, men born with a disposition to sin, are to be roasted for all eternity in never-dying flames, by the sentence of the God of love who created them with all their imperfections, and who in his omnipotence could have created them pure and sinless beings, had he willed so to do. Why, the idea, when you think of it seriously, is revolting! Even the heathen mythology has nothing to compare with it; yet many of us have been brought up to believe these monstrous ideas true, and uncounted millions have lived and passed into the great beyond with the same belief forced upon mankind by the priests and rulers of former ages. God is a God of justice, and being such, could not create beings for such an appalling fate. God is a God of justice, and therefore doubtless owes a responsibility for the fate of his creatures to his own divine sense of justice. God is the God of goodness and of love, of mercy and forgiveness, and as such would, according to our poor finite conception of the Creator, employ all the forces of omnipotence to rescue even a single soul from the torments which we are asked to believe, he consigns millions annually.

There may be a hell; there must be; but it is not the orthodox hell; not the hell of the fuming fanatic; not the hell of the narrow ascetic bigot; not the hell of the sulphured hypocrite; not a hell of endless physical torture and horror; such a hell could only exist were the devil supreme in the universe. There may be, there is a place of spiritual punishment, or perhaps rather of spiritual discipline for souls, which in the flesh have voluntarily debauched their own spiritual natures; for souls which have deliberately outraged the sensitive consciences, which God their Creator gave to them as moral monitors or discriminators between right and wrong. Such a hell is one of purification rather than punishment; a school of moral progress rather than a flaming abyss of inconceivable torture, however we look at it, the hell of cruelty, of fanaticism, and of kingly tyranny is an impossibility. Man created this hell, and then, with cunning and cowardice, placed the responsibility upon his Creator—God. We thank God that humanity is becoming spiritualized, and that the orthodox hell of fire and brimstone is fast losing its hold upon the people. With most men of enlightened understanding to-day the hell of superstition and superstition is an exploded idea; though there are yet, we have no doubt, thousands of sour, selfish fanatics who are loath to relinquish the contemplated happiness of looking down from the realms of everlasting bliss upon the wailings, weepings and gasping of teeth of their neighbors in the hell of eternal torture.

If there is any place or hell of eternal torture, as is pictured by our rabid revivalists and orthodox friends, surely these crabbed misanthropists will get a long term sentence there. Let those who insist upon a God of vengeance and torture, upon a hell of endless punishment, cherish the horrible idea if they choose, and by all means consider themselves consigned to an eternity of horrible torture if it will please them; but they should also be willing to let those who, in accordance with reason, common sense and their own intuitive feelings, hold that their God is a merciful, a loving, a forgiving, humane and just God. We are sorry if we have offended any of our orthodox friends, but we cannot smother our convictions of the truth to meet the approval of a narrow, and indeed an inhuman and antiquated fanaticism. We have quite as much right to believe in the mercy, the goodness, the justice, the enlightenment of our Creator as they have to attribute to him cruelty, badness, injustice and barbarity.

Their idea of a God is a narrow, grim-visaged, unpitiful, inconsistent, omnipotent monster—a puritanical fanatic, invested with supreme power on earth and in heaven; who has created imperfect beings and then damned them for their imperfections; while our God is all-loving, all-merciful, all-just, all good and wise, and we hold and believe that, in his divine providence, we imperfect creatures will eventually be made perfect, through progression, purification and moral growth.

Written for The Better Way.

OUR FORTY-SECOND ANNIVERSARY.

BY J. W. DENNIS.

"Forty two years" is not so long a time even in the life of man, and how short a time it is comparatively in the life of our Iam, for Modern Spiritualism is yet in its babyhood, although spirit manifestations, through human agency and human mediumship, are as old as the human race; but what is known as Modern Spiritualism dates back to the Rochester rappings forty-two years ago, therefore we can say that it is in its babyhood yet. It is the youngest of all Iams. Although it is young, it is a lusty and a bouncing baby; we can well be proud of it; we are proud of it, baby as it is. It is making a loud call to be relieved of the swaddling clothes of babyhood. It is 42 years old now. It is getting its teeth cut; its eye teeth are through and they are sharp ones, too; and when it gets its wisdom teeth through we will begin to look for something more grand from our baby. Young as it is, it has done a great and good work; it has virtually given us free speech on religious questions; it has virtually moderated the old-fashioned hell of our fathers of fire and brimstone; it has entirely killed infant damnation, and it has astonished the world—especially the church world. As Spiritualists we ask investigation, argument and inquiry; for we do not say to doubt is to be damned; but we do say that to investigate is to believe and is to know. We have never known

a single individual to take a good square look at our baby, but what they begin to like him and to love him; and we never knew of an individual that became thoroughly acquainted with our baby but what they fell all over in love with him. They can investigate, thoroughly investigate, the philosophy and the phenomena of Spiritualism but what they become totally convinced and converted to our cause; and a slight investigation has caused thousands to doubt the truth and soundness of their former teachings and belief.

Many begin to investigate, and, as the light of the beautiful truths begins to break in upon the darkened vision, frightened, they rush to the God of their fathers for consolation. They rarely ever get it there, for the good seed is sown and they go back to ponder and to think; and the more they think, the more they become convinced, the more the seed grows; and the more the seed grows the more the light breaks in upon their mind; and at last, little by little, they slide over to our side and they are ours, they are one of us; they are in love with our baby. Our baby has changed many a hard headed and hell believing orthodox Christian to a warm blooded and happy Spiritualist. They have taken into their hearts a glimpse of summerland; they can now hope for heaven here as well as hereafter sometimes; and after a cold, dead materialist comes and takes a look at our baby, and as he gets a good view of our belief and a knowledge of spirit life; and as the glowing beauties of the spirit world open up before him, he, too, warms up and changes from the frozen and frigid realities of a material belief to the budding and blossoming beauties of a spirit existence.

Our baby is not only a growing and a beautiful baby, but he is a jolly and a happy one. He runs all around now; he goes over to the neighbors and they hold a little circle to see what they can get; and the neighbors take great care that those church folks next door don't find out what they are doing. They lock all the doors, pull down every curtain, turn down the light and are not at home only to their spirit friends.

Well, at this little circle they get so much that the whole family in a few months are believers; and to-day there are thousands of private circles held in church going families, and that is the way our baby gets into the church and converts whole communities to our knowledge and our belief.

Our baby is young yet, and, although he is not grown to his full stature, he is a giant now, and with a giant's strides, and a giant's voice, and a giant's power of love, lays a claim to the warm hearts of our people. Forty two years ago the first tiny rap was heard at Rochester; to-day our baby's spirit rap is heard all over the world, from Maine to California; from the frozen regions of the North to the utmost regions of the Sunny South. To-day the rap is heard from the centre to the circumference of the earth, and every nation knows of our baby. He has rapped at the doors of our hearts and we have let him in; he has rapped his way into our family circle, and they have bid him welcome and bid him stay. He has rapped with a thundering rap at the door of the church, but they welcomed him not, but he walked right in, and they could not drive him out.

The Catholic church, priests, popes and potentates became alarmed and began to count noses, and they found that our baby had about 20,000,000 of fathers and mothers in these United States alone, and that is one way that we found out that our baby was such a general favorite. Oh! he has come to stay, our baby has, and don't let those that don't like him forget it. He has come to grow and laugh and grow fat. We love him with all our hearts; he is a darling. He talks, too, our baby does. He tells us of our friends over there; he tells us of the bright and the beautiful land—the summerland of spirit life; he bids us hope; he opens up to our view and to our spiritual vision the beauties of the home of the soul; he tells us to be good and true men and women and so fit ourselves to enjoy that future home; he tells us of no angry God, of no burning hell; of no Savior that was crucified for us; but he tells us that we must save ourselves, and that our heaven and our hell are within us—a condition and not a place.

We don't expect to live long enough on earth or in earth life to see that baby of ours grown to full manhood, but we do hope to live to see it quite a boy, able to take care of itself in spite of all the dogmas, creeds or churches in the land. He has taught us that earth is not man's only abiding place; he tells us of a realm where man's spirit dwells in perfect harmony with all nature—a realm where the rainbow never fades, and the stars will be spread out before us like islands that slumber in our presence forever.

"Is Spirit Matter?"

A correspondent asks if embryonic children are dissipated to the four winds or do they survive as conscious beings? We can only give the testimony of clairvoyants who have seen and described spirits who never drew mortal breath, but died before birth, and the statements of spirits themselves who declare that spirits are instructed from the sacred moment of conception and grow to maturity in spirit life.

Spirit is the cause of life phenomena. The body is formed by the action of the spirit, which thus builds its own body. The body is not first formed, and then the spirit put into it from outside, nor does the spirit spring from the body as the result of its formation, but the spirit is the formative force, unconsciously operating and organizing the body, which after birth grants the conditions for the manifestation of consciousness.—Two Worlds.

SPIRITS WRITE ON SLATES.

To the Editor of The Better Way.

Will you please give me space in your valuable paper to relate a seance I had in San Diego, Cal., with the slate writing medium, Mrs. J. E. Garrett, 817 Columbia street. Mrs. Garrett does not advertise and only gives sittings one or two hours in the afternoon, on account of household demands, and unable to hire help, as a servant in San Diego is an expensive luxury.

I have had sittings with all of the noted mediums and have been convinced long ago of the truth of Spiritualism, but never before received such tests as I did in the presence of this woman. I was told of her, and in company with a lady friend who is a skeptic, proceeded to the home of the medium. She is a sad pale faced looking woman, with the most mournful, looking dark eyes, but has a prepossessing manner. She invited us in; was pleasant, but asked no questions or in any way tried to draw us out. I made known my wishes; she took me at once into the room used for a seance room, which is lighted by two large windows and is bare of all furniture except two chairs and the table at which we sat. She does not seem to require conditions at all, as her child, which, just beginning to walk, was climbing over her lap and pulling the slates continually.

I handed her the new slates I had bought on my way there, and inside of five minutes they were covered with writing—a long and convincing message from my dear father; his full name being signed. The slates never left my sight. The medium wiped them off, placed them together and handed them to me; she not having them three seconds in her hands. I received many other communications; some written in as many as five different colors. All the time the medium was giving me the most beautiful clairvoyant tests, describing my friends in spirit life so plainly that, had I not received one written line from them, I would have been convinced of their presence. I consider Mrs. Garrett one of the best test mediums in America; I have in my life sat with all the noted ones. Just at the close of our sitting she said, "There is a message for your friend who is waiting in the next room." "Shall I call her?" I asked. "No," she said, "she is an unbeliever and her spirit friends wish to give her something to think about." Taking up two clean slates she walked out to my friend and, putting one slate on her lap, she asked her to pass her hands over the other and then to hold them a few moments. My friend did so after assuring herself that they were free from writing. The medium sat down several feet away and took up her baby, saying, "When you hear three raps on the slates open them." Soon the raps came and my friend found a closely written message from her daughter who had passed to spirit life some six years ago. The name and the entire message was correct and of the most convincing nature. My friend has indeed had something to think about ever since.

I am a stranger here; only stopping a short time. I have made inquiries and found that Mrs. Garrett gives universal satisfaction to those who visit her; but times are so dull here that she is obliged to do without help; do all the housework for her family of five. The climate, also, does not agree with her and she is ill nearly all of the time. She is most anxious to get back east, at least to Indianapolis, which was her former home. I hope my account of her will interest Spiritualists in her behalf. I think her worthy of the friendship and patronage of Spiritualists wherever she may go, and should she be able to go to her old home, I hope she will meet with that reception I think she deserves.

ELLEN MAITLAND.

Heed the Warnings.

Just at this time Congress is trying to do something to stop the onrush of growth that is everywhere coming up from the people. It is indulging in all sorts of experiment in hopes of blundering into the right one. Let them work. Let them bring out all the remedies the entire membership can think of, the end is in the near future. President Lincoln said, "You can fool part of the people all the time; all of the people part of the time; but you can't fool all the people all the time." The first two propositions have been worked to their fullest extent on this generation; the last one is being tried, but it will not do. Father Abraham was right, and the plutocrats of America will soon find this out. Some time and that soon a representative of the people will stand up, and with words that will burn and in tones that will reach wherever there is a citizen of this Republic, and will say, "It is enough, the time has come; let the afflictions of this people cease." It will then be done easily, but most thoroughly. Let no one disbelieve this. Let no one falter; but let every one work for its accomplishment.—The National Economist.

Shnorpske says he thinks the bloom of youth passes from a man's cheek to his nose in old age because he "knows" more and consequently displays less "cheek" than in youth.

Written for The Better Way.

SKETCHES OF CINCINNATI MEDIUMS.

BY J. L. O. No. V.

Mrs. Alvina E. Kibby was born in Philadelphia, Pa., July 18, 1834. She is now 56 years of age, married, and the mother of eleven children, three of whom have passed over. Mrs. Kibby came to Cincinnati in infancy, and expects to make it her permanent home. On account of her health, she received only a limited education in the schools of this city. She was compelled to quit school, by reason of bad health, at the age of twelve years and a half. Her health continued bad until she became a medium, since which time it has improved, and she is now quite robust.

At the age of twelve years she became a member of the M. E. Church, and continued such until 1880, when she withdrew on account of her predilection for Spiritualism.

She first knew of her mediumistic powers in 1881, when she began getting automatic slate communications. She rapidly developed into a slate writing, inspirational speaking and clairvoyant medium of exceptional power. She also possesses the phases of healing and poetic improvisation.

Mrs. Kibby was a cloak and dress maker for thirteen years before becoming a medium. She gives her whole time now to her calling, and is very successful in every way. She is consulted through the mails by people from nearly every State, and her tests, both private and public, are highly satisfactory and have done much to advance our cause everywhere.

Mrs. Kibby lectured during the winter of 1888 at No. 538 West Eighth street, to the pleasure and profit of many. She receives hundreds of letters asking advice from her controls about all manner of subjects. This writer examined some of these letters, and was astonished at the tone of trust, love and reliance in which they were written.

This lady is neither fair nor dark complected. She is a woman of fine presence, weighing 174 pounds, and being 5 feet and 3 or 4 inches in height. She is blessed with a bright, cheerful disposition, and exerts an influence similar to sunshine upon all with whom she comes in contact. No one can feel gloomy for a great while in her company, for her magnetism dispels sadness as the sun rays do the mists. It is good for the sad hearted to be with this genial, pleasant medium. She is very sympathetic and spends much of her time in visiting the sick and afflicted.

Her husband, Milton S. Kibby, is a zealous Spiritualist, and was for some time doorkeeper at the G. A. R. Hall. Her father, Mr. John Meeker, built this hall. He died in 1837. Her mother was a Quakeress in principle until her death, and her father a strict Baptist.

Mrs. Kibby has the gift of communicating with her absent friends mentally, and ascertaining their circumstances and conditions. This she proved by producing letters from individuals, testifying to the truth of her knowledge of their surroundings, as stated to them by her in letters as a test. In my presence some slate writings were obtained that were perfectly beautiful in thought and expression.

Mrs. Kibby resides very pleasantly at No. 16 Saunders street, Mt. Auburn. She can be seen by the public on Tuesdays, Wednesdays, Fridays and Saturdays from 9 a. m. to 5 p. m. She is a well qualified instrument for the spread of truth and happiness, and deserves her popularity and patronage.

A Correction.

To the Editor of The Better Way.

I always peruse with interest all the anniversary reports published in our spiritual papers, for by comparison I learn to judge if Cleveland is holding its own in the observance of this annual jubilee.

Reports so far show that the day has been pretty generally observed; Boston as usual taking the palm. I think with Mr. Wetherbee that some societies should unite in a union celebration on that day—all cities should at least have several societies, it is a sign of something wrong if they cannot.

Boston is a glorious city, and Cleveland is proud of it for many reasons, especially for the care it gives the cause of Spiritualism. It is also endeared to us because its the home of the good old Banner of Light, so many of our best speakers and mediums hail from there, and its there the genial and glowing John Wetherbee lives—the "Mark Tapley" of Spiritualism. At this distance there seem but one great shadow resting on the spiritual horizon of the glorious city, viz., the long estrangement of two such old friends as Luther and John. Yes, I know its a delicate matter to talk of, but its out now and let it go. By the way, I have a bone to pick with our latter friend myself.

My Dear Brother Wetherbee what do you mean by crediting Boston in your late report with getting up the first anniversary? Cleveland can't stand that sort of thing, you know, and lest the error is now corrected it may grow until at last you Bostonians may really believe it a fact.

Cleveland, my dear sir, and not Boston. Mr. James Lawrence, and not Dr. H. F. Gardner, was the one who first suggested the 31st of March as anniversary day—friend John polish your eye glasses and turn back 23 years of your life, to the report of the proceedings of the fourth National Convention of Spiritualists, held in this city in 1867, and you will find my statement verified. A full account is also published in "Year Book of Spiritualism," Wm. White & Co., 1871. "Verb sap."

Fraternally yours,

THOS. LEEB.

Written for The Better Way.

WHAT IS DEATH?

BY W. A. S.

How many are there that study the meaning of death? It is the transition of the spirit and is very little looked into. Death is viewed as the king of terrors, not as the stepping stone into a higher life or the continuation of this. We sprang, as it is said, from the earth at the beginning of our existence and we will have to go back to earth again to take on the spiritual. We must have our schooling in this life to aid us in progress in the next. Looking at death from a philosophical standpoint, we are just shedding the same as a worm and is a natural law. Then why fear the passing away of the mortal form? Death cannot come without a cause, no more than a tree can die without it. Everything in this life has a stroke of some kind. These two bodies, according to nature, have to be separated to enter into separate channels; as two opposite bodies cannot travel or inhabit the same channel together. Therefore, the mortal and the spiritual in accordance with natural laws, are separated in time.

Death is the fulfillment of law. The beasts in the field, the birds in the air, the fish in the sea, all have to obey the inevitable summons. The brute cannot not for the change; but many times brings sweet relief from an overworked and overburdened mortal existence. What would life be if this life were all? When we look at our troubles and the troubles of others, and could only say this is all of life, how could we be dutiful children. But we feel and know that when we pass beyond the veil there is brightness awaiting us and our troubles will cease and we shall be free from earthly cares. Then mortal will cease to be mortal and spiritual will take on spirituality.

Life is eternal. It is the essence of, or the emanation from, God. Without life there could be no death—no purification of the soul. To die is to ascend; to become better; to be glorified. If life was not eternal vegetation would cease to grow; the stars refuse to shine; the beauties of this earth would soon pass away. But death steps in and does away with mortal form only to spring up a new life and replenish that which is wasting. Death is essential to carry away all waste matter that encases the soul. How can we expect a purification without a drainage of all impure substances; for all that remains of life is God—pure and spotless as the morning dew.

It is the crude element we come into when we enter the mortal state. The surroundings of evil influence help to make our mortal forms a drag upon us. Separate the mortal from the spiritual and they go back to their destined places—the mortal to dust and the spiritual to the O that first breathed life into the mortal body. It is, therefore, not your spiritual nature or life, but your mortal form that is the cause of all defects.

Life is real, life is earnest. And the grave is not its goal; Dust thou art, to dust returnest That was not spoken of the soul.

The Speed of Thought.

The Nineteenth Century says: Most readers have no doubt frequently made use of the expression "quick as thought," but have any of them ever stopped to consider how quick thought is? A writer has made some interesting calculations regarding the comparative length of time it takes to call to mind various every day facts. It takes about two fifths of a second to call to mind the country in which a well-known town is situated, or the language in which a familiar author wrote. We can think of the name of next month in half the time we need to think of the same of the last month. It takes on an average one third of a second to add numbers consisting of one digit, and half a second to multiply them. Such experiments give us considerable insight into the mind. Those used to reckoning can add two to three in less time than other; those familiar with literature can remember more quickly than others that Shakespeare wrote Hamlet. It takes longer to mention a month when a season has been given than to say to what month a season belongs. The time taken up in choosing a motion, "will time," can be measured as well as the time taken up in perceiving. If I do not know which of two colored lights is to be presented, and must lift my right hand if it be red and my left if it be blue, I need about one-thirtieth of a second to initiate the right motion. I have also been able to register the sound waves made in the air by speaking and thus have determined that in order to call up the name belonging to a printed word I need about one-ninth of a second, to a letter one-sixth of a second, and to a color one-third of a second. A letter can be seen more quickly than a word, but we are so used to reading that the process has become quite automatic, and a word can be read with greater ease and in less time than a letter can be named. The same experiments made on other persons give times differing but little from my own. Mental processes, however, take place more slowly in children, in the aged, and in the uneducated.

SPIRIT PHENOMENA.

One of the first and most powerful mediums for physical manifestations, movements of objects, etc. I ever met was a young woman, about eighteen years old, in rather delicate health, and of a spare, frail physique, named Susan Grimshaw, the daughter of intelligent and worthy people residing in Milwaukee, Wis.

Within the same year I formed the acquaintance of the Davenport Brothers and William Fay, (who was then associated with them) and in many public and private seances with them witnessed the manifestations usually occurring in their presence. One illustration will suffice. The cabinet was made of thin walnut boards and set upon trestles, placed so that no confederates could have been concealed from the sight of the audience.

While in charge of the Spiritual meetings in Milwaukee I made several engagements with a young speaker, since then become well known as one of the foremost among our lecturers, Mrs. Helen L. Palmer nee Wiltsie, wife of the present postmaster of Portland, Maine, and her services were greatly in demand for the exercise of her remarkably clear clairvoyant power.

My first experience with Charles H. Foster will show the absurdity of the fakirs' tricks in their so-called explanations of the production of the stigmata. In March, 1864, I called upon Mr. Foster for a sitting. He answered the door-bell, and greatly to my surprise manifested much pleasure in meeting me, for it was the first time we met, but it was the commencement of a friendship which still continues to exist.

of written letters about an inch in height, forming the name of "Lois," the name of an aunt who had recently passed to spirit life, which fact I was not aware of at that time. The name remained plainly in sight for a few moments, then faded away, leaving no traces upon the arm.

In the early part of 1874, I resided at the house of Dr. Slade in New York, several weeks, for the especial purpose of developing my physical mediumship. During my residence with him, I frequently witnessed manifestations of a strong physical nature which could not be attributed to any human agency.

GOD AND SUPERSTITION. To the Editor of The Better Way. In my criticism of the "claims" of Prof. A. B. Severance in your issue of April 13, I quoted from his article as follows: "I claim a belief in any kind of a God is the foundation of all superstition."

The above seemed to me to be untrue and dogmatic, and I replied as follows: "Here again is a big, bare, barren claim." The writer (to put it mildly) is astonished that such a statement could be made by any one at all conversant with the events of the past 35 years.

Prof. Severance, in his rejoinder, says I did not prove a single statement made. Did our friend make the above statement to make it a little dusty, or did he intend to misrepresent? In our criticism the careful reader recognized the fact we were not making "statements" or "claims," but calling attention to those made which we considered erroneous, and offered only historical proof; will our friend, Severance, dispute the two points we made, in citing Warren Chase and Thomas Paine?

There is nothing in the rejoinder that calls for a reply, except the effort to evade the issue, and to misrepresent, either purposely or carelessly. There are no statements in my article that are not the common facts and history of the spiritual movement. Not one statement or allusion but what the writer will be glad to make plain if questioned.

What does our friend mean by the following remarks at the close of his reply? "But if there is a God I want to know it, and am anxious to listen to any proof that may be offered. And I would say to the doctor, if he has any proof to offer I will listen attentively. But would ask him to be careful about making 'statements' or 'sweeping claims' with no proof whatever."

Very good advice, Professor, but how it sounds, how it looks, after the perusal of your bare and reckless "statements" and "claims," which I pointed out; and you have not made a single attempt to prove, give a reason for, or substantiate in any manner.

On top of the above advice, which in no sense is applicable to me, will you tell us why a belief in reincarnation, Christian science, mental science, or theosophy is any more a superstition than a belief in chemistry, geology, electrical science, phenology, clairvoyance or psychometry? Shall we have a reply? The writer no doubt understands the views expressed by Allen Kardac, and when, as thoroughly as our friend S. does. It is not now the question of the truth of reincarnation, but is it a superstition which has grown out of a belief in a God? One thing at a time, Professor. Perhaps it may be in order for me to say to my friend that I am not in the missionary business of furnishing proof to the heathen of a God. I have never been able to settle the God question in my own mind thus far; am agnostic on that question, and am doing all I can to maintain freedom for all to believe or disbelieve as they must.

The Professor has not in his last effort told us just why the God question must be first settled before we can study the subject of "Is Spirit Matter?" Our beliefs, our opinions are valuable, but are mainly personal, and when not backed by reason, experience, and demonstrated facts, are of but little value to the public. Let us have the reasons for the "claims" and "statements" or let us conclude. DR. M. E. CONGAR.

MORE LIGHT!

To the Editor of The Better Way. Among the many good things that weekly come in The Better Way, I have read with much interest, the various articles on the question, Is spirit matter? and I presume much more might be said on the subject. But has anything been procured? I think not. Each has presented a theory that from his or her standpoint seems reasonable. Reasoning from premises assured, one comes, by a logical process, to a conclusion in accordance with his or her views.

I would not say if spirit is not matter it is nothing. There may be, and probably are more things in heaven and earth than our philosophy has ever dreamed of. After an experience of nearly 80 years, I have come to the conclusion it is best not to be too positive in our statements of what can or cannot be, or be done. We are surrounded by mysteries. Some may be solved in earth life—many more no doubt, in the spirit world.

What is "Action?"

I notice that in your literary notices of last issue that you speak of Stephen Allen's supposed discovery in physics in which he claims that something he calls actien is thrown off from the sun towards planets in its solar system, and that it acts on ether positively in the creative process, which is all nearly true, but is no new discovery. This actien, as he calls it, is but a ray of the real power which is spirit, as is fully explained in the Encyclopedia of Nature, published by me nearly a score of years ago. There it is fully explained and demonstrated that the sun is condensed spirit and throws out its rays of spirit towards and to its planets; and as this spirit from the sun reaches our atmosphere and surface of the earth changes to electricity; and as this electricity passes through the earth it changes to magnetism, and passes off at the earth's poles as negative magnetism, which, being negative, passes to the positive sun in magnetic rivers, to be revitalized, and is then thrown back to the earth again, as active spirit and positive electricity, and thus goes its constant rounds, as does the blood in the human body. So the sun power can never become exhausted. Spirit is the great positive he—the all father; matter is the great negative she—the all mother; spirit is active principle; matter is inert substance, and each one is easily distinguished from the other, as they are totally unlike, and your valuable columns need not be filled any more with nonsense on "Is Spirit Matter, or Is Matter Spirit?" Give your readers a rest on that. Respectfully yours, JOHN BUNYAN CAMPBELL.

Give Us Something New.

To the Editor of The Better Way. Since assertions do not prove anything, and "impressions" are not always facts, and we have no data by which to prove or disprove whether "spirit is matter," and the spirits themselves do not agree on this subject, don't you think it a good subject to quit writing on?

I have an opinion on the subject, but it is based on intuition, and I refrain from giving it. But I will say that I do not believe that spirit is matter homeopathically "sublimated." The author of this discussion claims that "spiritual matter" only clothes the soul, hence I do not see that it is important whether the goods are imported or domestic. The soul—the real man—is what concerns us most, and I would be pleased to see the "spirit matter" writers turn their attention in that direction, as most of them are good writers and worthy of a better cause than "Is Spirit Matter?" NAC.

Eating Things Raw.

I read that the Japanese are fond of raw fish. When the fisherman goes a-fishing he has a bottle of pepper sauce along with him, and, taking the fish from the hook, eats it at its freshest. This seems barbarous to us, and yet we eat raw oysters, and live oysters, too!—Exchange.

Farmers, you should not complain too much about the unwholesome laws now enforced upon you. Remember you have been instrumental in the election of all your law makers. It lies in your power to have such laws enacted as will please you. Will you exercise that power? Or will you continue to allow a moneyed aristocracy to press you to the wall?—Southern Messenger, Buchanan, Ga.

"Ridicule has always been a revolutionary agent. That which is habitually assailed with sneers and sarcasms cannot long survive. Institutions that have lost their roots in men's respect and faith are doomed, and the day of their desolation is not far off."—Herbert Spencer.

"It's a wise joke that knows its own father after the religious papers have quoted it once or twice."—Somerville Journal.

Cholly Peachblow—Bahbah, the razor pull. Barbar (contemptuously)—Pulls what?

Sufferers

FROM Stomach and Liver derangements—Dyspepsia, Biliousness, Sick-Headache, and Constipation—find a safe and certain relief in Ayer's Pills. In all cases where a cathartic is needed, these Pills are recommended by leading physicians.

Dr. John W. Brown, of Oceana, Va., writes: "I have prescribed Ayer's Pills in my practice, and find them excellent. I urge their general use in families."

"For a number of years I was afflicted with biliousness which almost destroyed my health. I tried various remedies, but nothing afforded me any relief until I began to take Ayer's Pills."—G. S. Wanderlich, Scranton, Pa.

"I have used Ayer's Pills for the past thirty years, and am satisfied I should not be alive to-day if it had not been for them. They cured me of dyspepsia when all other remedies failed, and their occasional use has kept me in a healthy condition ever since."—T. P. Brown, Chester, Pa.

"Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills, and deem it both a duty and a pleasure to testify that I have derived great benefit from their use. For over two years past I have taken one of these Pills every night before retiring. I would not willingly be without them."—O. W. Bowman, 26 East Main st., Carlisle, Pa.

Ayer's Pills have been used in my family upwards of twenty years, and have completely verified all that is claimed for them. In attacks of piles, from which I suffered many years, they afforded me greater relief than any medicine I ever tried."—Thomas F. Adams, Holly Springs, Texas.

Ayer's Pills,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

SUMMERLAND,

—THE NEW—

Spiritualist Colony

—OF THE—

PACIFIC COAST.

LOCATED IN THE

MOST DELIGHTFUL COUNTRY

—AND—

CLIMATE ON THE GLOBE.

BUILDING PROGRESSING RAPIDLY.

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

Here Spiritualists can establish permanent homes and enjoy social and spiritual communion under the most favorable conditions for health, pleasure and development. A railroad station, post office and express office are now established here; a public school is opened and the free public library is completed.

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

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CINCINNATI MAY 17, 1900

A. F. MELCHERS EDITOR

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The man who desires to reform his neighbor should know by experience how to begin.

Anybody can be proud or haughty but not everybody can be humble. Self control is needed to overcome the former, and he who conquers self has gained the greatest victory there is to be attained by man.

Spiritualism captures the materialist through its phenomena, and the churchman by its teachings. Thus both are necessary to make it a perfectism. He who discards either is only half a Spiritualist and an inefficient worker.

Spiritual harmony is spiritual health—freedom from the little deficiencies of the soul that many overlook or cannot see from lack of charity. Charity opens the mind to broader views of life and consequently to the causes of things.

Some try to be just, but are prevented by environments; others will not be because they are either prejudiced, or too near sighted to see beyond the material of life. The first suffer here in consequence—the latter will suffer sometime in the near future in consequence.

Without self reform we cannot reform others. The innocent see no evil in their fellow beings. Those who cognize it in others therefore must have some themselves. Like recognizes like. Thus analyze self first; and with self reform we may assist others to do likewise.

Do not expect perfection in anybody; for with that event comes transition. Thus all who are still in the flesh must be in the same steamboat, and it's a matter of pot calling kettle black to talk about other peoples' failings. Charity is not without its reward, it being a greater aid to perfection than fault finding.

The church says have faith, assurance will follow. Spiritualism assures first and lets faith become a matter of judgment with the individual. Faith judiciously applied is better than too much or too little. In the first instance it leads astray; in the second it disturbs conditions. A medium course is always the best.

"Do unto others as you would have others do unto you" might be subverted into a speculative doctrine when coupled with the money changers of the modern Christian temple. But in spirit it has no selfish meaning. Confucius taught it; Christianity taught; and it still holds good with Spiritualists as a paragraph containing a life's philosophy which might be followed out in its original intention.

Languor is always indicative of pain, even if not sufficiently sensed to be located. Mental activity often drowns the sensing of it, and the action of spirits often alleviate it to that extent. Thus keeping the mind off from the pain centre affords relief in many instances, and physical purity attracts spirits who are enabled to relieve us when we are suffering. Healing mediums therefore should practice self-denial to a degree that will attract spirits that can aid them in their treatment of the sick or suffering.

Ambition or desire for the achievement of a talent or profession is generally indicative of a cause or the genius existing for that effect. Some attain their heart's desire very late in life; others grow right into them. If parents would watch the natural tendency of a boy's mind and foster his ambitions, instead of permitting vanity or family pride to dictate the profession he shall follow, many would become more useful citizens in the end than what has been the case. A mechanical genius will never become a successful lawyer or preacher; nor will a boy talented for the profession ever become a successful business man or a mechanic. Follow the cause that is upon you, felt as an inclination, and you will always go right and meet with success.

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Our only hope lies in the Farmers' Alliance. Let the laboring man, the retail merchant, the small property holder, the mechanic, and everybody that has to earn a living by the sweat of his brow, boom the Alliance and pledge to it his support in the coming campaign and the people will be saved from bankruptcy.

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TRUE PATRIOTISM.

Hatred is not patriotism. In fact when it becomes general it weakens a cause rather than strengthens it. Many believe by expressing a contempt for an opposition party or another creed it exhibits patriotism or religious ardor. Religion means purification or spiritualization, and hatred darkness the soul instead of whitening it. The Pharisees of old practiced contempt for those who opposed them or did not believe as they did. The result is known. Contempt for a brother man meets with contempt from nature, or at least its spiritual counterpart—coldness. Love only begets love, and love only makes strong. Political parties that mix hatred with their patriotism, or adopt this soul emotion for patriotism, share the same fate with religion. Without spiritual recognition; i. e., kept strong by sympathy from nature, they must disintegrate. History proves it. Let us learn by the experience of others—individually and collectively, and practice love or charity for one another and for those who do not and cannot believe as we do. Ignorance is the cause of all misery in the world; and as we have the light, let us utilize it so it will be beneficial to us and to the rest of mankind. Love leads to organization, spiritually and materially. We need both to stand on; for love is the only true patriotism.

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SHUT 'EM OUT.

Those whose "conditions" are too discordant or impure to receive truthful communications through their own mediumship, will not receive truthful ones through any other medium either. Who is the fraud in such instances? This may be applied to non-mediums as well as mediums. Those who receive untruthful communications through any medium—except the person is no medium and only simulating mediumship—must blame themselves. It does not always depend on the medium what the investigator obtains. A medium may be untruthful, and get nothing straight for him or herself. But when the communion concerns another, it will depend on the "conditions" that the investigator throws on the medium; for in this instance the spirit comes to the former, not the latter, and like attracts like. Desire to know need not necessarily be accompanied by skepticism. The latter in most cases is but conceit smiling under the banner of doubt—mere pretense or deceit. "Honest" skepticism is nothing. How can a man doubt a thing of which he has not the least conception? Let him investigate first; and if the manifestations do not seem spiritual to him, he has something to doubt. To doubt before experimenting means that he cannot be taught anything. Such is a "know-it-all," and they don't need to know any more. Shut them out.

IS MAN IMMORTAL?

A contributor to the Boston Investigator writes among other things the following:

"The future is a blank to every living person. The mystery never has been solved, and it is exceedingly doubtful if it ever is solved. One person knows just as much about it as another, and a child as much as anybody, which is nothing. To me, a never-ending consciousness is a horrible nightmare. I cannot believe it. There is something hideously repulsive in the idea that we are to live on and on, forever and ever. What satisfaction is to be derived from it? Who is to be particularly benefited by it? Suppose a person is satisfied, after getting through here, to pass into oblivion. Why, then, should he be obliged to continue to live on against his will? No, I repeat that I do not believe that this life is continued beyond the present, and never shall, until positive evidence is offered in such a way that there can be no doubt whatever."

A doleful refrain indeed. A nice song by which to commit suicide; but as there are not more suicides in the world it proves there are comparatively few people who philosophize in this manner. The majority who deny a future life believe that they have a secret hope of one. It is natural for man to hope so and believe there is a future life. The soul knows that it is immortal and admonishes accordingly. Intuition is man's higher guide and this whispers "hope!"

The one who dogmatically asserts that immortality is unproven, has gone to the other extreme that the priesthood went who denied Galileo's discovery as a fact. And the one who thinks a continuous life something repulsive, had better accustom himself to the idea before shuffling off this mortal coil so as not to meet with too great a disappointment when finding himself living despite himself, and which even suicides cannot avoid.

If one mortal being lives years after physical death, all must and will live. And 99 Spiritualists out of a 100 have either seen some departed friends or have received some test or taste that such are still living. We, as one of them, know there is a future life, the same having been demonstrated to us through our physical senses.

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GOD AND PRAYER.

Is praying to God to deliver us from error and superstition, a paradox?

The good Christian implicitly believes in prayer. The materialist does not, and regards prayer as a relic of barbarism—an effect of error and superstition. But Spiritualists are divided on this question, and many endeavor to compromise the situation by praying to spirits—something they know to exist.

The only question is, is there a God and an intelligent law that hears our prayers. If not, it is a relic of ignorance, and an act of superstition. In this event such a prayer becomes a paradox.

But who can deny the existence of a Deity? There are more proofs in favor of such an existence than against it. Man is an intelligent being, thus must have an intelligent cause. And if there is no effect without a cause, there can be no intelligence without the same existing in the cause. Thus God, life or law—the origin of all effects—must be able to comprehend the intelligent pleadings of these effects, and prayer is not unlawful or ineffectual; and to pray to be freed from actual superstition is reasonable and just, and is synonymous with asking for more light or inspiration. Being omnipresent, there is no fear of our not being heard or cognized when the soul earnestly desires to be heard. But what it is that responds must be left to the speculation of the individual. Being part of God, we no doubt will learn to understand him in comparison to knowing self. In the meantime we can ponder over the following "dazzling argument" concerning "Our Father in Heaven."

"You teach," said the Emperor Trajan to Rabbi Joshua, "that your God is everywhere, and boast that He resides amongst your nation. I should like to see Him." "God's presence is indeed everywhere," replied Joshua. "Suppose we try to look first at one of His ambassadors?" The Emperor consented. The Rabbi took him in the open air at noonday, and bid him look at the sun in the meridian splendor. "I cannot," said Trajan; "the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of His creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate thee?"

THE BETTER WAY for one year, and a beautiful chromo of the home of the Fox girls, \$3.50.

MAN AS A SPIRIT.

Hearing, feeling, smelling, tasting and seeing are the physical senses which have their spiritual counterparts in clairaudience, psychometry or clairvoyance, smelling of spiritual odors, diagnosing or sympathetic accord, and clairvoyance.

The soul senses are sympathy or affection (love), will or mental force, and intelligence. The latter give consciousness, motion and sensibility to the spiritual and physical bodies, manifesting as above named.

Intuition is an effect of the soul's rapport with nature to a degree as to be cognizable to the outer senses—to the brain particularly, for this is the radiating or centralizing point of the soul's action on the exterior man or its connection with the same.

Love is to the soul what the senses are to the body.

to the body. Will is the counterpart of physical energy or strength, and like the spiritual senses, often becoming acute or active in comparison to the loss of physical or animal activity.

Not according to loss by ill health, but by a natural distaste for the gross and sensual, the worldly and human, the selfish, vain and materialistic generally. Ill health is often due to mental or spiritual derangement, just as physical excess may lead to physical derangement or disease. Spiritual discords arising from selfishness or perverted will (arrogance) is an expenditure of natural vitality without having the loss replenished by nature—selfishness or arrogance effecting the spiritual organs or functions as physical excess affects the physical organs. When the spirit is sick it fails to absorb magnetism from spiritual nature and naturally leaves the body enervated, devitalized and without force or energy to act. Thus all diseases are not physical and therefore not curable by a world's physician. It is the mind diseased, but so affecting the body as to deceive, and not causing so-called mental disturbance or derangement enough to adjudicate one crazy or insane or even "cranky." Physical disorders sometimes lead to the madhouse, but comparatively few compared with the aforementioned. Selfishness, vanity, conceit, avarice, envy, jealousy, etc., have made more people insane than trouble or physical disorders have. It is due to the misuse of the spiritual or soul functions—our intelligence, our will, our sympathy or love. But can the latter be misapplied? Certainly; by the abusing of confidence, through hypocrisy, deception, falsity, breach of promise, malpractice, etc., all being a gain at the sacrifice of our fellow men, and is what has been termed selfishness—the antipode or the perversion of love. There is no absolute evil in existence. What is so termed is but perverted good. Animalism is what some are wont to call evil, but this we must outgrow or combat with our higher or inborn divine powers (the soul). We grow in soul as we exercise our soul powers for a natural effect—love for love, intelligence for purity, will for its legitimate use; i. e., to combat our animalism and soul or spiritual discords, like selfishness or vanity, if we have unfortunately brought such with us into this world. Missing the will is arrogance. It may be applied in the form of cruelty to the weaker, or for a tyrannical effect. Anger is animalism, but a phase that leads us into many dangers. When neutralized it takes the form of gentleness, humility, modesty, amiability, etc., and is indicative of spiritual progress in having conquered our animal emotion. Sensualism leads to other dangers. This we overcome by the exercise of our intelligence. They become passions when exercised in conjunction with the will or our psychological powers. This makes them doubly difficult to overcome, having to exercise will power in conjunction with reason to control or conquer them. Exercised for a legitimate purpose, will power unfolds what has been termed mental force, influence, etc. Love leads to station in life, as man intuitively place such at the helm because they shed a healthy influence or spiritual atmosphere around them—love or sympathy attracting from the spiritual atmosphere more magnetism than they need for their own physical nature, thus blessing others with the surplus, while selfishness shuts it out, hardly being able to absorb enough for individual wants and to keep the physical body active. Such is man, spiritually analyzed.

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Literary.

The Status of American Spiritualism as seen during a four years' visit, by J. J. Morse. With an appendix: Hints to Enquirers Into Spiritualism. The latter gives instructions how to investigate the phenomena and the testimony of eminent men. For sale at this office, price 15c; postage paid.

"Lacy's Warnings." Spiritualism and Spirit Phenomena in 1707. Being an epitome of facts, phenomena and spirit messages taken from "Lacy's Warnings," first published November 1707, selected and arranged by Geo. S. Pidgeon, 1830 K St., San Diego, Cal. Cloth \$1.50; paper \$1.00.

The American Non Conformist is a weekly published at Winfield, Kas., at \$1.50 per year. It is edited by Henry Vincent, published in the interest of the Farmers' Alliance, and vigorously battles for the political rights of the oppressed generally. Long may she wave.

Light of New York for April contains much valuable and interesting reading for the student of mental science and culture. Address 9 W. 14th street, N. Y.

Phrenological Journal for May has an interesting table of contents. Fowler & Wells, 775 Broadway, N. Y.

Briefs, Personals and Locals.

C—O K. Doctor! W—MSS. received. Will begin with it as soon as convenient.

Momentarily all is peaceful again within our ranks. Nothing of public note to mar its quietude. May it remain so.

Send \$3.50 for our beautiful chromo, Hydesville Illuminated, and get THE BETTER WAY free for one year from date of order.

"Experience" by A. H. Nicholas will be concluded in next issue of the B. W. Pressure of other matter crowded it out to date.

Dr. Rothermel is on his way west and desires to have all his mail forwarded to 388 Clifton Place, Brooklyn, N. Y., until further notice.

A breach of promise suit was brought against a 72 year old gentleman by a matron of 63 last week in Barnstable, Mass. Lovers will weep!

The labor party is the only political party that voices the wishes of the people; that is to say, it is the only political party that gets down to business, and publishes the needs of the people and proposes measures for their relief.—Christian.

The vote on infant damnation, election, reprobation and total depravity, stands now: 110 presbyteries for revision, 55 against, 5 neutral, and 44 to hear from. If there is no tampering with the returns, the chances are in favor of the infants. But it is not wise to bet on slow elections.

F. L.—A spiritual healer or healing medium is not dependent on a robust physical body to alleviate pain or even cure diseases, though he should have health himself to prevent the healing fluid that passes through him from becoming tainted with his own impurities. A magnetic healer or magnetic physician, who is not dependent on spirit aid, furnishes his own magnetism, and therefore must be physically strong to practice without injury to himself. A healing medium is like an inspirational medium: an instrument for spirit action.

A New York Lutheran congregation suspended its pastor because, after being divorced from his wife three years, got married to another of his flock. They considered that they were scandalized by such an act. Poor short sighted congregation, have they forgotten that Solomon, one of the heroes whom they cite and reverence in the church, did worse? That good King David did not wait for a divorce to marry? Etc., etc., etc. This is an instance where the congregation is preaching dogma to the preacher, instead of the preacher to the congregation.

Miss Cora McCracken, daughter of our honored ex-treasurer, has left Cincinnati to visit some of her friends and acquaintances in the east. She will probably be absent some two or three months. Mr. McCracken still has a mother living in earth life and who it nearly eighty years old, her home being in Washington, N. J. This will be Miss McCracken headquarters, and where letters may be addressed to her during her absence from the city. She will however also take in Philadelphia and New York in the meantime. We wish her much joy and a happy return.

Kissing, though not sinful, is injurious to the one who has to submit to too much of it, as it is the case with our rostrum mediums at times. Pastor Ludwig, of Whitewater, Ind., kissed one of his church sisters on the street, which created a scandal. To justify himself he preached a sermon that a kiss of friendship was not sinful, and then called for a rising vote from the congregation. They unanimously voted "aye!" That is all right, but if the pastor had to stand up before the altar after services and have everybody breathe into his face as above stated, (though this is only done by ladies to the lady mediums) he would protest with as much vehemence as many of our mediums are now doing.

Though we believe a conservative course, followed up by rational teachings or those that belong strictly to Spiritualism per se, to be the best method in the long run, we do not mean to shut out our contributors that may differ from us. In fact, we would rather have them do this than criticize other contributors too harshly, as there is not so much danger of the same ending in long controversies that become tiresome to the rest of the readers. But we do request them to be moderate in their expressions towards our antagonists, truth simply expressed having the most effect on those whom it is intended to enlighten. Harsh criticism only creates stronger or more active antagonism and bitter feeling, while a modified mode of speech "burneth away wrath," and leads to victory in the end.

"Some Essentials" by G. W. Kates, should be read by everyone, and deliberately. It reflects an imaginary picture of a calm after a storm—a resignation that one has reached after an unsuccessful battle, or after many disappointments, and come to the conclusion that the method employed is not the right one, and that by continuing it, one only overlooks the real issue at stake and makes but little progress in consequence. It is a sort of wall of despair, but with the soul suddenly illuminated with the course to pursue in the future. We have been endeavoring to express this ourself, but Bro. Kates has put it in as practical a manner as it can be, and we hope others will soon begin to see

things in that light. A straight course, caring naught for others will lead us to the goal. English papers have been advocating this for some time and we might as well take the lead in it.

Crime, crime, crime, everywhere. Half of the morning's papers are devoted to criminal news or that which might be so-called. Southern outrages, northern outrages, western outrages. From the south come reports of lynching negroes without trial, whipping a white man out of a town; from the north come reports of a mother outraging her two little girls, pulling out their hair, breaking their arms and cutting them to pieces; from the west come reports of murder, rapine, suicide, etc., and this is of daily occurrence. Is this an effect of too much law or not enough? Lynch law in the south does seem to intimidate others from committing the same crimes. State law in the north does not seem to make people fear punishment; no kind of law prevents crime in the west. Put a little more of nature's law on the statutes and crime will diminish—not before.

Next Wednesday, May 21st, an entertainment will be given at G. A. R. Hall for the benefit of the Union Society, in which Mrs. Helen Stuart Richings will be the principal actor. In her recitations, song and personations, she cannot be excelled, and every one who attends may look for something unique, entertaining and characteristic. Admission 25 cents. The following is the program for the occasion:

- OVERTURE. Sold at the Falcon. Anon. The Champion Saucer, Burlington Hawkeys. MUSIC. Abigail Becker: A Tale of the Sea. The Century. Mrs. Branigan's Dog. Jas. Goodwin. MUSIC. Drafted. Mrs. Boatw. MUSIC. The Spinning Wheel Song. Adapted. MUSIC. The Fall of the Pemberton Mill. E. B. Phelps. Buck Fanshaw's Funeral. Mark Twain. Nora Murphy and the Spirits. Scribner.

The Sunday services at G. A. R. Hall were as usual interesting and comforting to those who seek spiritual nourishment. Mrs. Richings, though in a fearfully agitated frame of mind on account of recent troubles that befell her husband, supplied the wants to the satisfaction of all. Many sympathies were sent out to her and undoubtedly gave her the encouragement and strength necessary to get into proper trim for the occasion. The new president, Mr. Connelly, officiated for the first time and initiated himself into the good graces of the people as naturally as if he had been there before. The music was charming. Our trio orchestra seems to have been especially inspired to discourse their sweetest and infuse it with the spirit needed to encourage the medium. The effect was manifest, for she did well despite her material surroundings; and also regaled with a few tests both morning and evening that were noteworthy. She lectures two more Sundays.

May be man's physical faculties of sense are destined to die out. That animal sense of scent that enables the deer to detect the proximity of a foe, the dog to follow the trail of his master, has become entirely extinct in man. Defective sight, hearing, etc., increase with the amenities of modern life. American aborigines had no need of spectacles or ear trumpets, oculists or dentists. The old rudimental senses are becoming dull, and may be destined to disappear through disease as man grows from grosser to finer grades of being, and develops more fitting and perfect faculties. The many marvellous manifestations of catalepsy and somnambulism, with phenomenal instances of persons, like the late Laura Bridgeman, who seem to have acquired strange new senses to compensate for those lost, make it conceivable that mankind may, in some far off millennium, come into a clairvoyant and clairaudient condition, in which eyes and ears will be of no further use.—Hall's Journal of Health.

The Union Society of Spiritualists of Cincinnati held its annual meeting at G. A. R. Hall on Wednesday evening, May 7th. The secretary's and treasurer's reports were read and exhibited a cash balance and otherwise showed that the society was in a healthy state. In place of three retiring trustees Messrs. Youmans, Long and Goodhue were elected to serve for three years. The following officers were elected for the coming year: J. B. Connelly, president; M. G. Youmans, vice-president and treasurer; H. A. Starry, secretary.—The retiring president, Mr. E. O. Hare, who has been serving the society faithfully for many years, was tendered a vote of thanks and the office of corresponding secretary—the latter presumably to keep him in the board as it seemed almost a matter of sorrow for the society to have to part with him as their executive officer. But Mr. Hare insisted upon having a rest from responsibility, and was released as far as the presidency was concerned. The worthy gentleman, a scholar and a Spiritualist in every sense of the word, and the society has done well to select him. Before closing an auditing committee composed of Messrs. Stowell, Goodhue and Gizard was appointed to examine the society's books and report to the board. Mr. McCracken being present was offered an office, but declined to accept on account of other duties. He however contributed by good advice and suggestions and added greatly to the humor and harmony of the assembly by his genial presence. And so the session closed—every one made happy by the work performed.

MAY 17, 1900

CORRESPONDENCE

Montpelier, Ind. Our next meeting opens June 15th and closes on the 21st. It will be held at the home of Mrs. J. W. Wang...

St. Paul, Minn. Since writing you I have attended the anniversary dedication of the Temple of Science at Whitewater, Wis., built by Brother Pratt...

Minneapolis, Minn. At a meeting of the Washington Union Society, held at the residence of Mrs. O. D. Pruden, recently, the following officers were elected...

Muncie, Ind. We feel that we have had a boom here, spiritually, for Mrs. M. Meery visited us last week, giving us the privilege of witnessing spirit manifestation...

Kansas City, Mo. Last evening Pythian Hall, cor. Eleventh and Main streets, was well filled by an interested audience. This being the second Progressive Spiritualist meeting held by Prof. G. W. Van Horn...

Texas, Mich. Please say to your readers that the Spiritualists of Northwest Michigan will hold meetings during the coming summer as follows: June 15th will hold a local Grove meeting in Texas, Kalamazoo County...

Nashville, Tenn. I am very glad that you deemed my article worthy of notice, and I will again try to contribute something. I note with pleasure the good effect that Dr. and Mrs. A. Pittwall have had on the Spiritualists of this city...

St. Louis, Mo. The services at Garrison's Hall last Sunday were fairly attended by interested auditors. Mr. and Mrs. O. W. Kates are interesting and instructive in their lectures and tests...

St. Paul, Minn. (continued) The meetings were called to order the 25th of April and closed the 27th, Monday. The attendance was good and the exercises interesting during the entire three-day period...

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Brooklyn, N. Y. On Tuesday evening, April 25th, a circle was held at Bradbury Hall, 200 Fulton street. Several mediums gave proof of the spirits presence by clairvoyance, clairaudience, trance condition, rapping on tables, writing, etc.

Notes From the Field. How naturally does every object partake of the hue of the medium through which it is viewed. The landscape becomes green, blue, black or yellow, according to the color of our spectacles...

On Thursday evening the Woman's Conference held their weekly meeting at 131 M. James Place, corner Fulton street. These meetings are instructive. All interested in spiritual work should attend and help the cause along.

On Friday evening the Independent Club held one of their social entertainments at their rooms, 191 Fulton street. A fine program was arranged to the satisfaction of all. Mr. F. A. Wiggins and O. A. Edgerly were guests of the club...

On Saturday evening the Progressive Conference held their semi-annual floral festival, commemorative to our arisen friends. The platform was tastefully decorated with floral tributes. The program presented was as follows: Invocation, Mrs. Gridley; congregational singing, "O Think of our Friends Over There"; opening address, W. O. Bowen; remarks, Mrs. Ronouf; remarks, O. A. Edgerly (under control); remarks, Mrs. Gridley (under control); poem, "An Evening Greeting"; Mrs. Dolores; tests of spirits presence, Mrs. Jennie O. Blake; remarks, F. A. Wiggins; benediction, Mrs. Bertine. The speakers and mediums seemed to be infused with spirit power...

On Sunday morning and evening a large audience welcomed the favorite speaker and test medium, Mr. F. A. Wiggins, to the room at the Conservatory Hotel. His morning lecture was "The window, the light to the soul." He dwelt on the construction of the physical form and the conditions of the etheric. He outlined the eye, the window-drinks in what the real manures, and thus feeds on the fruitage of nature, hence to be wise learn to feed the eye on the sun, the light of the mind, and the window at the window to drink in its requirements. To judge a man rightly look him right to the eye, and how you can discern the native good or bad of the person. He closed the lecture with psychometric readings from articles presented and tests of spirits presence. In the evening Edwin Forrest claimed to be in control of the medium, who gave him remarks on his experience in the spirit realm after which a test séance was given by the medium's guide, Mr. Wiggins is always a welcome guest at the meetings, and he is glad that arrangements may be made for a continuance of his engagement in the near future.

On Sunday evening Mrs. Jennie O. Blake gave to her numerous friends and patrons a fine reception at her parlors, 281 Franklin avenue. Mrs. Gridley, the ever popular inspirational speaker, opened with a grand invocation. After singing Mrs. Bertine's words, clairvoyantly and clairaudiently. Then under control she gave many messages to longing friends far on their loved ones beyond. Mr. Gridley finished the service with a beautiful inspirational address. Meetings will be held next Monday evening. All are invited without charge. D. S. DENZIE.

Onset, Mass. Again Onset has strayed herself in holiday attire, and is ready with welcome hand extended to great old journeymen who may be attracted to her shores and groves for rest, recreation and spiritual comfort and blessing. Much property has changed hands recently and several improvements have been made. The new bridge which connects Onset with Point Independence is now completed and is quite an imposing structure. This will probably facilitate the sale of lots on the Point side, although the committees will not permit the horse cars to cross the bridge. Hailing up the bay the observer is impressed with the thrift and enterprise that is struggling for expression here, by the many changes and improvements that have taken place.

Mrs. Blake, of B. Boulevard, has built a large and handsome addition to her cottage. Mrs. E. L. Savage, of Revere, had a nice summer house built at Shell Point during the early winter, which will probably be occupied by her daughter, as Mrs. Savage passed over in January to a better home and conditions than Onset could possibly afford. The new building which has taken the place of the little fruit stand at the junction of Onset avenue and West Central is also an improvement to the corner. It is two stories with a hall above and a hook and ladder room below, the main portion of the place having fully added the four to those of the ladies who have been so long struggling for some protection against fire at Onset. Miss Washburn's new cottage is another addition to Onset avenue, as well as Mr. N. Hensel's, which is not yet completed. Several small cottages have also been built in different parts of the grove, while some property has changed hands, and although much has been said, pro and con, of the future of Onset, prices are higher than ever.

There will greet the speaker a hoarse array of empty seats. This has been the experience of every speaker, and Worcester is no exception. The Worcester Telegram, while disposed to ridicule everything pertaining to Spiritualism, has been very good and leniently reported my lectures. My next stand will be at Bradford, Conn., on the 22nd of May, and at Middletown, Conn., on the 29th of May, and at Middletown, Conn., on the 29th of May, and at Middletown, Conn., on the 29th of May...

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Ladies' Department.

Written for The Better Way. Delusion—Who Shall Declare it? BY EMMA HOOD TUTTLE.

Well, maybe it is delusion, That the soul lives after death; But if so, it is far the dearest Which the tongue of mortal saith.

And since so much of life's pleasure Is wrought of unreal things, I shall always hold to the riches Which the "dear delusion" brings.

Delusions of earth are mocking Wherever we mortals go, And, finding so much unreal, Has cost me a deal of woe.

But the dream of life immortal Will never bring me pain; For, when it is proven error, I shall count it loss nor gain.

I shall never live to know it, If my darling is of dust, And all which the weakest and wisest Can do is to hope and trust.

I may reason and doubt, but ever They seem to speak from the sky; Then, it seems but a cold delusion To dream that a soul can die.

You may shower me with dust and ashes, You may give me a wreath of rue, You may claim you have truth and wisdom, And I am less brave than you;

But, still, I shall never yield it For a thing you say or do; You cannot make it an error, And I cannot make it true.

We all must wait and wonder What the change of death will bring; Your sketches are skulls and cross-bones, Which I to the winds would fling.

And picture immortal faces Brow-glit with apherodites, And hands which are reaching earthward Bunches of immortalities.

But neither your wise conclusions, Nor mine with their rainbow wings, Can alter one jot or tittle The eternal law of things.

Yet, ah! in the world that this is It were all too sad to stay, If we could not have our fancies Of "the ever-so-far-away."

Written for The Better Way. INSPIRATION. BY MAGGIE STEWART.

Nature has two kinds of voices—the silent voice and the audible voice. The silent voice is heard in the pure white-lily, whose seed sown by inspiration, that boundless law which created the first ray of light.

The lily, for a time submerged in slime and mud, comes forth now arrayed in its pure white robe, perfumed with the sweet distillations of heaven-bearing witness to a higher power, a central, controlling power. We hear or sense this silent voice in the flowers of the field, and in the scenery of the mountains, and in the verdure of the hillsides.

All men and women are susceptible to one or the other of these voices, and many to both. Through these silent messengers God's goodness is revealed to imperfect man.

All along the journey of life we find such beautiful lessons as these, taught by the lily, the rose, and the little birds, God's sweet songsters, ever reminding us of a God of love, who has strewn lessons by the roadside of our journey through life, inspiring us to nobler deeds and purer thoughts, and, according to our approximation to perfect manhood and perfect womanhood, will these things be revealed unto us.

ward. We teach them not the harmonious, living law of love. Love that is progressive and tends toward higher unfoldment day by day.

It is love that will set the world aright; the highest, purest, tenderest love—that, and none other. Many who seek for this manna of life find it not in its perfect blending with the divine soul of universal love, called God. They can find this pure and ideal love only by living and loving purely and unselfishly.

Written for The Better Way. INSPIRATIONAL. BY MRS. F. H. GARNAHAN.

Agates are pure and draw to them different properties, some more of one kind than another, and there are different qualities formed, and different names given to the agates; rocks and moss, flint and beryl, and some have pictures in to represent landscape, portraits, bunches of moss, stately and things innumerable, but it is a working over of nature, all the processes of nature being formed over again on a very minute scale, the evolution of nature, and so it is in thousands of ways, the same working of nature is going on, the change, the growth, the formation of different scenery, the uniting of particles, and forming of something different, a gradual change all the time. And this change is constantly taking place in all things upon the universe.

You are not exactly to-day what you were yesterday. These processes of nature you observe in rock, tree, and waving fields of grain are going on all the time in your own nature. And, as you have been told, some agates hold within their solid crystalline bodies a drop of clear crystal water. How did it get there? It was drawn and held by attraction. So with all drops of crystal water, so with all purity; it must be drawn by and held by a force of attraction. And as you gather and hold the crystalline drops to you, you are holding and forming yourself as an agate on the very same plane and by the very same process of nature.

Relative to this is mentioned in 21st chapter of Revelation, 23d verse: "And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."

That is very plain. Let these drops of crystalline water you hold be the true natural God life or love; then there is no need of minor lights. Linger long, O, soul! while into the God light we step. Light that shineth pure and bright.

In science we try to get at the basis or foundation of things, and to prove all things by demonstration; and to gather scientific facts we delve in the bottom, accumulate our knowledge, and bring it to the top. So with all facts. People cannot accept what floats on the top and is only perceptible to the eye, but they must be taught by and through their several senses the very foundation and cause of these facts; as with glasses we look through clearly, but when smoked everything looks dim and unreal. The stars shine and give light to this world, but if clouds intervene the light is hid from us.

Hebrews, 10th chapter, 22d verse: "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Light means life; the symbol of water is purity.

WOMAN AND DRESS. Reforms in woman's apparel are being again discussed in a pending series of lectures, and public interest is once more awakened in this oft-mooted question.

That some of the present styles of dress adopted by American women are, to some extent, physically injurious and inconsistent with good taste, can scarcely be denied. But the radical reforms suggested, as, for example, the substitution of the trousers for the petticoat, and similar departures from modern customs, are not destined to bring about the looked-for result.

Any desirable reform in the apparel of women must come gradually, and radical suggestions, as the one above indicated, tend only to postpone the final result. To advise a young woman to dress herself with any serious departure from the prevailing fashion of her day and class is to ask her to incur a penalty that would invariably follow such an innovation.

God has implanted in the minds of all, but especially in the female breast, the love of beauty, and one way that this feeling finds expression is in the matter of dress and personal adornment. It is a duty which every woman owes to herself, to her family and to society to dress tastefully, and as well as her means will allow. It is woman's instinct to admire pretty dresses, and it is right that she should. The great danger lies in the fact that too many of our women make the matter of dress almost their sole aim in life, and every moment is absorbed in following the dictates of fashion. It is then that dress becomes a dangerous ruling passion.

The comparison of women to flowers applies with special force to this question of dress. In their apparel and adornments women express their natures as do the flowers in their petals and colors. Allow a woman her freedom in dress, and she never fails to express her true character. She may clothe herself with the costliest of French silks, she may adorn herself with the most expensive of laces, her jewels may be of the most brilliant description—yet, withal, the woman stands revealed, and

a simple glance reveals to you her character. The absence of a true and refined taste cannot be compensated by the possession of the most princely trousseau. Mind measures gold, but gold cannot measure mind.

An important factor in this question of dress reform will be a more thorough recognition, on the part of our women, of the beauty which always accompanies simplicity. Female loveliness never appears to such good advantage as when set off by simplicity of dress. The loveliest types of womanhood are invariably those clothed in apparel charming in its simplicity. Modesty in dress, when accompanied with that taste which every woman possesses, is always pleasing to the eye. The women of ancient Greece were noted for their simple attirement, yet what women have ever so completely excited the admiration of the world? And what is true of the women of that period can be equally true of the women of the present day. No country on God's footstool boasts of such a wealth of beautiful womanhood as America, and no nation has, therefore, a better or grander opportunity for demonstrating to the world what is most becoming in women's apparel. Hundreds of women are like the daisies and violets of the fields in that they never look better or exude a more beneficial influence than when dressed in a morning gown. Silks and satins often make an unwholesome transformation of the woman whose beauty of face and figure is ever more striking than when they have the accompaniments of a neat fitting dress of modest material.

In the matter of women's dress, then, when we sum it all up, the fact is plain that, as the love of dress is inherent in all true women, it would be as unwise as it would be useless to strive against it by any radical suggestiveness of reform. Our reformers will do better if they devote all their energies towards cultivating in our women a better appreciation of simplicity in dress. Such a suggestion will meet with speedier recognition, and in due time will this problem of feminine dress reach its proper solution. The nineteenth century will then not close upon a race of over-dressed women of America, as some prophecy, but rather upon a race of common sense women who will have become convinced that outward adornment is not made beautiful in proportion to its expensiveness, but charming only as it is noted for its simplicity and refinement of taste.

DEFERRED JUSTICE TO MRS. JOB. Job was a wonderfully afflicted man, but as partial compensation for it he has had the sympathy of the human race for 4,000 years. But it has not been so with Job's wife. Nobody has ever spoken a kind word of her. On the contrary, she has been held up for forty centuries as a horrible example. But for all that, we are confident the poor woman deserves a better place in history than she has ever accepted. If she was sour-tempered, she had enough to give an acid tinge to her disposition. She was made to drink the dregs from a bitter cup, and it is possible that she bore her troubles with about as much equanimity as the average woman would do.

In the first place, she was suddenly reduced from luxury to penury. Any unfortunate woman who has suffered this ordeal knows just the frame of mind poor Mrs. Job was in.

In the next place, she was bereft of her children. There is no grief so burdensome as that which falls upon a mother's heart when the grave hides her children from sight.

In addition to this accumulation of sorrows, she was left with an invalid husband on her hands. Job was covered with boils, and experience has taught us that there is no more exasperating patient than a man with a boil on him. There are wives, and good wives, too, in this Christian land of ours whose lives have been made most miserable for days and weeks at a time by a husband and one boil. Just think then what this woman had to endure with a husband with perhaps from 100 to 1,000 boils on him! Is it any wonder that the woman encouraged her husband to terminate his existence? The only wonder is that she didn't cut her own throat in despair.

But these were not all the troubles that Job's wife had to bear. Her husband's friends came on a visit to him and took possession of the house for six weeks at a time. Other women, too, have had to endure the same affliction, and they can easily account for Mrs. Job's exhibition of bad temper. Job got worried with the three visitors himself, and yet he didn't have to wait on them, to clean up their rooms, to wipe the tobacco juice from the parlor carpet every day, to sweep out the mud they carried in on their boots, and to submit to a thousand and one annoyances that a male visitor gives the housekeeper.

It is about time that somebody was raising a voice in defense of Job's wife and saying a kind word for the poor woman, who for 4,000 years has suffered the slings of unjust criticism in uncomplaining silence. There are a great many Mrs. Jobs in the world to-day; we meet them every day. They may not have husbands with boils on their bodies, but they have husbands who go to the club of evenings. They have husbands who are selfish enough to devote all their time to business and pleasure without considering that a portion of that time of right belongs to the woman, the charm of whose existence is his companionship. The Job's wives of to-day are the women who are burdened with the cares and sorrows of this life and who get no sympathy. And their name is legion.—Ladies' Home Companion.

MEETINGS.

Cincinnati, Ohio. The Psychic Research Society meets every Sunday afternoon at Douglas Hall, northwest corner of 6th and Walnut streets, at 3 p. m. Admission free; strangers cordially invited.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. B. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are invited.

The Lyceum for children and adults meets at G. A. B. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 9:45 a. m. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music, at the residence of Mrs. Star, at the American Health College, Fairmount, Free to all.

Boston, Mass. BANNER OF LIGHT CIRCULAR ROOM, No. 3 Bowdoin street—meetings are held every Tuesday and Friday afternoon at 3 o'clock promptly.

Admission free. A. B. Shubham, 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. W. McMillin, Treasurer; O. L. Rockwood, Corresponding and Recording Secretary.

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

The Temple Fraternity School for children meets at 10:30 a. m.; after-school sessions at 2:30, and Wednesday evening social at 7:30.

1031 WASHINGTON STREET—The First Spiritual Ladies' Aid Society—Business meeting Friday at 8 p. m. Tea served at 6 p. m. Public meeting at 7:30 p. m. Spiritist afterwards, last Friday afternoon in each month. Mrs. A. Barnes, Pres., Mrs. F. B. Woodbury, Secretary, 23 Bromley Park, Boston Highlands.

Meetings at Twilight Hall, 780 Washington street corner of Jobb, conductor. The Ladies Industrial Union hold their meetings each Wednesday afternoon and evening at Twilight Hall, 780 Washington st., corner of Hollis. Circle at 4, supper at 6, musical and literary entertainment at 8 o'clock. All are invited.

Mrs. Ida P. A. Whitlock, Pres. EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2:30 and 7:30 p. m.; also Wednesdays at 8 p. m. Able speakers and best mediums. Excellent music. Dr. E. H. Matthews, Chairman.

America Hall, 724 Washington street—Services each Sunday. Dr. W. A. Hale, Chairman. A Public Social Meeting will be held every Thursday evening at 7:30 in the office parlors of Evans House, 175 Tremont street. Eliza J. Bennett, Chelsea.

Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7:30 o'clock. Meetings are held at Grand Army Hall, Sundays at 2:30 and 7:30 p. m.; also Wednesdays at 8 p. m. Able speakers and best mediums. Excellent music. Dr. E. H. Matthews, Chairman.

America Hall, 724 Washington street—Services each Sunday. Dr. W. A. Hale, Chairman. A Public Social Meeting will be held every Thursday evening at 7:30 in the office parlors of Evans House, 175 Tremont street. Eliza J. Bennett, Chelsea.

Philadelphia, Pa. First Association hold their meetings every Sunday morning and evening at their hall, 510 Spring Garden street, Philadelphia, at 10:30 a. m. and 7:30 p. m. All Spiritualists are cordially invited to become members.

The Second Association of Spiritualists of Philadelphia hold spiritual and medium meetings every Sunday at 3 p. m. at their church, on Thompson Street between Front Street and Frankford Road. Seats free. Public invited. T. J. Ambrosia, President. L. A. Moore, Secretary.

Spiritual Circle Hall, 125 Columbia Avenue—Services every Sunday afternoon at 2:30 and evening at 7:30. Dime collection. Keystone Spiritual Conference meets every Sunday at 2:30 p. m. at their hall, E. corner 10th and Spring Garden sts., Wm. Rowbottom, Chairman.

Fourth Association hold their meetings every Sunday evening at 7:30 o'clock at N. E. corner 3rd and Girard Ave. Mrs. M. Brown, President.

Cleveland. CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Meets every Sunday at 10:45 a. m. in G. A. B. 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 8:00 p. m. in Probeck's Hall Parkin Avenue. Admission free.

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Written for The Better Way. "Kitty Stayed at Home."

"I stood at the head of my class to-night," G. gently said Bibbie, returning from school. "And how did that happen?" the question was put. By the home folks, who feared him a fool.

But where was Kitty, the dear little one? Who stands at the head of this rhyme? And what was she doing, under the sun, To pass away just as much time?

So she studied well there, to learn every word That was down in the "Eclectic Speller," And could spell any one that ever she heard, Or any the teacher would tell her.

For she brought her book home, its lessons to read, When the family lamp should be lighted; While Bob would be spinning his top at full speed, At the risk of becoming benighted.

But finally Kitty had headache one day— Small wonder, her head was so full; And thus did it happen that she stayed away, While Bob, so long looked on as dull.

By good luck it happened stood next to the head; As the rest, one by one, had passed down— When the "head" took the "foot," then Bob had the lead, Without special effort of his own.

Would he keep it next day, will the chronic tell, Will pride really come to his aid, And rousing ambition—man's motto as well, Help him keep what sheer fortune has made?

"A game of tossing hoops. Written for The Better Way. Is Our Own House in Order?"

"I want you to keep your chickens at home; I put up a fence and still they annoy me," said a resident of the suburbs to a lady residing across the way.

"I can't help it," she replied. "What will you take for them?" A refusal and warm words followed.

A short time before this same gentleman exasperated, on the floor of a street car, his tobacco juice to such an extent that the lady passengers were obliged to hold up their dresses to keep the stains from them.

I do not record this to blame but to show the real fact that our mind easily overflows with indignation for a real annoyance from a neighbor; but are we justified in doing so, as long as we have not discovered a remedy for the faults in ourselves? Yet it occurs daily. There is a remedy. We can teach by example in ourselves, and draw sympathetic action; on the contrary, attempt to arbitrarily control another, and you are sure to meet a like force that can produce no good to either.

The person who has the power, nerve and will force to return the injurious act toward him—without showing any ill-will—by some opportune favor, will sooner or later turn the troubled current of mind—which is sure to lead to uncharitable acts—into peace, pleasure and contentment combined, a heavenly home not made with hands upon earth.

Forgive and forget. Fire and water are servants, but bad masters. Fire is not to be quenched with tow. First deserve and then desire. Fly pleasure and it will follow thee. Fools make feasts, and wise men eat them.

Forgive any sooner than thyself. Fortune favors the brave. Fortune has no power over discretion. Fortune knocks once at every man's door. From fame to infamy is a beaten road.

Written for The Better Way. Good Books for Children. ALLIE LINDSAY LYNCH.

There is no way in which we can aid in the promulgation of knowledge and reform more surely than by placing good books in the hands of young people. Parents think too little of this; in consequence their children, who yearn to read, select almost any book, and pouring over it, absorb much of its teaching. It is a sacred duty parents owe the young that they see to placing pure literature in the home. Boys and girls will love their homes better if some one shows this interest in them. There will be less street loafing and more virtue, and, in consequence, better men and women reared to bless the nation.

Permit me to say that every home should contain M. M. Pomeroy's (Brick's) books. Young and old alike will find them valuable and deeply interesting. His "Teaching of Hearts" is accurately named. I never read anything so full of beautiful sentiment and lessons of morality. "Better than Gold" is excellent; and "Ourselves and Our Neighbors" is vastly instructive; while his "Journey of Life" is his own biography. It will teach boys how to become honorable men, and please the man who reads. They come cheap.

A Sunday school teacher offered a testimonial as a prize to all boys who would on the next Sunday recite a certain number of verses from one. No one had studied anything. He then offered a ball and bat as an inducement. At the following Sabbath meeting every boy had a piece to recite.

Written for The Better Way. Be Tolerant. BY MRS. W. H. CHURCHILL.

There are those in the ranks of Spiritualism, professing teachers and other who, because Nationalism originated outside of Spiritualism, condemn and malign it. This shows a very narrow and sectarian spirit, in that we as Spiritualists have ever criticized and condemned in our Christian brethren, and totally adverse to what the angel world has taught us. It is absurd for us to demand that the leaders in the Nationalist movement must be Spiritualists if they would have us recognize the great humanitarian work that they have inaugurated, as well might the Baptists, Methodists and other religious sects, say they must represent their respective denominations if they would secure their co-operation. The principle of the Brotherhood of Humanity is recognized in all religions. It is the application of the principle that the church has failed in. Nationalists propose to apply this divine principle in all the business and social relations of life, to make it something more than a theory or a dream, to have rest from their labors until all humanity is redeemed from the bondage of ignorance and slavery, from ignorance by securing the compulsory education of children, and from the slavery and degradation, want, crime misery and utter despair that is now theirs through the iron rule of inhuman task masters, competition and capital. If the end for which Nationalism is striving is not in accord with the teachings of the spirit world I have failed to understand them. The principles of the Brotherhood of Humanity which is the basic principle of Nationalism, is also one of the cardinal principles of Spiritualism, and for us to refuse to work in any humanitarian movement that seeks the betterment of the human family simply because it was outside the ranks of Spiritualism, shows a spirit of bigotry and intolerance that is not in accord with what we have been taught from the other side of life. Nationalism is entirely unsectarian, it represents no religious denomination, its ranks are made up of people from every sect, ministers of the Gospel of different creeds, whose hearts are filled with love and pity for humanity, have come into its fold and are among its most earnest and active members; among them may be mentioned the Rev. Edward Everett Hale, D. D., Rev. W. D. P. Bliss, Rev. James Yeamae, Rabbi Solomon Schindler, Bishop Huntington, Mrs. Mary A. Livermore and many others. Party politics are also forgotten among its members, the best man for the place, the one who will truly voice the desires of the people whose integrity is undisputed and who cannot be bought with the gold of capital, is the man that will be sustained by the Nationalists, be he Democrat or Republican. Nationalism is, and must ever remain as far as the present political parties are concerned, non-partisan and forever unsectarian, its members uniting all differences of religious belief on the sublime and all embracing principle, the Brotherhood of Humanity.

Written for The Better Way. Secret Thoughts. To the Editor of The Better Way.

Some years ago while lodging alone in an old attic I cut from a newspaper some verses that strongly fixed an interest in me. I found a depth of meaning opening itself to my senses from every line that was pleasing. I had stuck it up with a pin on the door jim, and committed three verses to memory, when, in my absence, being in the spring of the year, my room was invaded by the dreaded house cleaners, armed with buckets of water, brooms, scrubbing brush, long handled duster, bug poison and bars of soap. Woe be to the spider or bug that did not emigrate. As to my verses, I leave you to judge of my "secret thoughts." They were gone. I never could get the head or tail, nor the author's name engraved on my mind again. I often thought I would send them to THE BETTER WAY and ask its readers if they could furnish me with the verses and author's name as much has grown out of that implanted in my mind. I think there were some six verses, and I was surprised to find two almost identical in a late issue of THE BETTER WAY. I learned them as follows:

"I hold it true that thoughts are things, Endowed with being, breath and wings, And that we send them forth to fill The world with good results or ill.

"That which we call our secret thoughts Flies to the world's remotest spots, And leave their impress by and-by Like tracks behind them as they fly.

"The God's law, remember it, In your still chamber as you sit, With thoughts you would not dare have known, Yet making comrades while alone."

If any one knows of the balance of the following verse, it would bear repeating: "This world is a world of beauty, Much more so the one above; If we would but do our duty, This world would be a world of love."

A STUDENT OF NATURE. Correction. To the Editor of The Better Way.

In "Flowers of Paradise" in April 23, for "loveliness unfold" read "transcribe;" for "invested," "inverted;" for "to home within," "its home;" corresponding to (without comma) instead of "too;" "Rejoices of bloom," instead of "flowers," and "nobility" for "ability."

Errors of punctuation otherwise unable to notice. L. O.

"What causes hard times?" is frequently asked. The principal causes of hard times and commercial panics in this country is the small amount of money in circulation—money in the hands of a few instead of the hands of the many. There is wealth enough in this country, but it is being gathered in by the few, and the masses have to suffer.—Workman, Dayton, O.

Written for The Better Way. Excerpts of Truth. BY THOMAS COOK.

"Oh, man, how little you know!"—Emma Hardinge. "There is very little difference between a queen and a quaker—not much between a peasant and a prince.

"The blood of a prophet is of no more profit to the world, except figuratively, than the blood of an unprofitable bullock.

"If you stood shoulder to shoulder with Jesus Christ there would be very little difference between you, you would hardly know him from Henry George.

"Truth evolves, as it were, in tidal waves, and the present wave is a momentous one.

"I want to see the day come when there will be a full recognition of the diversity and reality of inspiration.

"There is a sense in which it is true that you and I were before the stars sang together."—J. Clegg Wright. "There is no profit in being a prophet.

"One fact is clear; theology must make still further concessions to science. For science has invented steam carriages.

"A prophet is not a prophet for his own profit alone, but for the profit of the world.

"The world has many needs; the greatest of all is a philosophy which unfolds in a systematic and orderly form the stupendous truths of nature.

"The Father cared for you even whilst your mother carried you in her womb, and He still cares for you whilst in the womb of doubt and sin (ignorance of self); He numbers even your most secret thoughts.

"To the church, oh, beloved Americans, thou lookest for spiritual progression, for the government for all temporal improvement. This is thine error! The wealth of thy land and the resources of thy territories have been developed by the discovery of Robert Fulton. Yet the hall of the national capital was refused to him, because," said the wise man (?) "the subject of his discourse is visionary."

"The one word that expresses the soul state of the truly 'spiritually born again' is resignation, which Jesus manifested when he said: 'Thy will, not mine, be done,' which is the only rational prayer ever uttered by man or angels.

"Be watchful, O Americans, lest ye become worshippers at the shrine of St. Custom.

"When ye think that your government is complete, then are ye on the way to death; when ye think that your church can enlighten you, then are ye on the road to Papal supremacy. Let America proclaim 'peace, justice, love, law, light, liberty.'"—A. J. Davis.

Hot Springs, Ark. Judge Hammond, who was in charge of the old observatory on Hot Springs mountain, and who miraculously escaped death in its destruction by the hurricane recently, is well known to most of our citizens and to many visitors. He is now a man of ripe years, and in his younger days was a lawyer of prominence and influence, having occupied high positions on the bench. Religiously he is a Spiritualist. He is highly educated and a well read man, and is quite an expert in a "big reason for the fact," with him.

He was occupying a small room on the second floor of the observatory when that structure went down beneath the storm's crash Tuesday morning. That he escaped without a scratch appears almost incredible, and to judge, it is nothing short of a miracle. He related the circumstances to a News reporter this morning and was quite positive that "his spirit friends from the other side" saved his life. As the storm struck the building he says, he was directed or influenced to stand at the spot where he was situated and the only way he was possible for him to have escaped. As the timber fell they piled up around him, and only space for his person was left, and that was when he had just said he knew as soon as the disaster was over that his "spirit friends" had saved him, but did not know what they had done for him in the present and rendered the old service. In order to ascertain this, he visited the medium, Thomas Cook of South Hot Springs, who was present then, in the dining room, and preached on the corner near the post-office. Through Mr. Cook, the judge said, "his spirit benefactor revealed himself and conversed with him." The reporter asked the name of the departed friend and he said it was "Dr. Pierce," his old college president and a Presbyterian minister of prominence, who had died many years ago.—Daily News.

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Albro continues his materializations in Rutland street and is well patronized, and the same may be said of Mrs. C. M. Bliss, who gives three or four a week at her house in Dwight street, and there is no question about the actual fact at both these places. Dr. Stansbury gives his slate writing phenomena at his rooms in Tremont street, and is doing himself some credit. A good judge had some wonderful tests with this medium, and soon will write them up, adding some of my own. This man considers the doctor one of the greatest mediums he has ever seen and I am inclined to believe him, for he has unmistakable proof that the phenomena through him are from spirits and the special spirits they claim to be.

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THE EYE. EYE MORE. The following cut gives the appearance of it reduced to

about the fifth part of its bulk. It is a grand, double-see telescope, as large as any in use. We will show you how you can make more of it. It is a grand, double-see telescope, as large as any in use. We will show you how you can make more of it.

BUGGIES & HARNESS. WE CUT \$50 HARNESS, \$30.00 THE TRUCKS \$5 HARNESS, \$4.75 for OAKS to INTERIOR. CINCINNATI WITH STEEL U.S. BUGGY & CART CO. CINCINNATI, O.

