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CINCINNATI - - - - MARCH 1, 1800

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THE ROSTRUM POSSIBILITIES AND PROBABILI.

TIES OF THE FUTURE OF MAN. Lecture Delivered by Hon, A. B. Rich-

mond in Psychological Hall, Meadville, Pa.

Specially Reported for The Better Way. "Then from what'er we can to sense produce,

Common and plain, or wondrons and ab struse,

From nature's constant or eccentric laws. The thoughtful soul this gen'ral interence

That an effect must presuppose the cause."

If the theory of evolution is true, and It is now an acknowledged fact of sclence, if man has developed from the mental condition of the lowest order of animal life to his present exalted status, and as a race is continuing in that development, where are the boundaries of his intellectual kingdom? If, as scientists a sert, our world is only as yet in its early manhood, if millions of years will elapse before the laws of decadence and death will render it unfit for animal life, and If in these long epochs of time man shall continue to develop mentally, what are the probabilities of his future? And what may psychologists predict of his intellectual growth? May we not judge the capabilities of the mentally of the coming man by comparing his achievements of to day with those of the past, and from leys of the "driving shaft." this alone would we not anticipate in the future an intellectual realm as

boundless as infinity itself? All along the ages of the past there have been born to our race prodigies of genius and mental wonders that show what the buman mind is capable of attaining under certain unknown conditions. These abnormal specimens of intellectual growth are not the result of cerebral maiformation or disease; but, like certain mountain peaks among a range of hills, their prominence is the result of natural laws as fixed and cortain as those whose operations have diversified the surface of our plauet.

The wonderful musical ability of "Blind Tom" is not a disease, but a meutal power given to certain portions of his brains, apparently at the expense of the balance of his cerebral structure, for he is almost idiotic in all except his marvelous capacity for music. So with the calculating pegro of Carolina, an imbecile in all else; yet he could compute vast numbers and solve the most chine room-when the planer will not in the dust forever.

instances it seems as if nearly their expended in operating the other mewhole mental force was absorbed in the chanical devices attached to it; then all brain, only in so far as it seemed to be | -- the hum of revolving wheels demonwere the predominating influence of inanimate matter. their intellect.

While the science of Parenology may by its early a tvocates, yet it is true in a the mind are located alike in men of all peculiar mental characteristics of the mind that once inhabited

The dome of thought, the palace of the soul, That is now an empty casket of bone. He can safely assert the distinguishing marks of developed intellect or undeveloped mentality, the unmistakable ev-Idence of civilization or savagery.

The perpendicular or oblique shape of strength or weakening of intellect, while courage, ferocity, paucity of moral attributes, the predominance of the passions or criminal propensities, plainly leave their impress in the shape of the bony case that encloses the brain, its ganglions or nerves of motion and Science has clearly demonstrated that sensation; these by the mysterious methe mental powers do not come from the cerebrum en masse, but that they are situated in different localities in the oerebral structure. The various organs their location as the different mechan- In what we call well balanced mental lcal services in a well arranged manufactory or machine shop, and, like the devices, each perform a task allotted to it, while they are all connected together rearm of physical and mental vitality:

We enter a well constructed machine shop. In the engine room we observe a wonderful arrangement of moving platons, connecting rods, valves and eccentrice, all drives by that great source of life and motion-heat; from the driv- concentrating all their intellectual force passes to a pulley on a line of shafting tions have made them phenomenal; running through the machine room, nevertheless it shows to what power (This line of conducting power may well represent the spinal column with the thirty-one pairs of nerves of motion and sensation of our body) From its moving force ganglions or belts are attached to the various machines in the room, setting them in motion, each to perform the mechanical functions a'lotted to it. Some of the services require more power to operate them than others, yet all are driven by one engine if the mental force of the human intel when their belts are thrown on the pul-

The workman who is superintending the planer places thereon a large and be considered phenomonal? Only let obdurate plate of metal, all the other the engine grow until it can operate machines in the room being in opera- all the organs of the human mind to tion. As soon as the chisel touches the their largest capacity, and the genius surface of the plate it is found that the of Michael Angelo, of Polydorus, of force of the 100 horse power engine is Demothenes and Shake-pear will be not sufficient to perform the work of all the common inheritance of our race, the lathes, suedges, hammers, grinders and man emulating the never to be and drills with that required of the attained powers of Him in whose planer; therefore the order comes from image he was created, would demonthe superintendent to throw off the strate the justuess of his claim to a belts one after another, from the other kindred immortality. machines until it is found that the driving power is greater than the resistance, when perhaps the planer alone is left mas, this mountain peak may seem unat connected with the revolving shuft, and tainable, and this view of the ultimate then the chisel cuts through the obdur- of our race may appear Utopian. Yet it ate surface of the plate as easily as passes the plow through the farmers' glebe.

Now, let us suppose that the engine is so constructed that day by day its vision into the obscurity of the past; power will increase, until the time shall far better for our race to luscribe excome when its force will exceed the re- celsior on their banner of advancing sistance of all the machines in the ma | thought, than to cry peccavi and grovel

at the Post-Office, Cincinnati, Ohio, as difficult arithmetical problems with exhaust all its power, but only a miniease and wonderful celerity. In these mum thereof, leaving the balance to be development of their peculiar gifts. It will move together with the perfect of its action; but who can say that and reasons and reflects, she cannot trodden death's mysterious pathway was not an unhealthy condition of their harmony the laws of force and resistance even this will be the end of the human weigh, analyze, disintegrate or separate an atrophy of all their cerebral organs strating the consonance of nature's except those whose unusual powers unchanging decrees operating upon

Now let us apply the simile to the cerebral functions of the human brain. not be true in all that was claimed for it Hidden somewhere in our physical body is "the engine" or source of all its motion. general sense. The difference in the power and potency; where it is located, that produce these results are known cerebral structure of men as shown by or what that living force is no man and calculated. But what scientist telligence that designs what is to be selves, is the very insanity of incredulithe external shape of their cranium, knoweth. Science has searched for it in ever formulated the laws of the growth constructed, and then directs its servisurely indicates that certain faculties of vain. The scalpel of the anatomist has of human intellect or discovered therein hunted for it among both dead and evidence of its decadence in the future? nations; and from the shape of the skull living organismsms; and found it We know that the living casket that the anthropologists can determine the not. Invisible to the microscope, in- contains it may die, and be resolved tangible to the spectroscope, defying into its constituent elements, but intelligence, in whatever form we obthe anylitical power of chemistry, or who has ever discovered in that incomthe keen eyed investigation of eage or savant; there seated upon its throne of power it wields the sceptre of life and time it would sink into an everlasting defies the invading presence of science sleep? All that disbelief or agnosticism personality or without, with form and or ethics. We can bound its kingdom, it is true, by the external limits of the human body, but its capital city, or seat of the os-frontis is the certain indicia of government is terra incognita untrodden by the foot of the investigator.

Nevertheless, somewhere in our or-

ganism is located this engine of life force and intellectual capacity, and from its "driving wheel" are thrown off chanism of our brain, are connected evolves all our intellectual phenomena. all our love and hatred, passions and organizations all the various capacities of the human intelect are moved by the seems to be thrown on the organs the cereural machine shop, thereby mind may attain when operated upon collectively by a life engine whose force is sufficient to develope the maximum capabilities of our whole mental organism.

If the intellectual growth of our race to come as it has during the 10 me past: 1-ct shall increase with passing epochs, may not the average coming man develop a brain power that would now

I know that when viewed from the more trodden valleys of creed and dogis better for us to look at the star of promise in the horizon of the future, than to indulge in vain remorseful

The extent of the growth of man's advancing intellect on this earth will the changes of matter, and the end of spirit phenomena. If voices do come depend upon the length of time the its combinations. But the ego that world shall continue to be the theater thinks and remembers, that observes soul? That all human intellect will into original element. The soul lives existence, then there is no doubt, then dle before it has attained the maximum and defies the skill of the scientist to of its possibilities. It is apparent to the determine either its changes or its come that we have of a life that is past; scientist that all material organisms are subject to change, disintegration, decay strongest inferential evidence of its dence we must depend upon the testiand death. This is known to be the immortality. Herein is proven the exfate of even worlds and planetary systems. Many of the laws of causation prehensible intelligent force called the soul, any inuate evidence that, some- ception of this supreme intelligence can say is-"We do not know." We substance like the gods of mythology, know that the world will cease to exist in its present form, for we know the laws that trend in that direction; but the future of the ego is as yet a mystery unsolved by hope and faith, and can millions of planetary systems; and not only be demonstrated by the acts and voices of spirit life.

How long our beautiful earth may be man's abiding place none knoweth but He, who by the might of his immutable ception by our experience. The mind law, holds our destinies in His hands, fails to appreciate the inconceivable with the cerebral organs whose action and who commands the winds and the seas and they obey him. Yet it is the stellar space or the might of the awful certain demonstrations of science that force that drives them along their end of the brain are almost as distinct in prejudices, ambitions and capabilities, the operations of natures well known less pathways. We can only judge relaforces will in the distant future render tively. Let us take an example among our world unfit for either animal or the celestial host and reflect a moment, vegetable life. Gravity alone has, in and then bow our head in reverence as "engine of life" in average and har- the possibilities of its action, the doom | we contemplate the power and majes'y monious proportions; but in instances of death to all living things. Every by a complex system of nerves and tis. of the abnormal development of certain shower that falls carries abraded porsues, and collectively are attached to faculties—as in "blind Tom" and the tions of the hills and mountains into In the constellation of Canis Major the mysterious engine of life force to mathematical wonder of Carolina-the the valleys, of the valleys into the is located sirius or the dog star. It was applied by him to the followers of cated somewhere in the undiscovered whole power of their mental engine rivers, and thence into the oceans, and shines with a light equal to 400 suns Calvin: there is no compensatory law that will and this thought suggests an illustration evolving their peculiar gifts, while all restore them to their present altitude millions of miles distant from our that may assist us in elucidating our the others remain nearly motionless and position. As our globe radiates its earth; now Sirius is one million three and silent. There may be something heat into immeasureable space the bundred and thirty-seven thousand abnormal in the ganglionic connections | waters will be absorbed into its centre, between them and the central engine. now a region of fervent heat. Here moving away from us with inconceiv-The bels may be off the pulleys of they will be retained by either mechaniintellect of the other mental devices in cal or chemical combinations with its second. In the evenings of early elements and will forever disappear creation, when tradition says our from its suface. Then like the moon. ing wheel of the engine a belt or band on the organs whose wonderful func- our beautiful green earth will become an arid waste with naught to tell the tiful garden; had they looked toward story of its past verdure and departed the beavens they would have seen this and perfection the attributes of the life. Even our sun is liable to the brilliant orb apparently occupying the destruction that has befallen a number of its sister orbs during the centuries as it does to moonlight lovers of to-day, past. In 1866 and in 1876 two suns or yet it has been recteding from us with stars of second magnitude, one in the undimmed radiance, and a ceaseless constellation Northern Crown, the velocity of nearly one thousand miles other in Cygnus, flished and burned shall, under the operation of the law of with more than a thousand times their of mosaic chronology. As it has development continue for the centuries usual luster and heat and then died out thus swiftly journeyed on its tireless like a candle expiring in its socket and | course, think of the incalculable millions were seen no more. Our sun is governed by the same laws and surrounded by the same dangers that environs its sister sups, and may be subject to the shore or the leaves in all the forests of rame fate, involving destruction to all the planets that revolve around it, when dissipated by heat they would again fi sat in space in nebula as attenu ated as that from which they came came from one creative power, and all yet to be again condensed into new born move in that perfect harmony that planetary systems, and thus perform could alone come from that complete another of the never ending cycles of existence and destruction that have marked the periods of eternity past and deutal coincidence. will continue through all eternity to come.

the skill of the savants shows no such he has no evidence save the feeble elements of decay and death.

Science can predict with certainty more conclusive testimony of so-called potentiality, and herein do we find the and for the truth or falsity of this eviistence of something that is neither matter nor its attributes. That is not a combination of elements, but an in phenomena we have not witnessed ourtore, force and matter, to move in accordance with its commands.

Matter is but the expression of force. force the servant of intelligence, and serve it, is an emanation from nature's God. It matters not what man's conmay be, whether he invests it with catholicism and orthodoxy, or only conceives of it as an eternal, immutable omniscient and all powerful spirit. Yet is it the creator of uncounted alone the mechanical constructor and arbitrary ruler of our little world. When we talk about space, velocity and force, we are limited in our conswiftness of the motion of the stars in of the "Most High," and limitless ex-

tent of his kingdom. llike ours. Our sun is over ninety-two times further off than our sun, and it is able velocity of sixteen miles in a imaginary ancestors first "told the tale of love" beneath the trees in the beausame place among the celestial host a minute during all the long centuries of other suns and planetary systems it has passed in the ages long gone by. Countless as the sauds of the oceans earth, are the worlds and suns of the celestial ether, and if science has demonstrated any truth, it is that all the ceaselessly moving orbs in stellar space control of one central government, and cannot be the result of chance or acci-

Into the unfathomable depths of the past man cannot delve, and can only It is a sad and solemn thought of form his opinion from the existing eviscience that this is to be the fate of our deuce of bygone events. Into the beautiful earth, yet it is based upon future he can only look through eviscientific knowledge of the awful forces dence of present phenomena. From that move all material forms from the rocky pages of the earth's history he atoms to worlds, and planetary systems, can read the chronology of our globe. jet while the matter and laws that and the life and condition of its past govern are thus investigated and as inhabitants with but little error, and sured, that wonderful science of life the from the succession of events there living progressing human soul, defying recorded he can with certainty predict the mechanism of the laboratory and its fate. But of the future of the soul

to us from beyond the grave, if the mental personality of those who have can and do manifest their continued we have the same evidence of a life to mony of our senses, our reason, and that of our fellow men. To say that we will not believe in the existence of

from savagery to civilization by a reasonable acceptance of the evidence of the great and good. The truths of all past history are based upon the testimony of historians, while science can only relate a great portion of its achievments through the lips of competent witnesses. The very truths on which are formed the claims of the Christian religion are proven only by the narrations of a few Ignorant fishermen, and these relations have come down to us. through long centuries of mental darkness and the medium of uncertain, translations.

To-day like evidence of even probable occurrences would not be received in any court of justice, and yet our absolute faith, in miraculous events, on hearsay testimony, is demanded by the orthodox creeds, under the penalty of eternal punishment. Every church today has its articles of belief, or its confession of faith, differing with each other; yet by these arbitrary standards are all faithful followers to be measured, and received or rejected as heirs to immortality as they shall agree with the inch marks on the foot rules of their respective creeds. How well was this charitable trait of church character described years ago by a celebrated Methodist divine, Lorenzo Dow, although it

'An iron bedstead they have fetched To try our faith upon; And if too short we must be stretched. Cut off if we are too long."

There were a great many of these nedsteads in the early days of modern Christianity. Every church owned one, and, after a season of revival, when new members were to be received on probation or in full communion, they were brought out and placed before the altar. All applicants of immortality were laid thereou. Some of these theological couches were long, some short, some wide, and some very narrow, a few were mounted on castors and could be easily moved and adjusted to suit the place and conditions, others were as rigidly fixed to the floor of the church as are the mountains on their foundations. The most of them had no resting place for the devotee but the cold, rigid iron bars of their frame work, while a few, covered with mattressess, and even counterpanes, were made as comfortable as the intolerant spirit of bigotry of the times would permit.

But these once indispensable articles. of church garniture have nearly all disappeared through the force of advanclug intelligence and modern enlightenment. Many of them are stored away in theological garretts, while most of them, having been sold to second-band dealers in the brica brac of ancient creeds, dogmas and other curiosities, are only found in the museums of collectors. where they are arranged for inspection dde by side with hand reapers, wooden ploughshares, rush lights and farthing caudies. Veritable relics of antiquity are they, covered with the dust of ages, worn and battered by the contending warfare of religious factions of years gone by, yet even now loved and venerated by a few fossiliferous specimens of the long buried strata of the age that believed in foreordination and election, infant damuation, and sanctification through faith alone.

Concluded on Pag: 8.

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Written for The Better Way. LET OTHERS SPEAK. BY ALLIE LINDSAY LYNCH.

My pen has been inactive for a few weeks, while I wrestled in the clutch of la gripps, but my soul has been stirred repeatedly, and, as I peruse the February 8 h Issue of THE BETTER WAY, I am pleased with the sense displayed by Will C. Hodge in his ques tioning, and by that contained in the articles of S. T. Suddick and A. Allen Noe. Their views are my views, and to me seem very sensibly stated.

I am called a "materialist" because I hope and believe that spirit is matterreflued-but I am as staunch a Spiritualist as is in the ranks, and a very radical one at that. So much so that L would be glad to see all Spiritualists and its ancient saviors, prophets and

With Mr. Hodge I say: "If there is one thing more than another which makes us tired, it is when we hear of be truth? Almost nothing, for they hide their light and grope with those that are blind; and for their blind assotheir means to keep up blindness-false

whurch people's absurdities and effects in that able editorial, "Christian Revivals and Their Effects;" yet these same cranks and causes of lunacy do hoot "lunacy" at our beart easing and brainelearing philosophy.

In a recent number of THE BETTER WAY, Mr. F. H. Bemis made answer to my article wherein I quote from Hon. A. B. Richmond's "Review of the Seybert Commissioners' Report," and from W. F. Peck and C. N. Murry's public writings. Each quotation I gave had as did my whole article that has been commented upon so ably; wherein then was the quotation from Richmond "irrelevant" as Bemis claims? Then, while I did not quote all of W. F. Peck's lecture, I had it in full and gave the spirit of it in all fairness. I only hope W. F. Peck will let us hear from him. My object was to draw out minds far superior to my own. Friend Bemis does not know of what spirits are composed, and that leaves me with as good grounds as I had for believing as I did My belief is still that the spirit or spirit body is composed or clothe 1 in etherealized matter, and as A. Allen Noe says: "I believe will be just as material to us as our grosser body is here," and his quoted definition of "nothing" is about as perfect as could be given.

To this triend I would say: If my writings have failed to assert my sex-having often claimed a husband-I will now announce that I am a woman, and by christening entitled to the same lanswer the inquiries. name he bears, "Allen," (for an uncle) but known and addressed as "Allie" for a period of years nearing forty. Like Susan B. Anthony, I boldly avow my

the spirit body is sufficiently material to be seen by the material eye when aided by a maguifying lens.

I have based my belief on a message from my father-truthful in this life and why not still? -who says: "Unto eyes that have opened to spiritual things, the 'unseen land' of which you speak and wonder, is as real as your wn material world. Its scenes and beauties are as plain and palpable as yours are to you; its forests and streams are as grand and silvery; its homes and flowers are as inviting and tragrant; its occupants and occupations as fair and worthy as your own. As the soul progresses in spirituality and knowledge, these scenes and surroundings, these beauties and works become more re fined, ethereal and beneficial, and vision far reaching. Thus we progress through eterulty

Now, why should I not accept this, regardless of the words I listened to from Dr. Bliss's gulde, the "Little German Doctor?" If I caught this spirit's meaning, his words conveyed the idea that "spirits are nothing, only as they manifest to mortals through mediums," and that we "must banish the foolish notions of beautiful spirit homes, flower spheres, etc., such as A. J. Davis, Miss Snelhamer and others were teach-

Others were present at Dr. Bliss's seance and heard my reply to this guide. "Then Spiritualism loses all its attractions for me, and I prefer total annihila-

I may not have grasped the spirit's full meaning, and it was this desire to know his meaning that led me to seek the answer to my query: "Is spirit

IS SPIRIT MATTER!

To the Editor of The Better Way.

"Allie Linsay Lynch," you wish it could be settled as to what a spirit is like. Your question implies that you believe in the existence of spirits, and you wish to gratify your curiosity, the same as the lady who would say, "I would like to know what Mrs Cleveland is like." If you do not believe in or know of the individualized existence of man after the death of the physical body your question is misleading, and you have commenced at the back part of the book to study your lesson. And if it were possible for any of the sages of Spiritualism to give you a scientific analyels of the spirit body you would know just about as much (after they got mood to do this kind of thinking. deal. It was to regulate their conduct perceived we call the cause, because we on every occasion. They had no right are finite.

boys, who had only attended "country Written for The Better Way. school" for a few terms, would about the anatomy of the human body after listening to a lecture by a professor of physiology to a class of advanced medical students. Many of the spirits who return to earth are doubtless learned enough to make a scientific demonstration of the compound parts of the spirit body, but they obtained their knowledge on the spiritual side of life, and they cannot impart such advanced selentitle information to you and I, on account of our inability to comprehend it

"Alle!" did it ever occur to you that take a stand wholly free from the Bible golden truths of the A. B. C of Spiritu- philosophy evolves. alism because they could not scientificgreat philosophy.

You say you are a materialist; I hard-Spiritualists in the churches." What that "church," and we would have cle written by I. A. Clement. We only do they do for that which they know to turned any one out who would have refer to this as one of the many carrya spirit like?"

When a youth I was a Presbyterian; claics and their blind efforts do give at the age of twenty-one I became a ist. And my experience with the two might organize. Our editor has shown some of the former taught me to ever after look upon them as being strictly orthodox, and in this matter, and not do as I did, try to convince the "Brethren" of the error of their ways. And let me say further to you, that if you are going to reject everything in Spiritualism that caunot be scientifically explained, you had better remain in the materialistic school, and devote your energies to the advancement of science, for at the present writing it is too crude to demonstrate the great truths of Spiritualism.

Now, "Allie," you must not expect a satisfactory answer to your question, "What is a spirit like?" while you are a reference to the spiritual body or spirits | materialist. But since your name is so sweet, and your question so innocent, I cannot refrain from trying to enlighten you a little on the subject. I have seen, recognized and talked with spirits while they temporarily occupied materialized bodies, and they looked "like" they did when I knew them in earth life. I have had my photograph taken, and spirit faces appeared on the negatives also, and they looked "like" they did when they had their plctures taken in earth life. But not so much "like" they did in earth life as they did when materialized, being better looking in the spirit pictures; so much so in some cases that I could hardly recognize them; however, none of them had And I assure you, dear "Allie," all of them looked human "like," bright faces and sparkling eyes. But since my experience is not evidence to you, will go no further. I hope that what I have stated will cause you to think and act for yourself. Try it.

INFORMATION WANTED.

To the Editor of The Better Way.

I send you copy of part of a letter from a friend and you to please

"Please tell me the name and price of the latest and best book on Spiritualism from the Biblical and scientific standpoint. Please give me the philosoage, but confess to regretting my years. phy of this strange occurrence, if you In the article following Mr. Noe's— can, according to Spiritualism: A friend the unjust, and that we should be per"The As:ral Body"--it would seem that
the apirit body is sufficiently metalal of mine told me the other day that he fect even as our Father which is in was sleeping with another man, and beaven is perfect? If, so to speak, he is during the night he saw in a vision, it perfect in all his acis towards mortals seemed, another friend of his, living here, what should hinder him from beseveral miles distant, take a razar and ing the same kind and merciful intellicut his throat, holding it in his right gence in his acts across the valley we hand. Then he cut it again, nearly severing his head from his body. At ophy teach us that love survives the the close of this act he took his tobacco from his mouth with his left hand and endless pleasure and duty of angels and threw it away, and immediately fell over and expired. My friend was so shocked by the vision that he jumped | manity here and in the great beyond is out of bed. This woke up his partner the great work of the angelic hoet. who thought, of course, 'that it was only a dream.'

The next morning a man came riding by, and said to my friend, 'John has killed bimself.' My friend said 'etop, let me tell you all about it.' Then he told his vision, including all the particulars, which were very vividly impressed upon his mind. The messenger said: 'That was exactly the way it was done,' and it was at about the

"Now, I have heard of similar ex periences, but this was related to me lately by a very truthful, sensible and level-headed friend, Mr. Williams, of Lacygoe, Kan. How were these facts communicated so truthfully to my friend Williams? Mr. Williams was here recently to well a sick daughter. here recently to visit a sick daughter; he said he knew he would be called here by a telegram several days before it came. Now it came just as he ex-pected. How is it that coming events cast their shadows before?' as they say. Are spirits gifted with prophetic in Can they discern future events? What light does Spiritualism throw on

such wonders as these?" Now, if you think the above is worthy of a place in your excellent BETTER WAY, please publish it with answers to to the inquiries. But if you do not print the article, please give the answers that I may send to my friend. He is a Methodist minister on the road of inquiry, and a man of truth.

ARTHUR SHARP. Fraternally, Girard, Ks. [As most of this is private matter and has to be interpreted from an individual standpoint, we would request some of our sensitives to write their impressions to the above party -i. e. when at leisure or in the proper ORGANIZATION. D. C. OHAFFRE.

We will pen a few thoughts in the way of exchange to the readers of THE BETTER WAY. I sometimes think that we, as Spiritualisis, do not comprehend the grandeur of the philosophy we are claiming to teach our fellow men, and that we do not show our faith by our

Now, this is not to be wondered at, seeing that we are surrounded by the environments of fossilized religious sectarianism. It is very hard for us to throw science always follows in the wake of off all these chains at once that tie us genius? But I do not object to having down, and ere we are aware, we are Spiritualism put to scientific tests, yet carrying a load of fetters that betrays I would dislike very much to see any our claim to free thought, the great person being so foolish as to reject the central pivot on which our spiritual

There is at the present time a great ally understand the higher laws of this deal of thought and exchange of ideas on the subject of organization. Before me lies the Riligio Philosophical Jourly think you are, for I used to belong to nal, of January 4th, in which is an artiasked such a soft question as "What is lug with it the tendency to centralize on some individual teacher or medium.

We will refer to two items in this article which are put forward as some materialist, and later in life a Spiritual- of the points on which Spiritualists

The words are: "I accept Jesus as the great medium, who in life taught lesmy advice to you is to act for yourself sons of love and purity, and through whose death and materialization immediately after death spirit return was proven. . . . I endorse the moral law substantially as given by Moses. . . . '

> Can we get Spiritualists to unite on the above propositions? Would they unite on Jesus seeing that the great sects of orthodoxy are far from doing so, notwithstanding they all claim him as their leader? D. Spiritualists believe in what Jesus taught as a seer into the future state? Do we believe in the eternal punishment of any part of the huour punishment is in exact ratio of our compensation; forsense of guilt? And as none of us have the realization of having sinned eternally, how can we be punished eternal What an endless controversy would arise if we should undertake to unite on Jesus as a medium! The Christian world is filled with controversy already about what he taught.

In the history we have of him he is made to say: "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth. But I say unto you that ye resist not evil." And much more of the same kind of doctrine he also taught. But just as soon as he turns to the future state he reveals to us an awful judge, who saye! "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. For I was an hungered and ye gave me no meat. I was thirsty and ye gave me no drink." He also says much more to the same effect.

Why should we believe in the eye for an eye doctrine in the future, when we are taught that our Heavenly Father sends his rain on the just and upon call death? Dies not our noble philostomb, and to love and do good is the men? It teaches that to lift up the debased and ignorant and to elevate hu-

Perhaps we have no record of the return of a spirit in a materialized form more remote than that of Jesus, except the one who wrestled with Joab. But spirit return was known to the ancients long before the time of Jesus. Moses forbade the Israelites having spirit controls or familiar spirits. Socrates speaks very distinctly of a spiritual body and ages of the past, and without doubt was known in prehistoric times. Even Moses, who forbade communion with spirits, came himself and convered with Jesus. This we must admit if the record is true. I cannot see why we should refer to Jesus as a matter of faith in his mediumship, as the same your minds of the necessity of using the things he taught have been taught by others as far as we can discern in every particular.

As regards the moral law of Moses, men might differ about that also. The first command is, Thou shalt have no other gods before me. I hardly think that Spiritualists believe (say nothing about thousands in the orthodox got tired and had to rest on the seventh. churches) that God made the world in six days, and all the hosts of heaven their country and their lives, when the same G al, through the moral law given by Moses, says, Thou shalt not kill.

to preferences in anything. Whenever he spoke the first command in the moral code ever bound them to obey.

And then again there is the observance of the seventh day, one of the commands of this code. Are we Quakers, Seventh Day Baptists or Seventh Day Adventists? Or shall we affiliate with the more numerous classes, the Catholics and Protestants, who believe in a first day Babbath? Are not all those our brothron, heirs to eternal life, a gift of nature?

Where is the substance or substantl allty in pluning our faith to those things of the pas? What can we do with them in the light of present truth? Will we believe in the One (lod or the Triune God? Shall we believe in a God of twentles or a God of million? What to we know about the individual God or gods of the ancients? What did they know or could they know of the ludi vidual God or gods? What do we know or can we know? Have we not just as good a chauce as did our ancestors?

We would not in any way wish to belittle our ancestors, or in any way speak disrespectfully of the great work hat they accomplished in their day I'de great reformers of the past worked with all the energy of their noble souls to throw off the chains of ignorance and superstition, which bound them down to the grosser plain. They served their day and age, and helped to build up the tower of liberty. But let us not refer to any one of them in particular as the centralization of truth, because no one has been able to throw off all the envirouments of false teaching. Let us not commence to crystalize around any one individual of the past or present, cause no one person on the mortal plane has nor ever can be a perfect ex ponent of all truth. Nor is it the work f a council of the wisest savants that ever lived on earth. It is the work of the generation of generations untold while we are organizing to build up the tower of liberty and truth let us make our cement by which it is to be fastened together with principles and not individuale.

Written for The Better Way. Spiritual Resignation. BY THOMAS COOK.

Investigation brings agitation; agitation results in comprehension, which brings the soul into a condition of resigman family? D, we not believe that nation, in which it learns the law of

"Through our live's mysterious changes, Through the sorrow-haunted years, Burns a law of compensation For our sufferings and our tears.

And the soul that reasons rightly the sad complainings stills.
When it finds that eaim condition Where it wishes not nor wills.

-Doten.

Written for The Better Way. MURDER FOR MURDER DOES NOT HEAL THE WOUND. BY MAJOR CARPENTER.

Mankind are creatures of habit. Custom makes disagreeable things agreea. ble. By custom man accepts errors for

Early education is very important to establish errors. The Lex Tallionia, or Penal Liw of Moses, is found on the Man as a being is a production of spirit lowest traits in man. Retallation and revenge more properly belong to the lower animals. Man should be governed by a higher law. An eye for an eye was the spirit of the Hebrews in a low state of morals and intellectual condition. Their God was of their own con-

Men make their God according to the light they have; the wiser the man the better his God. Some, however, worship one made by others: this by education. So we see different nations have Gods of different traits.

Slavery was a divine institution under Moses' law. In the time of the rebellion a good old Biptist elder said to me, "I sympathiz; with the poor slave, but I do not think he will ever be free; it is a decree." When Lincoln was shot he said, "if slavery is the cause of shooting as good a man as Lincoln I surrender." So with him the divine in stitution of slavery was acknowledged to be a fiction. The abuse and murder of thousands of the poor slaves did not cause the old elder to earlier own the fraud, because by early education and custom he overlooked their sufferings. This, according to Moses' law, has been the cause of untold murder, bloodshed

and misery.

The people of a State that render murder for murder need missionaries to enlighten them. The sacreduess of conversed with spirits. We will find human life is one of the most important by research that spiritual return has its Hebrew Jehovah didn't seem to have time my friend saw it in his dream or place in history even to the remote any regard for human life. The He-

brews were full of murder (by order of their God, they said.) From 1620 to 1661 3,192 persons were burned at the stake for witchcraft in England alone, because the Old Teeta ment says, "Thou shall not suffer a which to live."

Now, friendly readers, we only ask you to use common sense to disabuse to common sense. They rather take nonsense if it is from the source with authority that is agreeable to their early education without investigation. I think common sense well used makes quite a feliow. The idea that this universe was created in six days from nothing! A fulifledged man, a womau made from one of his ribs The Creator

The Aborigones of this country had just about as reasonable a view. is an imagination in both cases, with a beside. I do not believe that men will very limited amount of light and knowlever unite in the belief of one God, and that the Jewish Jehovah mentioned in the moral law of Moses. We of to-day can hardly believe in a God like the what exists; comes through growth. It Israelites did, who bade them to dis-possess other nations of their homes, fountain of good from which we all eminated; governs by law infinite, and fixed for the good of all (not a part) of Now, the command, Thou shalt not kill. his creatures. Not by retaliation, but by the cause of all causes, no other gods before me, implies a great unseen, like all causes. The first effect

Written for The Better Way. BY G. F. BAKER.

Nature is the art gallery of (Ind's handy work. Truth as a principle is planets; you may have delved the cause that gives man a desire to express it. Thinking enlarges the mind capacity and unfolds its integral work.

All manifestations of life express a principle which we term spirit. Matter is a substance that we see and feel. Spirit is the potential force that controisand fashions matter. Thinking is the first step to progressive life. Desire evolves thought, and the will moves it for the lines about his mouth, out upon the sea of action. Truth is easily comprehended when expressed in the universe can degrade the soul plain language. The spirit of truth is as universal as mind. Its material form in language, and the infinite variety of ts expression is caused by the ever changing manifestations of mind.

Mind is spirit individualized in man and is the thinking power or intelligent living into our daily live. principle that evolves thought. Spirit is an inherent principle of matter, and is the cause of all manifestations of pa- show our hatred of our own unde ture, life and intelligence. It is the life traits by searching for and condemprinciple of matter, and we know of its them in others. The vehemence of existence by its operations. If spirit did not exist in matter as a formative prin ciple, nature would be destitute of forms expressing life and intelligence. Power is spirit force in operation.

Thought is mental force clothed in language. The spirit of intelligence we the man who countantly watched know exists, for we experience its operations in ourselves and witness its ex pression in others. All that the mind can see with the eye is an infinite variety of forms and shadings of colors. The spirit that belongs to each form

of life fashions and colors it and estab lishes its identity. Infinite variety characterizes all the manifestations of spirit. Expressed thoughts shows the operations of spirit in the mind. Matter is the visible part of spirit. Spirit is the us to live close to our ideals in a the invisible and formative principle of matter. It is a question whether spirit as a principle can ever be separated from matter, for spirit independent of substance caunot be conceived of by man. It is an accepted fact by scien tists that matter always has and will exist. Why should not its counterpart be as enduring. Without the spirit of intelligence to recognize matter it would be as naught. Which is the superior and ought to be eternal, that which is comprehended or the spirit of intelligence which recogniz a its own exist ence with the object of contemplation? If the inferior exists forever, why should not the superior or latelligent principle in man? Consciousness must exist in matter, or its counterpart spirit prior to its development for the principle of intelligence cannot be educated or unfolded unless it exists. To know and understand requires investigation ums with souls filled with some and thoughtful consideration. Consolous desire evolves thought, which is the cause, or spirit, that prompts action. and maiter, its counterpart. The spirit and superstitious theological education of lutelligence existing in nature and And often mediums controls their at trail manifested in man is the cause of all improvement. Man as a material being is visible, but as a spirit or principle of intelligence be is unseen, and demonstra'es his conscious existence by mani festations. If the spirit of inic!ligenc: did not exist in man there would be no possible way of establishing the exist ence of anything in nature or art. In telligence and being are all important as a means to express existence.

THE SILENT LANGUAGE OF THE SOUL.

ELIZA LAMB NARTYN.

All persons with whom we associate preach to us, not through articulate There is none good save one, that sound, but through the subtle language God." So the difficulty is due to preach to us, not through articulate of the soul. Dali indeed are the ears that are deaf to this most potent, word- the way I see it and get it. less lore, which cannot be written out on paper, or spoken by the tongue. There are entire traits of character globed into a single act. The pronounciation of the syllables yes and no often reveal the result of a life long conflict. There is no soul so lofty that its silent language does not reach us, or none so small and mean that its silences are obscured. Neither is there one so unlike its fellows as to be incomprehensible. There is nothing on earth truer to itself than human character. It will assert itself even to its own detriment. Nothing is less apt at concealment. It ever wears ungracefully the borrowed cloak of another.

Gold and silver, stocks and bonds, cannot enrich the character. The soul of a beggar often dwells beneath the fine raiment of the millionaire. It accoats the jolly-faced street laborer in passing with "Give me a penny;" and the rich soul of the shoveller replies, "With the greatest of pleasure."

O, the truthfulness of this silent language! How the mincing gait, the borrowed tones, the affected manners of the lady of fashion, proclaim in monotonous measures, "No brains," "No brains," "No brains." Walle the modest demeanor, the retiring manner and to be wrought out ages upon ages beit the silence of the unassuming woman, flows out in sweet melody, that hints of foot working to that end, and if M deepest sympathy, tenderest love and really wish to work for the benefit grandest intellectual attainments. Ou. the faithfulness of this slient language!

a revelation is every line and mo.ion! necessary instruction for the formalied Its form is constantly proclaiming that of clubs devoted to this purpose will be bread was won by muscle or b ain. It tells whether the nature is fastidious or tells whether the nature is fastidious or at., Biston, Mass. The National the reverse, and even betrays the char Magazine, published at the above member is the human hand, but it is lect, that should appeal to all who have guilty of prevarieation. And the never guilty of prevarioation. And the fare of humanity at heart. face! Why the whole history is writ-

ten there. What a study it is day it presents a new post.

You may have climbed up h heavens, and measured the orbit of into the earth and tortured her pickax and spade until she dis the secret of her age, and falled to your own bistory written in the lin your face. No one need feel he come late into life with the slient guage of his face telling of com eons of time. We are strangely by the sense of his infinitude of m curve of the lips declare that nothing through itself.

We may know each other very If we study the language of the may know ourself, who of all is of greatest stranger. So may we con adopt our highest conception of his

We love only the beautiful in ter, and no ugliness is so repulsi that which resides in ourselves condemnation discluses the size vigor of our own ugly attribute. who stands upon the grave of quered, slain and buried evil prope has a heart filled and overflowing charity and pity for every huma who is wearing the shackles. to untruthful person fears the liars thieves has au itching in blacks for his neighbor's money. The lady uncertain age, who always discoren immoral motive underlying all its ships, is sure to have one large stale least decorating her soul

We love the good and hate the that we powsess the most of, and an different to those traits that are un gers to us. Oh, the wonderful truthful language of the soul! Her bids us cease from all that is been frivo'ous, and seek only the good, grand and the noble. How it und unity, deliying then that they a deify us.

Written for The Better Way. Ancient Spirits. BY THOMAS COOK

"Vain or conceited medium at spirits who would like to pain the selves off as ancient or wise."—Birm

WAY, Feb. 15v. Hardly. Spirits able or wise may to control a medium know the real and folly of this world, and the eng ness of worldly honors; and really love to say, as one born into will dom of old: "I receive not honor him men, how can ye believe who ha one another;" but taking their ideas, from which they cannot de ate them, they, like indulgent para indulge them in their finite, suprim friends, for all this spiritual business sph within and under the damain of in cult which both spirits and medium a see implicitly respect and obey. But quit spirits in control of mediums known bec difference between the fireting and gre anescent glory of this world and a atta emptiness, and the true and how wh glory of spiritual wealth and bear par The worldly eeck worldly bonor, and applause and appreciation of other, m in this vein all children are educate mature manhood and womani whilst spiritual honor is an interior assuring "comforter" which harmon and pacifies the soul. And it we 'Why callest thou me great and seed side of life rather than the spirius,

Written for The Better Way.

BY MRS. MCGRATH.

Amid the bright scenes of this earth and How oft have we plued for its gioria fame.

And grasped at the phantom that Idea #

Oh, ideal and real, how bright are thy lng. The joys of delusion, the spirit of dress Avaunt, on thy spectre, and heed as # nectar

That is poisonous as upas, so bright! gle ima!

If imbued with ideas that can mail with tears, One step on the ladder of fame you

The delusions and sparce can impres wares, But the grandest of all, time and

Nationalism.

To the Editor of The Botter Way.

I would say for the benefit of those your readers to whom the principles the brotherhood of humanity is a privile ciple to be acted upon by themselve here and now, and not an abstract is by others, that there is a movement humanity in a practical way, they not have the opportunity presented of doll The hand, the human hand! What so. Information on the subject and furnished on application by letter to Nationalist Club Rooms, 77 Boylet

MRS W. II CHURCHILL

ROGERS PARK, ILL

unscrupulous members of society.

sources as readily as the astronomer can

mark out the courses of celestial comets,

we are yet only on the threshold of the

spirituality, and whose vision is not

dimmed by the shadows of material exist-

efforts. Away with the belittling assump

will attract influences which will confirm

him in his errors. No person can live

independently of the influences of his sur-

roundings, whether recognized or not. It

of attraction, that we are enabled to re-

pulse that which is beneath us, and gain

PSYCHOMETRY.

bns sao move and the diag is ul, only ul. W.

en Li me L right

PO 95

what is gained seems insignificant in com-

are beneath us on the spiral stairway of progression.

phere around us, affecting the whole community in which we live, and know that glous as physical diseases; the moral leper

nity than physical leprosy.

"The idea of the ancients," was said, "that certain localities were especially true in a degree), we have yet to learn of consecrated, was not all fanciful. It is a psychometrist who can clearly define pose. The perception, even after experi well known that in those places where spiritually-minded persons are accustomed to meet frequently for social and sacred purposes, certain invisible powers mental action necessary to place them- the utterances of common intuition. manifest their presence with far greater freedom and in a more tangible manner.

When one is gifted with a keen psychometric sense, he at once perceives the nature of the emanations from his visitors, clouds darken the spiritual vision, and he finds the trail of the serpent in his way. cisely as is claimed for interesting finds the trail of the serpent in his way. Those who are distinguished for their ex- external to the ps, chometrist can be All that can be revealed or remembered quisite susceptibility, seldom fail to per. clearly proven, it must be considered a ceive the general sphere of the houses phase of mediumship. they enter. Not unfrequently are these that nothing should be attribted to the acpsychometric impressions, or intuitive tion of spirits which can be accounted for revelations, made as soon as they cross the threshold. Sometimes harsh discords fall on the inner sense, and the nerves vibrate under the painful pressure of domestic and social antagonisms. But the man sions of domestic peace and true fidelity to soul disclose Elysian fields of the affections, where the angels walk in light, or pendence of mortals and spirits; that recline amid acenes of blissful repose. The senses are all refined and exalted by a pure moral and spiritual atmosphere. Every object seems to be pervaded by a subtie, mysterious power, that gently sweeps the inmost chords of being. We places. The lively sense that elsewhere attainments are far beyond our present them.

revealed the serpent's trail, here finds the comprehension. But many sapiring souls vated human being, is permeated by ether holy."

real essences which are constantly form. These beautiful illustrations of the poing and being exhaled through the proces- tency of the emanations which pervade ses of natural laws; and these emanations the atmosphere, and impregnate the abodes affect everything with their influences, of harmonious persons, are not the fancipure, spiritualizing or debasing; and these ling realities; and those emanations may effects produced by impalpable potencies be retained by inanimate objects for many are as substantial to the cultivated senses centuries. A fragment from the cataof the psychometrist as the grosser mater- combs of Rome, or the ruins of buried lighting the way ever onward and upward ial forces are to the undeveloped. When Herculaneum, may form the connecting this truth becomes generally known and link which will enable the sensitive to appreciated, the knowledge will work a travel on the wings of thought, and revive grand revolution in society, and become the scenes of long past ages. With dust an incentive to lead upright lives; for from the Collosseum the sensitive may rethrough the operation of this law we are view the bloody scenes where the Primiestimated for what we are, not for what tive Christians contended with beasts to we profess to be; stripped of all earthly gratify a blood-thirsty Nero. A fragment shams and disguises, no false pretensions of bone may restore the gigantic forms of

to honor or virtue can be sustained the monsters of the prehistoric ages, or There are many who now have the power reveal the occupations of ancient cave to read interior conditions through the de- dwellers. Thus may history be made to velopment of the soul-measuring powers, repeat itself in vivid pictures, more true and to penetrate beneath all the veneers and accurate than historical records; the and false pretensions of the polished or secret places may be revealed and the habits and avocations of ancient nations be accurately delineated. Although much light has been shed The garment of a criminal may lead a upon this subject through the investiga- keen-scented hound to track its prey to its tions and instructions of Buchanan, Denhiding place, but the flowing stream will baille its keen sense; not so with the psyton, Brittan and many lecturers upon the chometrist; the clue in hand, he can trace spiritual developments of the past half the fugitive through devious ways and

century, who have conclusively demonover wide wastes of waters without mov ing a foot in the pursuit; the emanation left behind, swift as the electric spark. strated the truth that unseen auras, impalpable to the material senses, leave their points the direction of the flight. Many indelible impress upon material matter, detectives have gained reputations for which can be accurately traced to their keenness of perception and skillfulness in their pursuits, whose success was owing to the directions obtained through clairvoyant mediums; and many physicians have gained renown for their skill in correctly arcana of the soul sciences; the inner diagnosing obscure cases from information mysteries are still, to a great extent, veiled gained through the examinations made by withdrawn by the aid of the advanced are generally concealed, not always from spirits who dwell in the realm of pure motives of dishonesty and desire to build up reputations on tictitious foundations, but from the consciousness that open ac-

reputation and practice. The fundamental laws of life are those It was only until recently that scientists of attraction and repulsion. We are spirits could trace the age of man beyond the Mosaic cosmogony without being anathehere, encased in earthly habiliments, but we cannot aspire to higher attainments dogmatists; but we are progressing slowwithout attracting congenial, unseen in ly, and after a lap-e of a century even en-Auences, who are in sympathy with our lightened medical professors can experitions of independence. No one is inde- French Academy of Sciences-providing pendent of the influence of others; in the it is christened by the new name, Hypno-

knowledgment would result in loss of

realm of spiritual agencies co-operation is tism. the rule, to which there is no exception; designated as psychometric is so blended In many instances the power specifically even the professedly independent egotist with clairvoyance that it is difficult to separate their action, which was demonstrated by the experiments of Reichening to our knowledge will suffice to illustrate this blending of the spiritual faculis only through a knowledge of the laws ties, working harmoniously together.

A gentleman, a stranger, called upon a the help which only comes through aspi- the Comstock. An accurate description ration, and a recognition of superior power of the mine was given, also its name, and fac's to one or two friends.

When we realize that our physical and cited by writers as illustrations of purely moral emanations impregnate the atmost psychometric reading, but we are confi dent the relations of psychometry, clairvoyance and spirit mediumship are so ingood to enable us to repel the evil-to ab- most successful in psychometrical delinea-

tions are undoubtedly mediumistic, and spiritual faculties. It is generally admit- of such assistance is an evidence of igno powers can be cultivated without the assistance of decarnated spirits (which is the methods of developing this power without the assistance of unseen agencies -such are acknowledged in the developpower depends upon organic and chemiwhether they are visible or invisible. If cal adaptability necessary to produce cerhe enters the haunts of deception and vice, tain results-which may be latent, but ex- our best good to perceive, understand and isting to some extent in all mortals-precisely as is claimed for mediumship; but

> by mundane agencies—which is worthy of manifestations which cannot be shown to be of purely mundane origin. Students of spiritual science cannot ignore the laws of attraction and repulsion, of the interdewould be equivalent to denying the foundation upon which they are buildingplaying Hamlet with the character of the

Danish prince omitted. We have had as yet only faint, shadowy glimpses of the grandeur of the unfoldments which will be revealed through the cultivation of the psychometric and other feel that we are in one of the consecrated spiritual powers; the possibilities of which without passions, but in having control of

Every object or substance in the domain radiant footsteps of celestial visitors and are even now only separated by a thin. but frequently parted, veil of material enof nature, from the atom to the most ele- heavenly emanations, that make the place vironments from the spiritual realms, and through the opening streams upon the unfolding spirit the light from the bright vistas of knowledge,-the perennial fountains of wisdom, wherefrom we way freely quaff and where our acquisition will only he limited by our capacities, which will healthful or the opposite, moral or im- ful pictures of a poetical mind, but are liv- expand with the exalted aspirations and where the pure spirit, cleansed from the stains of mortality, will find that every height attained but serves to bring to view still higher and more glorious beacons. -higher! still higher!-Psychic Studies.

> "PREMONITION." M. M. PHELON.

Being of humble birth, and yet anxious to understand, I constantly sought for

The things that were of natural conditions had become clear to me; but there were some things of the invisible that puzzled me as to the causes and actions thereof. One day sitting in the silence, that which was visible was parted from above me and I stepped forth into the realm of the real, and there many of the things of which I questioned were explained by those in whose charge, and under whose directions the operations of natural laws are conducted. As my eyes became accustomed to the light, I seemed to see a vast river whose shores were invisible, but its waters moved after the manner of the waves of the ocean. There was never rest, nor quiet, and still the motion was not the motion of the swift flowing stream, but an undulatory motion. There was no advancement, nothing but an oscillating wave like tremor.

Along the whole length of this vast stream the movement was in the same di rection. As I looked, there seemed to be from our sight, and the veil can only be psychometric mediums; and the sources aforce exerted upon the surface, and this from which their knowledge is obtained force increases the waves in size and quickness, and also moves forward whatever might be floating thereon. As I still looked, I seemed to see a rock-bound shore upon which the waves dashed. Here could be measured the velocity of their motion. Reaching the highest point the waves broke themselves with more or less matized and ostraci-ed by the Caristian force, and the waters flowed back into the river. I could also see at various points of its course, that other rivers flowed into ment and practice with the Mesmeric it, and some even flowed across it at right power-pronounced a delusion by the angles. Here the flow depended upon the strength of the current above or below; and wherever other streams joined it, the waters were colored and defiled with the impurities of the stream flowing in or crossing. I questioned with myself what this might all mean. As I queried there bach with sensitives. One instance com- came to me a shining one, who thus spoke

"My child, before thee lieth one of the great thought currents of the universe. lady for a psychometric examination of a which moves in its place by vibrations, specimen of ore from one of the mines on and that without onward flow, unless inspired by the human mind, so projected and intelligence. This is a distinguishing an analysis of the ore, all of which was as to accomplish its purpose. As in the and intelligence. This is a distinguishing trait of the elevated spirits in the supernal spheres. The higher we rise in spiritual culture, the brighter the gleams of light we see above us; and thus our aspirations are visited and the was inclined to ignore, when he was plainly told. If the mine is a distinguishing to accomplish its purpose. As in the electrical conditions, a wire charged with a certain current induces another current in a wire running parallel with it, so this great stream of thought induces parallel to ignore, when he was plainly told. If the mine is a distinguishing the "Golden Gate Printing and Published every Saturday by the "Golden Gate Printing and Publishing Company," at a certain current induces another current in a wire running parallel with it, so this great stream of thought induces parallel to ignore, when he was plainly told. If the mine is quickened to reach the light, which ever to ignore, when he was plainly told, "I currents in the minds of those near which see that this specimen is from a body of it flows. They drift idly along whether beckons us upward and onward; and the ore which has been covered up, and its they are perceived or not, by the spirit. If greater our realization of the heights to be existence kept from the knowledge of the they are not perceived it is latent thought. attained, the greater our humility, for stockholders, to enable the insiders to Once perceived, then the thought in the manipulate the stock, and you know it." mind of the thinker becomes active and The gentleman then admitted the truth- carries with it the potency of the thinker, parison with the work before us; and this fulness of the statement, and added he had and this potency projected upon the main teaches us to have charity for those who recently been discharged from the super- current of thought, adds its force, for imintendency of the mine for disclosing the pulse and impetus. This explains how thought is awakened and carried on in the Cases of a similar character have been mind of mankind. But if the current of thought, reaching an obstacle of any importance, like the shore, of such as calamity, or ill success yet to come, then its waves are beaten back, and return in an good is positive and evil is negative, we not impossible, to draw any line of sepa- tainted with whatever may exist around can see the necessity of cultivating the ration between them. Those persons the place where it has been thrown, and they who can perceive, see the conditions stain from all indulgences injurious to are assisted by spirits who are interested thus returns. The sensitive soul, after a towards which the current is moving, and physical health, in order to cultivate the in that line of investigation; and the denial little practice, is able to decide for himself, from what source, and how dangerous is ted that moral exhalations are as conta-prejudices, and base ingratitude to the in-the method of working, and this is the fluences who are unselfishly striving to only sense in which there comes to those is a more dangerous element in a commu- bring light to the world. While it is who are sensitive, premonitions, or preclaimed by many that the psychometric conception of that which lies before them. What is called premonition does not and cannot depend upon the ordinary thought currents, for its highest intent and purence, requires a high state of interior sensitiveness, which is very often attainable by mankind, but it leaves, all the same. ment of mediumship; that is to define the uncertainty, the uncertainty which attends selves in relations with the subjects to be There are those interested in the welfare examined by any scientific process of pro- of mankind, as well as those not interest cedure which can be as clearly demon- ed, who can, by the potency of their will strated and taught as the formulae of powers, make known the conditions by chemistry or cognate sciences. Unless their reflex action on the whole wave of this can be done, we must admit that the thought, and, guided by the voice of those

> printers' ink as a prime factor to the advancement of their interest, we should by mundane agencies—which is worthy of adoption as a rule, in the investigation of spiritual phenomena—but the converse is equally sensible, the agency of spirits can not be disproved in the production of manifestations which cannot be shown to the scheme. He brought down the house,

> > the Tissany jewelry establishment for slit ting gold pens; it is about the thickness of a sheet of writing paper and revolves at the rate of 4,000 revolutions per minute; the high velocity keeps the saw rigid, notwithstanding its thinness.

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CINCINNATI, O. There is no love in politics.

A guilty conscience hates to be accused.

Conceit is a magnifying mirror in which self only is reflected.

Pride make men disavow a God, and secretly fear that there is one after all.

selves.

the more vigorously.

what not to do. When will he be able to outside. get along without law?

It is a misuse of talent to quarrel on pagrandizement or disorganization.

Be charitable if you have no love or sympathy to spare for a fellow being. The least you can do for another is to keep silent regarding his deficiencies. If it costs you an effort to do so little, how yourself to do a genuine love act—an act here," and proceeded to open one of the oi benevolence?

own little unimportant aggrievances that (sweet sixteens) Her company was first they overlook the moral teachings that shocked, then laughed ,and finally took might release them from this groveling in their departure, it is said, without much spiritual darkness. Forget self a moment ceremony. The young lady probably does and take a review of the world's doings, not yet know why they do not return. and you might see something more interesting and important to think about.

his individual opinions or beliefs until he ligious amusements. From Jeffersonville, man." imposes them on us as an individual- Ind., comes a sad tale of woe recently either publicly or privately. To ferret out transpiring within six miles of its hallowed his views either from others or himself sphere. It is that of two young ladies, presumptuous. Let everyone believe as cacy to two young hopeful lives, aged reby it.

Spiritualism furnishes three decided man;) the philosophy (religion, morality, self culture, introspection;) and the phe nature of the manifestations in general) Is not this enough to engage the attention ! of Spiritualists or students of nature without seeking elsewhere for light, or wasting time with quibbling?

when applied to patients.

The christain divines generally, or those who profess to know something of a future all that is brought forth, however imperexistence, can always tell more about hell than about heaven. In fact, many of them are quite sure as to the condition of the former region and the punishments awaiting sinners, but become stalled when and requested him to ply the lash to an questioned too closly about the latter place, excusing themselves on the ground that do so on the ground that he would be God does not reveal his secrets. Are liable to punishment by law, the man takes they know all about hell?

Religious papers are begining to wrestle with the question whether Christian camp meetings should be kept open on Sunday or not. Why not the camp meetings as well as the churches? Both are for the salvation of sinners and the support of tninisters. Or are the churches jealous of the Sunday camp meetings, fearing that opposition will rob them of a little Sunday trade? Verily, religion is getting down to a practical business-like basis; and we are glad of it, for it leads so Materialism. This leads to free thought, and then--Spiritual- Do (good) unto others as you would

It is not Christianity, but orthodoxy that we are opposed to and of which we tell some wholesome truths occasionally. We have no desire to offend or reproach the true Christian. We are merely holding up some of the follies of orthodoxy and bigotry to public view occasionally as a counterbalance to the alurs thrown on Spiritualism by some of the illiberal secular and church papers, that cannot tolerate Spiritualism. They seem to forget that human weakness is also a Christian fault, though charity is said to be their crown-

Sense-consciousness is much dependent on mental or spiritual activity. Dull boys often grow into very bright men; and unenergetic men in physical prime be come clearheaded and shrewd in old age. Such is an affect of spiritual unfoldment or advance through study, experience and frequently trials. An easy life or a pleas urable one leads the other way, and make some men and women feeble, infirm, absent minded, irritable, captious-dulling their sense-consciousness rather than im proving it, as it were. Weak sight and hearing propensities in youth have been addressed and money orders made payable to known to improve with education and mental or spiritual development.

Blind prejudice or bigotry means to oppose or doubt a theory or belief because we don't happen to like it or know of its existence by experience or otherwise, as the materialist doubts the claims of the Spiritualists and as some Spiritualists doubt the claims of other ists. Man is human all the world over; we all believe ourselves right and others wrong because we happen to know all about our own pet It is easier to bear reproach for wrongs theory and nothing about other people's done by others than those done by our- own. The orthodox Christian is just as mediums, or expose the fraudulent ones. sure that the Spiritualist is all wrong What a man understands the least and as the orthodox Spiritualist is sure sides to the question. What one person consequently disbelieves the most, is most that the Theosophist is all wrong And regards as puerile or suspicious is truth for antagonstic to him, and thus combats it we are all sure that everybody is wrong another, for no one medium can convince but ourselves. In that respect we are all orthodox-orthodoxy virtually meaning the medium whose aural surroundings Time was when the law laid down man's to fence in our belief or knowledge and (conditions) harmonize with those of his duties to him. Now it simply tells him then to disbelieve that there is anymore spirit friends or with his own nature, so-

The Germans, it is probably not universally known, do not regard the word per. He who is able to write should do "hell" with the same awe and horrow that so for the enlightenment and organiza. It e Americans do. For the first named tion of mankind. Not for personal ag it is no uncommon thing to use it in connection with anything that is hot, whether referring to the temperature of a room, to hot eatables or to hot drinks, etc. Recently a young lady, who had learned English by book, suddenly broke out in the midst of her company of American admirers, saying "It was hot like in hell doors. This is a literal translation as it is used by G:rmans generally--Grand Some people are kept so busy with their mothers, children, parsons and angels

IOHN THE BAPTIST SORROWING. Even the peace-loving Baptists are be-We have no right to quiz anyone about ginning to serve the world with some rewhose names we will suppress out of delihe likes as long as he harms no one else spectively 17 and 18. The girls are recent converts to the Baptist church and were to be baptized in the river. The one girl objected to the other going in first. She desubjects for contributors to write on, viz: liberately struck her on the nose and the science (mediumship, spirit, matter, blackened her eye and when separated by minister Westly made an attack on him. The whole baptizing broke up in a row nomena (reports of seances, tests, and the and great consternation in religious circles exists in the village. "Love ye one an-

ALL IS TRUTH. There is a fundamental cause for every Sensitives should not permit themselves it may appear in the effect. That which to fall into despondency. It subjects them does not exist cannot be thought, ideas while a hopeful state of mind, even if false, spiritually considered, and take shape in protects them from it. Despondency or the human mind according to the conmelancholy is akin to spiritual indolence- struction of the same. If they seem aba sort of spiritual negativity which admits surd it is because they are perverted. of unspiritual influences with their accom- When given or interpreted correctly they panying effects or results. Prevailing remain intact and are generally accepted. diseases may be kept aloof by cheerfulness As long as they are imperfect they will or boyancy, and also acts as a remedy call forth discussion and controversy, and the case—the cause. But there is truth in fect at its birth.

ANOTHER FABLE. A man called on a good friend one day enemy of the aforenamed. Refusing to they perhaps in league with the devil that offense, renounces his friendship and walks off with the determination of being revenged on his friend for not granting his request. Instead of punishing his enemy himself and not trying to shift the responsibility on his friend, he now punishes his friend by inciting the public against him to withdraw their patronage. Such things happen in the career of a newspaper publisher-notably when refusing to denounce one to oblige a personal whim of another. Moral: Heart aches in comparsion to damage done; for nature is just-she punishes as well as blesses.

have others do (good) unto you.

A SION OF THE TIMES. The Rev. I. C. Knowlton, D. D., a Uni versalist preacher of W. Acton, Mass. writing on the subject of Spiritualism to & religious family paper, says:

"Now, without endorsing or denying all the peculiar notions of Spiritualists, is it not our duty to claim them as brethera? And is it not their duty to do the same with us? It is true that some zealous plished by our virtues. Psychometrists Christians any hard things against them, and vice versa; but is this wise? Let us have peace!"

This good and generous man further ays that some of them are so constituted that they cannot believe our physical phe nomena, but asks to have patience with them, etc.

We like this spirit, and will never say aught against the most orthodox believer if he is honest, candid and upright in his belief-upright in believing what his master taught, viz: "Let him who is without sin cast the first stone."

We never do antagonize true Christianty-those who love the spirit or teachings of Jesus; but will defend the cause against standerers and hypocrites who ally themselves with frauds to annihilate Spiritualism. But let them come in the spirit of love and christian charity and we will meet them as brethern who have the same aim in view-the spiritual or moral clevation of man to save him from future suffering. So far it has been a one-sided affair. Spiritualism has been doing all the honors of a host and welcoming those who are thirsting for immortal truth and angelic comfort.

"THOU ART THE MAN!" We have been frequently asked why we do not publish the tirades sent us against In the first instance there are always two everybody. Every investigator must find to-say. This lends our spirit friends the power needed to manifest and to demonstrate their presence by proofs or identification. Then personal prejudice plays a part which is not spiritualistic and cannot find a corner in a Spiritualist paper. Motives cannot be hidden in this office. We sense the underlying cause or current of every letter as if the writer had written it in so many words. Thus it is no use trying to deceive us by stating that it is to benefit the cause that they are writing. When a medium really begins to practice fraud, we simply drop him or her from our columns. For at that moment they are without our province. They are not Spiritualists, but belong to the police, and who generally succeed in taking care of them. We need not repeat what everyone has read in the daily journals; besides that, we have no department especially devoted to police news of any kind. When anyone travels the country under the guise of being a medium and uses the name of our cause as a mantel, we are ready, upon reliable testimony, to say "Thou art the

HAPPINESS. To know is to sympathize. Intuition Self-knowledge teaches the stinct. method. Self-love dulls our instinctive nature. Man is a creature of circumstances to a large degree. He finds himself coming to a consciousness of individuality amid strange environments. Ambi-Trials, disappointments, mishaps obstructing the way. Between the two he unfolds his character for good or evil so-called. As the soul unfolds he obtains a clearer view of his surroundings: i. e., his instincthought created by man, however absurd live nature becomes more intelligently conscious of life and its environments and he becomes a judge of human nature. To to the ill effects of material conditions, being a reflex of existing causes or facts, understand human life is to hold the key that unlocks the door to the mysteries of universal life-causation-God so-called. Here begins our ascent to future happiness or our descent to future misery. As man makes use of this superior intelligence he will be weighed in the scales of justice -both materially and spiritually. Though he may be denied justice by force of cirantagonism in comparison to the lack of cumstances, or escape it when wrong in perfection or accord with the real facts of the former, he will meet it exactly in the latter state-nature providing for every emergency. If just himself he will be come happy, for justice embraces all that is good. It is love. If unjust he cannot become happy, for injustice is the acme of selfishness. His intuitions lead or show living his spiritual progress is unimpeded. If blunted by injustice or self-love, he stands still and often becomes the victim of a guilty conscience before physical life ends. It is hell meeting him half way. Perverted intuition means chaos or darkness. Perfect intuition means light and inspiration. It means to know or understand causation, and knowing this man can sympathize with his fellow beingscan love them, and universal love is

> Justice---You say you did not know that you were violating the law. Ah! but, my dear sir, ignorance of the law is no excuse to any man. Prisoner -- That's kind o' rough on both of us, ain't it, Judge. Crier-Order In court.

here or there.

A precursor to self-culture should be

self-knowledge. Without a due apprecia-

tion of our own nature-especially

our deficiencies-we may go on sinning in

midst of our spiritual unfoldment, allow ing our weaknesses or passions to govern us and undoing much of the good accomare extremely delicate about telling us of our faults or lacking qualifications, but never of our good traits, and it is this which retards our spiritual growth to some extent. For some people it were better not to know their good qualities or virtues. It blinds them to their evils or discords, and in overlooking these their trials of material life continue. Rewards, of course, follow all good actions, but there do not always compensate for four sufferings. Wealth without health cannot be enjoyed. So happiness accompanied by despondency or doubt; or despair, staring us in the face on account of dark forebodings for the future, cannot be appreciated to its full extent. It often seems like mockery rather than actual effect All eff cts have a cause. If we are happy cause; for happiness is not an effect of selfishness or vanity. Our feelings or emctions betray the causes that are upon us. If concerned or restless there is trouble brewing. If calm or tranquil all is well. Man's spiritual body is as sensitive as a barometer, and by self-study he may learn to prophecy his own immediate future. own causes, he may and does, if very sympathetic, sense the causes upon others and thus warn them of approaching troubles. Impressions from spirits to that effect are made on the same principle-the spirits sensing the causes upon mortals and giving them to their mediums, or direct if we are impressional. But impressions may be misinterpreted, and often, like the impressions taken on the plate in the photographers camera, are reversed. The fault lies in the medium. Self-study is needed to allay some discordant force or passion. A medium may be unconsciously (unwittingly) vain or conceited or selfish or self-righteous, or harbor a secret dislike or hatred towards some brother mortal Either one will pervert spirit impressions if the medium happens to be in that mood at the time. Trying to make an effect frequently spoils conditions and failure is the result. Indifference under these circumstances is better than love for one and hatred for another in active operation. Let self-study precede, or at least accom pany self culture always. Even if it does not free us from the evil at once (many believing that a knowledge of their deficiencies means freedom for them) it enables us to keep it in control, and this already is an advance towards perfection, and the creating of good conditions for the benefit of others as well as self.

FAITH AND PRAYER Half of the people who speak about faith know little of its real nature. In its gen erally accepted term it means to trust in a higher power for aid, comfort and light. But simply to trust without passion it has no virtue. A strong belief that our desires will be granted comes nearer to it. leads to both. Intuition is cultivated in Despair is often the best appeal, for it sets the psychological machinery in motion and enables our spirit friends to operate in qualities and consequently our intuitive our behalf. By praying to God or a universal intelligence we humble ourselves to an acknowledgement of a higher power than we are ourselves, and this demission of the ego already opens the soul to a tion, hope, love inspiring him forward. higher inspiration. Inspiration is cf en all that is needed to help us out of our dilemma. But where more is needed, spirits in soul nature—becoming strong, gaining come to our aid. But spirits cannot aid in knowledge and wisdom, and builds up us when we are too much ourself. It repells their assistance, as it were. We must create the conditions ourselves through which they can operate. By a passive mental state-if but temporary-and an earnest heartfelt appeal we attract their sympathy, and in which state only they can cognize our wants or needs. We cannot earnestly pray for that which we don't want or need, but therefore can more forcibly ask for that which we do need or must have. Every well-meaning man desires to remain honest and in accord with God's laws. But when all avenues for course of time, or as we can gather the inmaterial aid are closed against him, what formation asked for. We cannot devote shall he do? S'eal or trust to a higher power for aid? If he is determined to synopsis. But these contain the main starve sooner than be dishonest he assumes an attitude that must of itself invite dressing of these points or thoughts in so the sympathy of higher intelligences-if such exist-taking for granted that the one in question has had no proof of immortal or visions is the beginning of clairvoyance, or spirit life and is thus ignorant of the fact. Would not such a case make the the way in this life. If kept pure by right angels weep? Still people have been known to starve. Was it because of their ignorance of the power of prayer, or socalled faith? Perhaps. But we have also heard of people on the verge of starving rectly. being aided at the last moment of their distress, and claim that it was in answer to prayer. But there are many who know that spirits exist. And knowing that spirits can exercise certain influences over mind and matter, is it not reasonable to rial was so fittingly interblended with the believe that they can aid us, and especially heaven—is happiness, whether acquired when we know how to lend them the conditions necessary for this effect? Pray without ceasing, is an admonition that is very old. Have faith in God, is another. And the fact that even the scoffer will call

THE IMPORTANCE OF SELF-KNOWL. was sick, but forgot all about it when he ling, as it were, the thoughts expressed recovered. So it is with many of us. We the interior of the being so as to pten forget, in the days of prosperity, that our favor has been originally granted through will ever remember the effect Mr. Wil prayer-if not in words, at least in the had on them at the time of listening earnest desire to obtain what we are enjoying in the present, and which, when pure, amounts to a prayer. A desire or a wish that is god like is a prayer; and if a socalled unconscious desire can reach culmination, why should not a conscious desire -one in which we are aided by an extra

mental exertion, also be effectuated. Faith is truth felt in the first instance. Inspiration is the agent. Faith or prayer for material assistance is accomplished through the action of spirit friends on mortals. Those who do not believe it can be done, of course, are not aided in that way because this very state of mind repells it. or, rather, it lends the spirit friends no medium or agency--no incentive--through which to operate.

Doubt cannot always be avoided. It is natural for man to doubt when groping in the dark, as it were. But this is not so much an obstacle as pride. Doubt only lames the psychological vibration somewhat; but pride is just the opposite tenthere must be a cause for it, and a good dency of the soul to humility. Pride or conceit cannot have faith, because it will not acknowledge a superior power to self as the initiative. It would be like appeal ing to nothing in that state of mind. Thus faith must be accompanied by humility or love, or passion enough in the supplication to institute a vibration. Even the wickedest may create a commotion and obtain When developed in the art of sensing his aid when in the proper mood for it. Or he may bring disaster upon another if his mental action is potent enough. A malediction is not to be despised as a thing without effect, if we haven't moral potency enough ourselves to repell it. Thus it is wise not to invite it. And if a thought with evil intent can affect a mortal, why not one with good in it. And if we can pray for the good of others, why not for ourselves? Such is the science of faith and prayer, and we hope our readers or those who desire to see THE BETTER WAY survive the trials and difficulties that every new enterprise has to struggle against will remember this and send forth a good and healthy appeal into the spirit world in our behalf and thus aid us in setting the psychological machinery in motion that is willing to aid us, but which needs a little material help to give it force

> Briefs and Personals. A. H. N.-MSS, received-will peruse

t at leisure. Next Sunday Mrs. Colby Luther will

ddress the Union Spiritualist Society. A private letter from Douglasville, came without signature, thus we are unable to

answer it. A machine that works by the effort of the will, it is said, has been invented by a

French count. Services next Sunday and hereafter at the Union Society will begin at 10:30 instead of 11 o'clock as heretofore. Mrs. Colby Luther is the speaker for this month. The Lyceum will be called at 9 o'clock hereafter to comport with the new arrangement.

At Strawberry Point, Iowa, an "organization has been formed composed largely of Spiritualists, Unitarians, Universalists and Agnostics. A collection of music favor with its patrons, they have later is desired for selection for each at proper times" writes Mr. M. A. Hoag. Anyone able to give him the desired information will confer a favor by addressing him as above.

It is hardly any use for us to repeat that we are not responsible for the sentiments or the information given through our contributors and correspondents, for it is only accepted by those who wish to give vent to their feelings or belabor somebody, and rejected by those who are hit or of contrary opinion. So we request contribu tors to be conservative in their opinions and leave personalities aside, and thereby save us from the disagreeable task of having to reject their manuscripts. The most truth lies in the central current of a cause, and like the kernal of a nut, is the sweetest.

S. A. R -All your questions will be answered through these columns in the any more space to lectures than to give a points—the rest being generally but a many more words. Nothing of consequence is omitted or lost. Seeing lights but a long ways from perfection. There a good deal of imagination connected with it, and the play of spirits on our imagination. Do not trust it fully until you have undoubted proof that you can describe spirits, unknown to yourself, cor-Prof. J. Clegg Wright's closing lecture

on last Sunday evening at G. A. R. hall was a masterly one in the psychic science. In the subject "llow do we differ in dreams from our waking state," the matespiritual, that it was often difficult to tell whether he was delivering a discourse on the material or spiritual science. The den mement however was a gratifying one, and everybody thought they had learned something. Mr. Wright closed with an upon God for aid when in despair, whisper eloquence that resounded in the soul like that there is something in it. Even the the echoing of sledge-hammer blows on a

their escape again, and by which m I blm.

A gentleman of veracity writes us in-Chicago that a medium who has been cently raided gave a test seance since a raid, eleven persons being present, "En door, window and keyhole was sealed postage stamps and private marks attended

ed. The medium was examined by the ladies, who removed her clothing to a skin to convince themselves that no man pharnalia was concealed on her person, silk muffler was then tied around her need drawn through two holes in the cable and firmly knotted, so that it was impose ble for her to move. Forms materially despite this on the outside of the cabine growing up from a small spec of drapes on the carpet, and often two coming h gether, many of which were recognized those present." We are always sorry for medium when raided, but are opposed a mixing the fraudulent with the genuise If the medium, or whoever in connection with her has added anything fraudulent the spirit manifestations, that peno should receive his or her just deserwhatever the popular verdict may be. () the other hand the raiders should be blamed or prove their charge outside of m unconscious medium-if the medium as prove that she was unconscious at the time of the seance.

Literary.

Light of New York for this month contains its usual amount of substantial rest. ing matter. Monthly; price \$1 per year. Address Equity Publ. Co., 9 W. 148 street, N. Y.

The Gleaner. An illustrated monthly magazine, devoted to the educational and industrial interests of women, Julia Schle singer, editor, 841 Market street, Sar Francisco, Cal. Price \$1.00 per year Single copies to cents.-The first number is before us and looks neat and clear with a table of contents interesting to the

Morse's New Book .- The Status d American Spiritualism as seen during four years' visit, by J. J. Morse. Win an appendex "Hints to Erquirers into Spiritualism," telling how to investigate the phenomena; how to form circles; and giving the testimonies of eminent mes is support of the facts of spirit communical Price 3d. Published by The Progressin Literature Agency, 16 Stanley street, Fairfield, Liverpool, England.

Bible Stories, No. 1. The sacred Ver das, as written by Manou and the General of Moses, or the Story of the Creation and the Fall, is a new book compiled James H. Young. It also contains the hundred stanzas with an introduction appendix by Amanuensis. Price 50 cent postage 2 cents. Cloth 75 cents; postage cents. Lovers of this kind of literatur and particularly those who have read Mr. Young's before, will find pleasure is reading this book.

The Independent Pulpit for Februs has been received. This number completes the seventh volume of a publication that, in the beginning of its career, but fer thought would complete one. It is a voted to the True, the Beautiful and the Good in Science, Puilosophy and Ethin and as an evidence that it is grown raised, for its maintainance and improve ment, a fund of \$3000 in Ten-dollar notes, now due and payable to its editor. The Pulpit is published monthly, \$1,50 a year, single copies 15 cents. Address all orders to J. D. Shaw, Waco, Ten

On The Inside is a new novel by Mn. Florence Finch-Kelly, whose first book "Frances: A story for Men and Women," attracted a good deal of attention last summer. But "On The Inside" is a very much better book than "Frances." It has a better plot, which is more carefully worked out, the characters are better drawn, and the story is more pleasing and

The story deals with contemporary life in New York City and gives what 🕍 authoress assures her readers is a "releatlessly faithful picture of the actualities d our time,"

Mrs. Kelly has a knack of creating characters that are fresh and original, and there are several in this book that even the ve eran novel reader will find entire The heroine, Isabelle Fair mount, is a type of a woman that is becoming numerous in these later years, but which is entirely new to American fiction It is published by Sanfred & Co., New. York.

A Railway to Jerusalem.

"The British Consular Agent at Jaffi in his last report on the trade of his district, states that a concession for a railway from Jaff's to Jerusalem has been granted; by the Sultan to Mr. Joseph Navon, Ottoman subject, for 71 years. It stated that a company has been formed in England and France to carry out scheme, and that the engineers are so expected to undertake the work. The carriage road between Jaffa and lerusales has been greatly improved. The govern ment sold last year the income from the toll of the road for £2,085, as compared with E1,S12 the year before last, which shows an increase in the trailic. The lewish colonies in Palestine are greatly improving; one of them, which is called Richon le Zion, has planted about 2000 coo vines, and is promising well. To colonists are good laborers, nearly & their land is cultivated. The greater part of them are Turkish subjects, and all all. Devil had a desire to be a saint when he clear-ringing anvil in the distance-wedg- subject to the laws of the country."-S

1880.

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MARCH 1, 1800

Haverhill, Mass.

The First Spiritual Society had, on Sunday, February Mili and 214, Mrs. Abby N. Surpham, of B ston, as feeturer and test medium. Mrs Burnham is a pleasing, easy speaker, and her lests, although not numer-were very good proof of spirit pressure. Mr. Joseph B. Styles, of Weymouth, a su-gaged for the first two Sundays in March

Yesterday, Feb. 234, closed our engagement with Edgar Emerson. Our meetings have flourished under his speaking and his man-Finerson goes from here to Bochester, N.

Y for a few days, and from there to Troy, N. Y. and then East again.
Hele doing a good work, and the interest that is awakened here will be kept up during March by Jennie B. Hagan.
Yours fraternally, J. W. DENNIS, Pres.

Copenhagen, N. Y.

I thought a few tines to your paper in ref-erence to the society in Watertown, N. Y., hew socially, and in their new temple the work which has been done and is still going on. I speak for the society during January, and with but few members but large and discrete. I gave two benefits, organized a Woman's Progressive Union to aid their so.

Woman's Progressive Union to aid their so. would be read with interest, coming from a delight of the audience. ciety, and my sister and co-worker being a member of the Woman's Union, with myself, of Philadelphia, Pa., gave them a bene-At lecture, she being a delegate to the State dirange of New York. She had a large audience, many coming thirty miles to hear her, feeling well paid for their coming. The people are beauming interested in the case. They have this month Oscar A. Elserly, of Newpuryport, Mass., he bong a young man of much promise; his lectures and tasks are grand, and secieties would do well to have him. I spoke here hast evening in Copenhagen—no society, but a good and attentive audience, and the tests which were given and acknowledged was great gratification in few Spiritualists that were present, knowing those who received them were unibellevers.

MRS. K CUTLER,

Since my last letter to you, I have been not been very much at leteure. In coming United States. From Windsor, Oat., to Niagara Falls, by the M. C. R. R., we passed through a level country that in appearance seemed no different from a timbered and The journey from the Falis to Albany, by the N. Y. C., was mostly in the dark. I bad a good view of Niagara by day light, which was worth all the rest to me. In the early morning, after leaving Albany on the Boston and Albany, the scenery was magnificent, but could hardly be seen for the suiss surrounding it. The Berkshire hills of Massa-chuetta are grand and inspiritg. Arriving partially cleared section of the United States.

The climate during the summer months is Miss. Jennie B. Hagan delivered two imsomething delightful. The outlook for the promptu poems that elicited considerable coming camp meeting is better than ever be applause. fore. The Southern Spiritualists should take | I'rof. Willis McDonnid delivered a lively lugham's Dye is far the best preparation to more interest in the financial success of this and outertaining address on the subject of do it.

may become the center of spiritual light and ble a house without windows.

activity.

Mr. Newton aunounced that the First Po

Mr. Jerry Robinson, of Charleston, Miss. recently apont a week at the Natural Bridge Hotel, while contracting for the building

Later in the sesson I will give you more

Yours fraternally, and A FULLES, M. D.

On Sunday, February 16th, Mrs. Mattle Huit spoke at the half of the Peoples' Progressive Society of Spiritualists, 116 Fifth avenue. Her suiject was "Have we a sixth sense." It was ably handled and brought forth many interesting points to the delight of the audience.

The missies of the olden times were under the days of the past.

Bible records were quoted to illustrate the continuity of life and that the religion which would overthrow spiritualism support unconsolously that which it would delight of the audience.

As the belief in Spiritualism prog osses.

At the People's Spiritual Society on Sunday last, with President Jenifer in the Chair, Mrs. S. E. W. Bishop opened with the subject, "Is Compensation a Certainly," a very in-teresting lecture, Mrs. DeWolf followed with independent siste writing, which created great excitement by the tests given to strangers. Some of the latter said they had never seen the medium before. One gentleman said he would bet \$25 she could not get man said he would bet 5.5 she could not get the writing, and when it came he took a back seat. Positive tests were given by Mrs. Penne I, of Hoston, Mrs. br. Morrell, of New York, and Prol. Van Horn. Heatten Long-hurst was controlled by Lorenzo Dow and spoke well. Mrs. Bishop's subject for next Sonday is, "Spiritusism, Past, Present and Future."

Yours truly, J.

I have read THE BETTER WAY, and do not know how to express my approval of the very busy, traveling and lecturing, and have paper in any other way than by endorsing your liberal tolley in regard to mediums and here from Topeks, I passed through some disbelievers and those who pretend to doubt beautiful country, both in Carada and in the the truth of Spiritualism. I also wish to say a few words in praise of Professor Van Horn, who has been with us here and doing a good work as a bealer and test medium. I have known Mr. Van Horn some three years and know bim personally as a truthful, lib-

place and contribute of their means to its of Spiritualism, in which he said that medisupport. The officers need the co-operation of all sincers applitualists in order that it out mediumship applitualism would resem- applitualism as an indispensable necessity, for with-

> ry of Spiritualism, which, he said, has done grees than all the creeds combined.

> of blindness. All bis success, he said, is due to the bufuence of spirits. Mr. J. W. Fistcher also delivered an inter-

Mr. J. W. Fistcher also delivered an interestating address upon the spirit of Spiritualism. The meeting closed with singing. "Nearer My God To Thee."

At the evening service Misa Hagan spoke on the subject of "duiolds," which was offered, saying that all who pass unneutrally from this world make a sad infinishe, and it takes time and careful study before we can of joy the world of the bereafter.

Spiritualism has met the glant of materialism, and teacher the populace that norality and Spiritualism work together and are inseparable facts.

The miracles of the olden times were mere-

As the belief in Spiritualism progress, morality is considered in a more serious way, because, if we get to heaven, it certainly will be through purity of action.

The relation of Datwinian theories to the popular idea was the subject of a poetical effort.

Patriotism and passion found full play in the poetical improvisations of the young lady. In closing she referred in compilmentary terms to Mrs. N. J. T. Brigham, who will speak before this society next Sanday and each Sunday during March.

Miss Hagan will speak in Buff-do during March.

PATTIERON,

Thinking that the late doings of so distinguished a medium as Dr. Henry Slade would be interesting to your readers, and as an aid to the cause generally I propose to give a brief account of his trip while "on the

After nearly a month's prosperous business in Cleveland, the cooter, in company with your correspondent, started off for Toledo, stopping off three days at Norwalk on invitation of Mr. Jno. W. Rexford, who, with the veteran Spirituatist, Bro. F. A. Wildman, had already several very pronounced skeptionawaiting the doctor's arriva; as they all seemed honest skeptics, they were not only welcomed by medium Slade, but forced to admit the genuineness of the startling plienomens they witnessed through him. While ble stay was short his auccess was great, and in obedience to the urgent solicitation of the Norwalk friends, Dr. Slade has promise I to stop off sgain on his returning to

Taking up the journey on the Wheeling & Lake Erie ratirond we arrived in time in the growing city of Toledo-a city fraught with great import to your humble servant; for it ianism to Spiritualism twenty six years ago, whereby a singular coincidence I find my

Premature gray whiskers should be colored to prevent the appearance of age, and Buck-

evening, February 15th. The opening adfrom was delivered by Geo. A. Delereo-"The spiritual wave confronting the ministry," He quoted the opinions of the mini-ters who have met in council to advise as to the conwith a medium, through whose intermediary the liberal views that reason has advanced influence be was rescued from the affliction to deluded humanity. He was proud of one Brooklyn's noble sons, who, in the face of fierce opposition, dared to assert that he would preach according to the dictates of his own conscience, never mind what creed is an extract from the Brooklyn Eagle:

is an extract from the Brooklyn Esgle:

"The New York Van Dyke yesterdsy rounded a radical address with this significant language:

I don't weep for the tears shed over the destruction of part of the confession, but for the tears of the mothers who have been taught to believe that their harmeas, new born babes were torn from their breasts to be plunged into sverinsting perdition; I weep for the unhappy creatures in mad houses, whose light of reason has been put out by the hereay of ante-natal perdition.

"I know not what others may do, but, as for me, I intend to keep on disbelieving, ignoring and denying the doctrine of reprobation. I intend to teach that there are no

for me, i intend to keep on disbeiteving, ignoring and denying the doctrine of reprobation. I intend to teach that there are no infants in heil, no limits to Ged's love; that there is salvation open to all mankind, and that he man is punished but for his own sin. Is that Calvinism? Before tool, I don't know or case! It is Christianity!"

It is impossible to sonwer the last question in any way other than by saying it is not Calvinism at all. If everything which Dr. Van Dyke so vehemently and passionately rejects snould be eliminated from the Westmolister Confession what would there be left of it that is distinctive? Indeed, upon its mailer Confession what would there be left of it that is distinctive? Indeed, upon its nawor's own showing, why should not the lirick Church move some blocks up Fifth avenue and units with the Church of Divine Paternity in glad acceptance of the religion so eloquently preached there by the late Dr. Edwin H. Chapin? Dr. Van Dyke bus a firm position in the regard of his congregation and its members could not be persuasted to part with him. All the more significant of the wonderful advance of the age is the fact that, but a century ago, after such a deciation as is above quoted, he would not have been allowed to enter a Presuyterian pulpit."

Mr. Deleree said: Think of it, friends, a

Mr. Deleree said: Think of it, friends, a council of ministers meeting on earth making laws that consign your children and mine into overlasting torment, because they never had a chance in this world to live long N. Y. enough to adopt into their spiritual nature, the sentiments these self-constituted law makers proclaim. Think of it, mortals in structing Delty what he shall do with his innocent children. Tulnk of the created atom instructing the Creator of all things What presumption. Are we governed by no law? or is man our dictator, that we shall set God's laws of love and harmony aside, and thus dwarf our spiritual natures and live in dread of God's wrath, when all nature shows growth in harmoulous love. I say awake, ye deluded parents, your children live in and by God's eter nal love. No condemnation reaches thy innocent offsprings. Angels of light are rearing them better than you could on earth. The vicinitudes of life make all here a struggle for you, and when the summons calls you to meet your kindred in the land of spirit, then

its people.

God speed the day when all, North, South,
Est and West, shall know and realize the
full meaning in the light of spiritual truth,
words "One Lord, one faith, one baptism."
Yours in fraternal love,

A. M. IVEY.

MOVEMENTS OF MEDIUMS

G. W. Kates and wife are engaged at Pitu-urg, Pa., for month of March.

Harrison D. Berrelt, is open for engage-ments to lecture. Address and Grove street. Meadwille, Pa.

Myra F. Paine desires angagements to lec-ture for spring and summer months. Ad-dross at Paincaville, O.

uries at Painesville, O.
Bishop A. Besis has been engaged by the
Nt. Paul Society (ii) lat of June. Address 24
Arundel street, St. Paul, Minn.
Edgar W. Eurerson will fill Sunday enaggements in Buffalo, N. Y., for February;
Rochester, N. Y., Feb. 24th and 23th; Troy, N.
Y., Feb. 26th.

F. A. Wiggin speaks in Chelses, Mass., in February: March and April also taken. Au-dress for sectures with less, 9 Bosworth at, Boston, Mass.

Boston, Name.

Miss Jenute B. Hagan will make engagements for fall and winter week evenings for 6, 10 and 12 lectures. Address 52 Irving street, South Framingham, Mass.

J. Win, Fisicher lectures in Brooklyn, N. Y., February, March, May and June; in Springfield, Mass., during April. Address 12 West 16th street, New York City.

Mrs. Mary C. Kuight will be pleased to correspond with societies wishing to engage her services as a lecturer and test medium. Address Fullon, Oswego Co., N. Y.

Mrs. Massels Stewart, platform test and electure.

dress Fulton, Oswego Co., N. Y.

Mrs. Maggle Stewart, platform test and clairvoyant medium, 201 E-sat Main street, Plqus,
Ohlo, oan be sugaged for the winter months
by societies in need of first-class taient. Ad
dress as above

Miss. Jennie B. Hagan speaks at Buffalo,
N. Y. during March, including anniversary;
at E. Rendorph, N. Y.; March 10th, and will
speak at Mesavelle, Ps., some week evenings
in March. At New York again for Sundays
in April.
Lyman G. Howe speaks in Claystand O

In April.

Lyman U. Howe speaks in Cleveland, O., in March, and Washington, D. C., in April. He is yet free for May and June. 1880. He is engaged for Tuesday, Thursday and Sunday, July 29th, 3lat and Aug 3rd at Cassadagu; and from Aug 9th to 18th at the lows Camp Meeting. He is yet free for last two weeks of August

August

Mrs. Clara A. Field Conant has located at
Weshington, D. U., 210 41, street, N. W.,
where shu will be pleased to see her friends.
She will give sittings daily, and will make
engagements to lecture for the fail and win
ier of 1836-91. Her house is a bome for liberals and Spiritualists. Address as above.

als and Spiritualists. Address as above.

Mrs. E. Cutler, of Philadelphia, Pa., test medium and psychometric reader, having fluished in Watertown and Copenhagen, N. Y., will be in Buffelo, N. Y., during March, would like to make engagements with societies for April and May. Will go on reasonable terms, and those not able to pay speakers will give them a little of her time and experience. Address 1142 West Avenue, Buffalo, N. Y.

N. Y.

Geo. A. Fuller, M. D., will very soon start on a lecturing trip which will take him as far as Van Buren, Ark. He would like engagements at Memphis, Tenn., Little Rock, Ark., and other places euroule. He will spe d some time at Charleston, Miss., and will lecture at that place; and also Oakisud. He will also offer for sale stock of the Lookout Mt. Campineeting Association. The Dr. will return to his home in New England early in January, 1891, after an absence of two years, and is now making engagements for that year. Parties desiring his services should address him at Lookout Mt., Tenn.

A traveller, recently returned from Pekin alls us that he saw a method of ours which we can't all the sent hands of the county of the sentence of the sentenc may be new to some of our readers. In a temple outside one of the city gates is to be found a brass mule of life size, supposed to have wonderful heating properties. Patients suffering from every imaginable disease seek



AN ASTONISHING OFFER!

name, sex, one leading symptom, and your disease will be disguosed (res by spirit power

DR. A. B. DOBSON,

MRS. C. A. SPRAGUE,

Maquoketa, Iowa.

Magnetic Healer,

NORTH COLLINS, ERIE CO., N. Y. If you are sick send in cents for two trial sheets of Magnetized paper; four sheets for 50 cents. Patients treated at her home. Ad-tires as above.

A. L. STANFORD,

DEVELOPING MEDIUM 120 Plum Street, Cincinnati, O.,

Public circles every Sunday evening at 7:30 at Pendery Hall, 102 West Fifth Street. Will hold private circles at residence of patrons by arrangement. Magnetized paper for healing.

A. WILLIS,

MATERIALIZING MEDIUM

33 WESLEY AVE., CINCINNATI.

Will hold seances every evening at 8 o'clock, Thursday and Haturday evenings excepted. Afternoon seances at 2 o'clock, Monday and Saturdays excepted. Private seances will be held by arrangement. Only such investigators and non-hpiritualists will be admitted to his seances who hold a recommendation from avowed Spiritualists.

MISS M. A. SAXON. Medium for

Independent SlateWriting,Trance AND TRUMPET.

234 East Fifth Street, Cincinnati, O., Bittings daily from 9 o'clock until 4 for business and social information. Evening seauce by arrangement either at her residence or that of patrous.

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

SITTINGS DAILY. Letters by mail, photographs or lock of hair sup-menfully diagnosed. Circles Sunday at 25, and 75, p. p. Forty years experience. 188 Richmond Street, Cincinnati, C.

MRS. J. H. STOWELL,

TRANCE MEDIUM,

No. 468 BAYMILLER STREET, Cincinnati, Ohio.

Sittings Daily for Information and Tests from 8 a. m. to 4 p. m.

MRS. S. SEERY, Trumpet Medium

> 990 Central Ave.. CINCINNATI, OHIO.

Sittings daily from 9 o'clock until 4 for Business and Model Information. Evening scances by arrangement, either at her resi-dence or that of patrons. A LIBERAL OFFER Bend two 2-cent slamps, your name and

age, and a lock of your bair, and I will send

you a elairvoyant diagnosis of your disease, J. C. BATDORF,

PRESIDENT MAGNETIC INSTITUTE GRAND RAPIDS, MICH. PSYCHOMETRY.

all matters pertaining to pratical life, and your spirit friends. Send lock, or bandwriting, and one dollar. Will answer three quee tions free of charge. Send for Circulars. Ad

dress 195 Fourth street, Milwaukee, Wis. A LIBERAL OFFER

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Clairvoyant & Magnetic Physician Send four 2 cent stamps, look of hair, name, age and sex, and I will disguose your case free by independent spirit writing. Address,

DR. J. S. LOUCKS, Worcester, Mass.



MELTED

PEBBLE SPECTACLES

RESTORE LOST VISION. My Clairroyant
Method of fitting the eyes never fails.
Sent by mail \$1 to State age and how long
you have worn glasses, or send a two-cent
stamp for directions. Address B. F. POOLE,
CLAIRVOYANT OPTICIAN, Clinton, Iowa. Catarrh oured by using Poole's Magnetised Catarrh Remedy. Price \$1.10; sent by mail, Poole's Magnetised Compound for Weak and Inflamed Eyes. Price 50 cents. Mention this paper.



Dr. R. P. FELLOWS,

What we know of Dr. Follows.

Inquiries are frequently received asking what we know about Dr. Fellows, of Vineland, N. J.. First, we know that he is a reliable gentleman of rare professional skill, who has earned success by good work. Second that he fulfills all his agreements to the letter. Third, that he has performed cures of hopeless cases that in the olden time his aktil would have been called miraculous. Fourth and last, we know him to be an honest man, and a staunch Spiritualist.—The Herres WAY.

North, South, and realize the ways he used for children tee hing. It southes the child, softens the guns, allays all ne buptism."

A. M. IVEY.

Mrs. Winslow's Soothing Syrup should at ways he used for children thee ting. It soothes the child, softens the guns, allays all path, our wind colle, and is the best remedy for diarrhoss. 25c. a bottle.

Tadies' Department.

Mother and Home A little oblid in the busy street-A child with a sby face, flower sweet, And brown eyes, troubled and half afraid, By the noise and hurry quite dismayed. I lifted the baby hand and said-

Smoothing the curls on the golden head-"Where is your home, my little one?" For the summer's day was nearly done. And the swift tears came to her reply, As she trusting answered, sweet y shy-

Won't you take me there? I want to go.' Where mother is! Oh, the world of love! No matter how far our feet may rove; When weary and worn in constant strife, Mother and home are the best of life.

"Home is where mamma is, you know.

Blessed is he who may emiling say, "I'm going home to mother to-day. God's mercy hallows that home so dear, Where mother our footsteps waits to hear.

Bless the busy hands and cheery smile That brighten and comfort all the while; Nothing on earth can with home compare When a loving mother waits us there. -Phrenological Journal.

Our Department.

To the Billior of The Better Way.

I am pleased to note an improvement in thought and liberalism have given encouragement to them to speak out and express

etrides where she has the unbounded liberty to come to the front and show her capabiled by the customs of society, to be of use in them. the world; and to keep in view the vital

after we are buried and forgotten.

Ladies Department, that the brave, fearless Zur. and noble-minded may air their thoughts, Written for The Better Way. that the timid may read and he led to take courage, and, by so doing, society and its old-time customs may gradually come Oh, God of justice and of light! to be of minor importance when compared | We pray thee, turn our wrongs to right; to the good we can do, the duty we owe our- And on a nobler, higher plan, solves and the next generation. Yours for Let woman's sphere be understood, trath and advancement,

AUGUSTA FRANCES TRIPP.

LONELY AGE. And cast aside all forms and creeds. Those lodging people who satisfy a care ful landlord, and are without children in the family, have but little idea of what the loneliness of their future is going to be when the activities of youth and middle side. He finds that the relative diameter life is over, and there is no one to connect of the cerebral blood vessels as compared them vitally with the new generation or with the weight of the brain, is in some keep them in the current of life. For let cases nearly twice as great as in others, and with young people not of their own, these he draws the natural conclusion that the sions of years between them, must neces- and the development of talent must depend sarily be in a manner fictitious, except in | very largely upon this factor. These three chiefly one sided-visits amounting on the its utilization. whole to charity. Occasionally a sweet! little nature takes a genuine interest in the the return of their interest and affection, tion that made a ghost of a guitar player. and appreciates whatever may be learned from them. But if it is to be hoped that

for a result the fact that very few of the young care greatly for the old; that few would give the old much of their companlonebip except for their own advantage, or as an affair of charity, like any other mirslopary visiting; and flually that if youth is wanted about one it must belong to one, must be of one's own children or grandchildren, nephews or nieces, whose place is there, who know no other place as home, and who are about one not as a matter of choice or feeling, but of nature and birth, placed there by circumstance, and without thought or wish of other things, the house and home being the natural orbit of their every-day movement, and the older people being as much part of their lives as the air, the sky, the earth, and the four walls of the dwelling.

A house in which this element of youth is wanting is a very sad place; it is like a monument of the past; the moss grows on it; it is already a doorway to the tomb; decay has begun in that house, and there is no young blood there to regenerate the remaining life in it, to keep that life fresh and whole and eafe and sine. Sometimes, of course, the character and nature of the inmates are so rounded and strong that your estimable paper in the shape of a they have in themselves elements of per Ladies Department, and hope it will be petual youtl; but this is infr quent; ordiwell supported by thinking and intelligent nary people grow old and rusty, not to say female minds. Not that the females of to crusty; and all the sooner do they grow old day are more worthy than our grandmoth. and rusty if left to themselves, allowed to ers, but times are changing; progressive cettle in their ife long habite, and get fixed and rooted without any of the household attrition with young emotions and wills the choice thoughts that have, through the which keep their own youth alive. For influence of orthodoxy, been suppressed, the young are full of themselves and the and have only been felt in the home circle future; they are taking hold of the world Washington. I am encouraged and feel proud of my like a new thing; they are a fountain of sex when I read occasionally in our daily animal spirits, whose mere contact supplies papers of female lawyers, professors and M. something of all one has lost; their very vi-D's, showing that woman is making rapid tality is in a way contagiou; and the old are occupied with the dead and past; the world recedes from them; It is chill and ities and qualifications. But we need more dark, and they need the warmth of the independence of character, to be less hamper- young natures in the atmosphere about

It is well, then, for the childless to beand important aim in life, in order to act think themselves in season of the loneliness of fate for them, and to resolve on some Society's people are filled with fear and plan of action that shall leave them better dread of each other. Deception wears a smile provided for in this light than the mercy ef seeming approval, but if we trust it we are of strangers would make them, so that thrown vehemently against the rocks of de- when husband or wife dies, when brothers spair, bruised and mangled, with hears and sisters have gone, when friends and torn and almost rent asunder. The fear of contemporaries have dropped away, there what others may say causes us to live false. shall be those who shall in some, however ly, untrue to ourselves and nature, and con- feeble manner, not possibly replace these sequently untrue to our neighbor. We others, but give still a living centre for afshrink from that which we know in our own feetion and interest and hope and fear and hearts is true, as nature demands; and live joy-all those live passions without which for acciety and its customs, and are daily we do not ourselves exist, we only vegetate suffering in consequence. We are not self- It may be a doubtful experiment to adopt poised enough to have the courage to prac- for ours children, who inheriting, Heaven tice and live what intuition, the God given alone knows, what of evil, may grow up faculty, tells us is right, and the result is only to desiroy our remnant of happiness disease of every name, which not only af- and peace by and by; but it is possible, fects ourselves, but children yet unborn, without any such extreme step as that comand still we live carelessly on, not thinking | prehends, to gather the young about one's how grave our offenses are, and how many | self so early in life that they and their chilothers may be affected by our faults long dren after them may feel the bond of nearnear, and be to one much that one's own And so I say I am glad that you have a children might have been.-Harper's Ba-

> Equal Rights. MRS. L. J. DEMORE IT.

'Tis purest, truest womanhood. Give her a place in love and art, Inspired by love, she'll do her part.

And only rule through loving deeds, The Corset vs. Brain Work.

Lowenfield (Journal of Psychology) has attacked the corset question from another them form all the friendships in the world that it increases with increase of age; and friendships, with the difference of genera- capability of continuous mental exertion those very extraordinary cases where the facts are not without connection. A large elder person has been able to preserve amount of food is necessary for the producmost of the feelings and interests of youth, tion of a large amount of energy. But the has not stiffened and anchylored in the amount of food which the human machine mental fibre, as one might say, nor grown can transform into work depends upon the gray in those lively enthusiasms which the breathing capacity of the lungs, and that young love to share. Except in these ex- depends upon the amount of air which can traordinary cases, the young make friend. be supplied for its combustion, and that deships, the young make friendships with | pends upon the wearing or not wearing of older people, and frequent their houses and corsets. With a generous supply of blood, apartments, from many mixed motives, the proportion of it can be turned in upon none of which would be quite satisfactory to the brain is very variable, and must be the older people if they could read and capable of being largely influenced by habcomprehend them. The house is perhaps it. Hence the amount of intellectual work pleasant, or the rooms luxurious, or com- which can be done by woman it is within paratively so beside those at home, or other her own power to regulate to a much greatagreeable people are to be met there, or it er extent than might have been supposed makes a pleasant rendezvous. Or possibly possible. It has been noticed that college there are expectations in the way of proper. | women have largely given up the wearing 'y, and endeavors on the part of the young of the corset, and it is doubtless a custom quietly to ingratiate themselves, in the that will become more and more widespread; tops of ultimate results in the disposition it would seem strange that anyone should of such property; or else there is a remain. care to pour into himself intellectual food ing contingency that the visits are those of at the same time that he carefully shuts off pure kindness, in which the pleasure is the draught of his fornace, and so prevents out.

Kansas City claims a ghost-a beautiful young lady that plays the guitar. Kansas old, loves them, receives gratification from City ought to be thankful for the dispensa-

Impecunious Lover-"Be mine, Amanda, and you will be treated like an angel." the young person with the monetary views "Yes, I suppose so; nothing to eat and less in the matter is rare, this latter sort is rarer to wear. No, I thank you."-City Mission still, and is not much to be depended on in Record.

striking the average. The average gives A Waltz Dictated to a Woman in a Dream by a Dying Professor.

> "About 'La Rave,' professor?" asked a reporter of the Philadelphia Inquirer.

"Oh, yer; 'La Rove' has a peculiar his tory. It is, to begin with, a beautiful dance. Mrs. Rivers' plaulat, the well known Professor Pabet, was lying sick unto death at his home in New York, and the lady was anxious about his condition. She dreamt A R. Hall, 115 W. Sixth street, Oincinnati, every about him one night, and that he came to Sunday at 114 A. M. All are cordially invited. her to give her the usual instructions on the piano, and told her that he had a new dance he wanted her to bring to the attention of her husband. He then read off to her the different figures and movements, all of which became deeply impressed upon her mind. She related her dream to her husband the next morning, telling him of the different movements in the dance as her vision saw them. He noted them down, and the result was the beautiful wal'z 'La Reve,' which society will probably go wild over this coming season. Singular to relate, Professor Pabst died the night of the dream, and the dance is dedicated to his

"How is it danced, professor?"

"It is a novelty in waltzes," was the re "It is a dance in six-eight time, and is full of pretty movements. The time makes it a lively one for that style of dances. It is a sliding step, slow balance, and finishes with a waltz step."

Marion Harland's Appeal to the Women of America.

Marion Harland, the friend and helper of women everywhere, has taken up the work of restoring the rained monument marking the burish place of Mary, the mother of

One hundred years ago this venerable woman was interred in private grounds near Fredericksburg, Va. In 1833 the corner stone of an imposing memorial was laid by President Andrew Jackson. A patriotic citizen of New York assumed the pious task singlehanded, but, meeting with financial disaster, was compelled to abandon it.

Marion Harland says truly-in her appeal to the mothers and daughters of America to erect a fitting monument to her who gave our country a Father-that "the sun shines upon no sadder ruin in the length and breadth of our land than (his unfinished structure."

The publishers of The Home-Maker, of which Marion Harland is the editor, offer, as their contribution to the good cause, sev enty-five cents of every annual subscription of two dollars to the Magazine sent in during the next six months. Every such subscription must be accompanied by the words, "For Mary Washington Monument."

The offer is generous, and should meet with an enthusisstic response.

All England is crazy on the subject of paper pillows. You tear the paper into very small pieces, not bigger than your fingernail, and then put them into a pillow sack of drilling or light ticking. They are very cool for hot climates, and much superior to feather pillows. The newspapers are printing appeals for them for hospitals.

Newspaper is not nice to use, as there is can see when you get enough.

The ensiest way is to tear or cut the paper in strips about half an inch wide, and then tear or cut across. The finer it is the lighter it makes the pillows .- The Gleaner.

Woman

Is physically much the weaker sex, yet mentally she is in no way man's inferior, and morally she is, in some respects, his superior. There are many noble, self-sustaining women in the world, who make their name in life, and carve out their own career wholly independent of men. How many men are there who can lead a life of pleasure, or even contentment, without women? It is a noted fact that the longer a woman lives unmarried the less she desires to marry, and some of the grandest characters in history are "old maids," satire to the contrary. True, it might be urged that the more women know men the less anxious they are to marry them, but this is experience, not education -St. Louis Critic.

Do not make the earth in the boxes and flowerpots too rich. All plants protected during the winter by setting them on a stand in a warm room, such as geraniums, should not make heavy growth, but be kept in good condition for slitting, as the spring and summer is the proper season for having them to perfection. The mealy bug must be guarded against when the plants are kept in a warm atmosphere.

their half every Sunday at 233 F. M. All are made welcome who visit Chicago.

220 W. Mouroe street.

Electrical science, besides filling the place of hangman, has lately been employed for another beneficent purpose-the elimination, namely, of wrinkles from the faces of ladies of a mature age. The inventor, Dr. Vernoy, says that the process of 'electrolysis'' is only disagreeable, not painful; that by its means new life can be given to the most cracked epidermis, and the ruts and ravages left by time effectually smoothed

Purity.

That women admire purity in men is one of the greatest proofs that abnegation or moderation in all things (overcoming the animal in general) is a spiritual law. and should be made a principle by all Spiritualists. Women are generally more intuitive than men, and can better interpret our \$75.00 to \$250.00 A MONTH can be made higher needs, or that which shall lead us to ferred who can furnish a horse and give their whole time to the business. Spare momentamay be profitably The Batter Way.

MEETINGS.

Cincinnati, Ohio.

The Psychic Research Horiety meets every Bunday afternoo at Doughes Hall, northwest corner of 6th and Walnut streets, at 3 p.m. Admission free; strangers cordially lavited. The Society of Union Spiritualists, of Oincin-nati, hold meetings at O. A. B. Hall, 115 W. Sixth street, every Sunday morning at 1945, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

Spiritual Healing and Developing Meetings, with peaking and music every Sunday at half-past 2 P.M. t the American Health College, Fairmount, Free First New Spiritual Church meets every Hunday

The First Christian Society of Spiritualists meete every Sunday afternoon at it o'clock at 21 Broad-way. Inspirat onal lectures delivered by Bev. J. Owen. Tests and heating after each lecture by W. S. Etdridge, M. D., of Buston, Mass.

Boston, Mass.

BOSTON SPIRITOAL TRMPLE, Berkeley Hall —Lectures by able speakers Sundays at 10% a. m. and 7% p. m. Richard Holmes, President; Albert F, Bing, Treasurer; O. L. Bockwood, Corresponding and Recording Secretary.

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

The Temple Fraternity School for children meets
at 10% a.m.; afternoon errores at 2%, and Wednesday evening social at 7%.

Children's Progressive Lycenm No 1 - Sessions every Sunday at 11 a. m. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

1031 WASHINGTON STREET-The First Spirit tosi WASHINGTON STREET—The First Spirit unlist Ladies' Ald Society—Business meeting Friday at 4 p. m. Tea served at 6 p m. Public m etling at 7:80 p. m. Spirits afternoon hast Friday afternoon in each month. Mrs. A. Barnes, Pros., Mrs. F. B. Woodbury, Seers'ary, 23 Bromley Park, Boston Highlands.

COLLEGE HALL, 34 Essex street—Sundays at 10% A. M. 3% and 7% P. M. Eben Cobb, Conductor. EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2½ and 7½ r.M.; also Wednes days at 8 r.M. Able speakers and test mediums. Excellent music. Dr. E. H. Mathews, Chairman America Hall, 724 Washington street, -Services each Sunday Dr. W. A. Hale, Chairman,

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

Chelsea. -Spiritualist meetings are held in Pil-grim Hall, Odd Fellows Building, each Sunday eveing, at 71/2 o'clock.

ning, at 7½ o'clock.

Meetings are held at Grand Army Hall, Sundays at 2½ and 7½ p. m. All mediums invited. G. F. at 2½ and 7½ p. m. Friedling Social Ald Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M. L. Dodge, Soc. Cambridgeport.—Meetings are held every Sunday sening at Udd Fellows' Hall, 548 Main street. H

New York, N. Y.

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

Small Spiritualists are cordaily invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take au active part in its work.

Spiritualists who are disposed to aid the American Spirituali

Spiritualists who are disposed to aid the American Spiritualist Alliance c-n do so by sending sub-scriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remit-

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

Henry J. Kiddle, President,
J. F. Clark, Cor. Secretary, 59 Liberty St., N.Y.

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

A General Conference will be held every Wednesday evening at 230 West 36th street, at the residence of Mrs. M.C. Morrell. The People's Spiritual Meeting every Sunday evening of each week at 230 W. 36th street, at the residence of Mrs. M. C. Morrell.

The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 6th avenue, near 30th etreet. J. F. Snipes, President, 416 Broadway.

Philadelphia, Pa.

First Association hold their meetings every Sun-day morning and evening at their hall, 80 epring Garden st. Lyceum, 21-2p. m. J. Wood, Pres. Newspaper is not nice to use, as there is a disagreeable odor from printers' ink; but brown or white paper and cld letters and envelopes are the best. As you tear them sufficiently and the paper and cld letters and envelopes are the best. As you tear them and Frankford Avenue. Circles and spiritual exercises 3p. m. and 7:30 p. m. Mrs. T. J. Ambrosia, Trustee and Tro so er,—our mainstay of the Association of Spiritualists, of Philadelphia meet every Sunday at 3 p. m. at their church, Thompson Street between Front Street and Frankford Avenue. Circles 3p. m. and 7:30 p. m. Mrs. T. J. Ambrosia, Trustee and Tro so er,—our mainstay of the Association of Spiritualists, of Philadelphia meet every Sunday at 3 p. m. at their church, Thompson Street between Front Street and Frankford Avenue. Circles and spiritual exceptions of the Association of Spiritualists, of Philadelphia meet every Sunday at 3 p. m. at their church, Thompson Street between Front Street and Frankford Avenue. Circles and spiritual exceptions of the Association of Spiritualists, of Philadelphia meet every Sunday at 3 p. m. at their church, Thompson Street between Front Street and Frankford Avenue. Circles and spiritual exceptions of the street and the street Trustee and Tro su er,—our mainstay of the Asso-cotion—is always present, and Jacob Grupp, Phi-ladelphia's best molo melium, is very often present, office 1106 Fairmonnt Avenue. Mrs. L. Leidy, 1945. North 9th street, a member, does not forget us. J. Wallace, another member, is often with us. Medi-luns made welcome. In restriction and public corinna made welcome. Investigators and public cor-dially invited. T. J. Ambrosia, President. dially invited.

Kevatone Spiritual Conference meets every Sunday at 2 1-2 p. m., at their hall N. E. corner 8 and Cottonbill sts. Wm. Rowbottom, Chairman. Fourth Association hold their meetings every Sunday evening at 71-2 o clock at N. E. corner 3rd and Gira d Ave. Mrs. M. Brown, President.

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The North McGregor Fociety of Spiritualists meet every Sunday and Thursday ovening. Geo. Palmer, President; Guo. Hanney, Sec. St. Paul. Minu.

The Spiritual Alliance meets in Waucota street Chapel, between Eighth and Ninth streets, every bunday evening at 7:30. Mrs. M. C. Tuttie, Sec. 227 East 5th street.

Watertown, N. Y. The First Progressive Society hold Sunday mettings in their New Temple on Davis street Sunday afternoon at 230 and eventings, 7:30. Lectures,

Chicago, III.

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J. H. Lohmeyer, Sec.

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Baby Gene is a little old man. Baid and serious, too.

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He looks to the pigs whenever he can. But he has a great deal to do. And this little pig says be'll get some corn, And the next or e cries, "Oh, where!" And the little one says: "In grandpa's barn

And the great one knows it's there. Four pearly grains he can plainly see; Have them he must and will; Hestrains and struggles-but "ques-ques-

He can't get over the sill! to he's given it up, and off he goes With Grandfather 'Gene before:. Snubbing and rubbing his little bare nose

On the way to the pantry duor. You queer little pig. you're ever so bald, But it never, never, never will do! The great wide world would be cruel and

To a little pink mite like you. Mamma must bring her needle and yarn And build up the lence again. For the five little pign would be quite forlorn Outside of the little red pen.

-Eudora S. Bumstead in Wide Awake.

Written for The Batter Way. THE QUEEN OF HEARTS. BY CALLIE HARCOURT.

I am a gay little mountain fairy-a glitter like sunbeams. My food is honof the amaranth flower. My wonderful nation flooded the scene with a calm power is found in a bundle of magical beauty. Here I learned even the brokkeys. During the reign of King Tip en hearted may turn their grief into who dwelt on a lofty mountain, and peace by raising their eyes from the was the greatest sovereign of all Fairy. ruins of this life to the glories of the fu land, I was requested by him to visit ture. the hearts of men, women and children, and write a description of my tour. In case I returned succe-sful, the opened the ponderous gate, but, to my childless king promised to take me as surprise, found an inner wall of adam his daughter. With the seven magical ant. The entrance was barred, bolted, keys, I set out on my mission.

prise, I found the door was held by a could hear the light rustle of fearful. It can be reached only in closen locks. Six keys I tried in valu, ghoets tripping over the dead leaves. then touched the seventh, a tiny golden A dark shadow would rise from some

The de man's beart was a mere ed with her tears. The brook of pleas drouth. The sky was of a sombre hue why he wept. He answered, "My wisdom to another relieved only by a few scattering rays name is Piety; I was drived out of the infinities of time. flowers below. No sound of the busy waiting for Conscience to awake and world could reach the lonely place, but call me." While the angel was ferior the mournful cry of some sad thought, shock, one wild shrick, then the mas as it filtted through the dry branches of sive walls tottered and with a crash fell. soul, and, meditating on the folly of wicked.

little gid. No sooner had I tapped at woman. I found the beautiful gate the small door than it flew open and the standing half open and angels coming and going, some carrying a prayer away and others bringing in blessings. offered to show me everything in her Even passing travelers seem to feel the little paradise. In the midst of the gar- atmosphere of heaven and catch some den was a crystal spring of joy and love I could hear the most divine music, and shat bubbled up day and night. Here when I passed in it seemed that my bright thoughts were drinking or flying feet were on holy ground. The place among the rich foliage of fancy. Not was so serenely beautiful that the touch far from the spring can a little rippling of words seems almost a sacrilege. The manity depends, and upon which the brook of mirthuiness. The cloudless jays, and a hundred holy thoughts filled eky, the fragrant flowers, the happy the balmy air with song. A broad songsters, the bubbling spring and clear river of peace held the bright pic laughing brook, and all the nameless and gladness of a sinless soul.

The third visit I made was to the heart of a poor idiot boy. After knockeasy, then the gate swaing open. Scarcely had I entered than Contentnent leaved his corpulent form against then came a voice from heaven saying, infinite source of all life, and therefore the wall and resumed his rest. The Sountry was a barren desert as far as the eye could reach, entirely shrubless ave for a few puny flowers that were ders of my great tour through a hun- meekly Nazarine, is the same, yester blooming on a small casis of affection dred human hearts; some things I could day, to day and forever, and is as willing ear the gate. The leaden sky and un-

den key was that of a highly gifted great Queen of Hearts.

poet A fascinating land-cape lay be. Written for Tae Better Way fore me, a valley of terderness, a troad lake of language; the outlet of a gay little stream of mirthfulness, that was in to another; some singing the merricut songs, others making the sweetest, saddest, weirdest music. The sky had just | Laving or willful, in laughter or team, while sunb-ams and shadows danced together on lake and valley. In the center of this Eieu was the grandest object of all: a lofty mountain of imagination, the foot covered with flowers, the head veiled in clouds. Near the wandering through broad fields of gold next?" den thought, over green meadows, by shut out the enchanting view of a fertile intellect.

heart. Most melancholy was the sight Gleaner. within. A mighty volcano of passion loomed up, surrounded by vast fields of gray cold ashee, that buried forever a whole Pompeil of pleasure. Not a flower was left; not a bud was escaped. The fires of passion had become extinct and there was nothing left but silent devolation, gloom and the shadow of death. The sug of earthly hope was casting its last feeble rays over the weird waste and across the white face of Sorrow kneeling among the ashes. As she prayed, a bright angel of heavenly hope appeared at her side, and, pointing above, he comforted her by tiny maiden with golden wings that the assurance that all she had lost here would be restored a hundred-fold there. ey from the sweetest bloss ms and I While he spoke the black clouds of woe drink the dew that sparkles in the cup parted and the soft moonlight of resig-

The next heart at which I appeared was that of a robber. With difficulty I locked and guarded by demons. I put The first person I met was a sad | the demons into a magic sleep and in a looking man about 70 years old. I few moments the massive door, that knocked at the door set in the lofty had rusted on its hinges for so many wall which hid his heart, but, no re | years, swung wide open. Oh, the horsponse coming, I concluded to enter for of the scene! With slow steps the ma of discontent. Through the gloom hope that love had planted and wa'e. like a pall. I could look on the horrible

perishable things of earth, I passed out. sand I ff-w on the breeze until I reach-The next I met was a bright-faced ed the pure soul of a plous, charitable ture of every good deed that bloomed upon its shores. On a green knoll, surbeauty of the place told of the peace rounded by the fairest flowers of earth, knelt the sweet form of Charity, her fair brow crowned with a halo of glory; 'The greatest of all is Charity." good life is blessed even on earth.

not tell, and some I would not, for we that others should walk in the footsteps fairles know how to keep our secrets where Jesus walked, if they but will and am now known throughout the of the highest within Tuen, and not

JACK. BY HELEN STUART-RICHINGS Jolly, and jaunty, and saucy, and gas! turn fed by a bundred bright springs of Happy and hearty—if sometimes be cries. joy and love. Strange fancies flew Nobody minds—there's a bow to the suies from the branches of one lofty subject How he rules mother, who thinks she rules him!

And how he rules father, who grants every enough clouds to make it beautiful, Everyone loves him, this "dearest of dearest Young, did you man? Yes, he's only three

Wonder What He'll Do Next?

Two sailors once went with a tame parrot to a show in Tokio, Japan, where a Japanese was giving an exhibition of summit was the tall form of Genius sleight of hand tricks. At the end of but to truly come in harmony with toiling to gain the very top to catch a each one the sailors said: "Now, isn't Gofand His never changing laws, and glimpse of the Promised Land. After that clever? Wonder what he'll do what all truly spiritual should teach is wandering through broad fields of golden and must, if

den thought, over green meadows, by The parrot heard this so often that ings, first study themselves; second look river banks, up flowery hills, by clear be picked it up. Presently the Japan- at their brotherman, and see if by any springs, I reached the gateway and ese, while trying to keep in the air a law of right they can perceive any dif-number of bamboo sticks lighted at ference in the relation they sustain to both ends, dropped one on a heap of the source of the infinite power where fire-crackers and bombs, which ex all sprang in themselves and their fel-Then I met a beautiful young girl ploded and sent the parrot up about low pilg ims of earth, and, finding none, with a look of unspeakable sadness on one hundred yards. As the bird came go forth from this time on as teachers down it shricked: Wasn't that clever; who acknowledge the Fatherhood of her pale face that told of a broken Wouder what he'll do next?"-The Gird and the bro herhood of man, and

> Written for The Better Way. THE RELIGIOUS NEEDS OF MAN. DY JAMES HULBERT

Humanity has many needs, but the most important and paramount one of all is a higher and grander religious belief, one that acknowledges the Father hood of God and the brotherhood of man, and one whose teachers are comwhole brotherhood of man. If they have been developed in wisdom sufficient to realize the true relation they sustain to God and their brotherman, and will acknowledge the same relation exists for all sentient humanity, then are they nearer God's spiritual kingdom, and are competent to go forth as preachers in the new dispensation which is to be ushered in upon earth, a dispensation in which creeds will crumble and go to naught before the grand crucible

of God's ever living and unfolding truthe, as outwrought through the grand revealments with reference to the inner mysteries of man, the immortal, lying hidden in all sentient humanby some of the denizens of earth. In the new dispensation there can be no leaders, for all can and must drink at the same fountain and partake of the same inexhaustible food which cometh to each and all in but one way, and that without leave, when, to my great sur milnight form of Crime was walking way is the true way to an eternal life of

It can be reached only in one way and that is by a gradual unfoldment of and of which poets, from their lofty ers, only the poison vines of deceit; reference to God, the omnipotent, Him prominently, by an understanding of mountain tops, have only caught a lay a dark, stagnant pool of selfishness, dim, distant view, now lay unexplored that breathed on the air only the mias. the more of truth we can digest and as-I eaw black caves, where hideous sins similate within our inner being, or, in a result of the lower desires, and had taken refuge, yawning chasms that other words, the more of God's laws we heavenly joy and "peace that passeth graveyard of build love, with here and sometimes darted out tongues of flame, can comprehend, understand, and rig. all understanding," as results to the here above the dead a bright flower of and over all the clouds of despair hung idly obey to the very minute, the picture no longer. As I passed through grander our lives the greater our joys, the first gate, I saw a weeping anger, and the more glorious our being to an wisdom to another, throughout the vast | ment, decay and partial obliteration in

man? Is it not religious teachers who hand then shoves it along to make room occasionally the silence was broken by bow beautiful the garden had once, believe that God is allied to all humanthe mournful cry of some sed thought been, there came a terrible earthquike ity, and who believe that His benevolence is universal, unbounded and never losoph, or religion, one that explains falling, and that His relation to all hu- more of the mysteries of life, or that the past. Every breeze bore a sigh, every cloud seemed a pall, and all things of fire, then a great chasm opened its manity is such as to constitute each all gives more incontive for noble effort, or awful jaws and awallowed the whole immortal entities, and as such they will gives grander and more neavenly joy scene. I hastened from the spot, think-the sadness began to oppress my own in the past of case, if they wish to progress, to attain as I am only a wayfaring pligrim, and those who place all their hopes on the golden grain and deserts of burning in and forough obedience to God's wise support than that which I now have, I and just laws that such a state can be

reached. scope of their thoughts, save to strictly obey the prompting of conscience, and away my present staff of support, and that conscience should be one in which thankfully accept another from the the Fatherhood of God and the Broth. beweficent angels of heaven. erhood of man is ever acknowledged, and upon which the progression of hugarden was pe fumed by amaranthine religion of the future must be built. It is the religion Jesus taught, and the rock upon which he built, and its foundation was Gild and His immutable laws, and they were transcribed into his being, so that he could readily percelve truths beyond the ken of those of her hands filled with deeds of kindness, a grosser nature to comprehend, and her eyes gazing into the cloudless sky. simply because he was living in har man, repentance the most divine.

on looking into the blue ether, I beheld man mit Cody looking into the most divine. mony with God's laws and could therewithin as of one who meant to take life a ladder of light with angels ascending mony with God's laws and could there. Put wisd in into the head of the easy, then the gate aways open, and descending, and two of the fairest, by assimilate more of truth in his inter-world and it will fight its battles vic-Faith and Hope, cast their beautiful for being, or, in other words, there was toriously and be the best world man crowns at the feet of her who kuelt; a oneness betwixt him and God, the And there inflowed into his soul that conthere my fairy heart was taught how a sciousness of a oneness with reference to Unl, the lufinite Now that God. I will not try to tell you all the won- whose spirit flowed luto the soul of the

is the life of their life, and will be for ever more. Such may be the lives of all true men and women, and should be the life of every one who stands up as a teacher to instruct man in refer ence to his destiny beyond the grave If such was the belief of all those who stand up as teachers of religion, they all would be possessed of a broader char ity, a nobler manhood, and they would always have a kind word for all, and would, with a noble and self denying spirit, go forth as real saviours of the world, and the world would acknowl. edge them as such, for their works would be truly exemplar of what they naturally were, that is, they were pure in spirit and without guile, and had no selfish motive in view in promulgating their id-as, save the advancement of truth. The acceptance of their ideas is they expect to advance as spiritual bethat to work for the advancement of the lowest child of God upon earth, worketh a twofold blessing upon such as doeth the sam ».

Written for The Better Way. The Test of Spiritualism. BY F. P. FAIRFIELD.

The actual test of any religion or system of thought is its practical application to the different facts that conpetent to teach the true philosophy of front us in human life, and also its life, as manifest in themselves and the harmonious relation to other religions and systems of thought. It is right here that Spiritualism stands out preeminent as the key that not only unlocks many apparent mysteries and otherwise unaccountable episodes of history, making it all plain to our comprehension, but it also assists in unravelling the intricate tangle of fate that confronts the individual and society at the present day in the imminent and i aportant questions that threaten soclety and demand correct answers.

In what other philosophy or system of thought is the principle of evolution so completely uncovered as in Spiritualism? And as the spiritual side of evolution is unfolded to our gaze are we ity, but now beginning to be realized not shown with greater clearness the great pathway we are treading from whence and toward where? Dies not the grander majesty of human origin and destiny give to the inquiring soul more of the divine stamina of faith and confidence, of patience and pure charity toward other struggling pilgrims?

Then as the spiritual law of concomitants (or results of human action) is understood, is not the human soul then touched the seventh, a tiny golden key. A moment more and I was in the midst of wonders fairy eyes had never seen before. The mysterious land, about which philosophers reason and the midst of wonders philosophers reason and the midst of wonders philosophers reason and the midst of wonders fairy eyes had now and then dar!, hissing among sires for more truth, more light, with land, about which philosophers reason with the higher our being in harmony with the higher the wisest, and only safe path to tread? Does not deceit, selfishness and animal proclivities stand out to his gaze more proclivities at a gaze more proclivities at

higher and more divi ne efforts? the history of the different races on this once fertile garden was perishing with the find the outer wall; I asked him wisdom to another, throughout the wast the lapse of ages, passing, as it were, like the fleeting panoramic slides of of light, that smiled faintly on the Crime, but I, still have hope. I am what is the most important need of picture on the screen for a few moments, picture on the screen for a few moments,

> Where, dear reader, Gan We find want it. There is place and joy abundant in the staff I now have, yet this great and stupercious dulverse must Our teachers of religious ideas should contain a great dear of good and new be those who have no fetters to the thought that I have not got, and I may to-morrow, or next mouth, of next year, gladly, but with reverence, throw

> > For The Better Way.

Culled from Carlyle. Light is the one thing wanted for the

Understanding is a "hand which can bandle any tool." What man can walk accurately by

the law of truth for one day? The greatest of faults is to be conscloud of none. Of all acte, is not, for

Put wied in luto the head of the can make it.

Printing, which necessarily comes out of writing, is equivalent to Democracy; invent writing, and Democracy is inevitable.

The genuine essence of truth never

dies. That it be genuine, a voice from broken silence threw a strange gloom well It is enough to say that on my logly, and in meekness, and with the ver the scene, showing how sad is the return to the king I was received as late of those children whom nature has his daughter with great honor and repromptings of their interior nature, and What we call pare or impure is not station, or address, spect. So in after I passed to the throne, in all things live up to the promptings with her the final question. Not how G. M. Beach, General Manager; The next gate I opened with my gol- length and breadth of Fairyland as the until then, will they real z; their near much chaff is in you, but whether you need to God, and that He truly dwells have any wheat.

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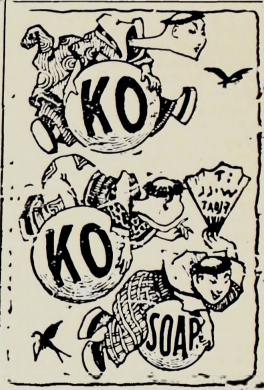
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POSSIBILITIES AND PROBABILITIES OF THE FUTURE OF MAN. Concluded from Page 1.

There is both intelligence and force in truth, and in its confl.ct with error it is certain of victory in the end. The evidence it produces will always prevail against false theories and erroneous conclusions. It is true, that all along the ages of the past bigotry and creeds have denied its testimony and murdered its witnesses, yet the facts were not killed by the torture of those who testified to them. Modern freethought has discovered that there is no logic in the rack and thumbscrews to prove the doctrine of the immaculate conception, neither can the arguments of the fire and the stake conclusively establish the trinity of the Godhead. All debatable questions are now tried before the tribune of reason and knowl edge, and in this forum of both law and equity, our senses and our fellowmen will always be competent witnesses.

The seers and teachers of our race testify that they find that far back in the early morning of the creation of our earth, when life first moved inaulmate matter, that intelligence and force worked together in one direction-the evolution of man! not merely as a physical being, but as one inherently immortal. Although as yet we may only see this inheritance as through a glass darkly, yet in the future of man's development he will see it face to face. It the future of sentient life is a fact, if those who now live here will continue to live hereafter, who can authoritatively say that scientific investigation cannot, in its advancing knowledge, demonstrate it? Surely life and intelligence are observable facts, and if they actually exist and manifest their presence, only that bigotry, that established the inquisition and murdered the martyrs, will deny it. The demonstrated truths of science

have always had to contend with creeds and dogmas. In times past the advanced thinker was a criminal, and his demonstrations crimes punished with death; but patient and persistant has been the law of mental and physical evolution. The enlightenment of the world to-day is but the result of the natural forces hidden in life's mysterious problem. Man cannot if he would avoid thinking and reasoning, and thought and reason are the divining rods of truths and science. Guided by them, he has discovered the treasures of the earth, explored the immeasurable fields of ether, and measured the paths of unnumbered suns and worlds, regardless of the effect upon the cheerful doctrine of endless damnation to the many and salvation to the favored few. Two bundred and ninety years ago Glordano Bruno was burned at the stake in Rome as a criminal who had forfeited his life to the violated law of the Catholic Church. He had committed the hereey of asserting a plurality of worlds, and that Deity was the universal intellect. For this he was tortured and murdered in the name of the loving Nazarine who had commauded his followers "that when they were smitten on the one cheek they should also offer for uttering as a heresy that which is now known by every schoolboy to be a scientific truth, and on the 9th of June last a monument dedicated to his memory was unveiled on the place made forever hallowed by the ashes of his immolation. So all along the ages, error pampered and fed by the churches at last dies of atrophy and is forgotten, while the thoughts of in marry is to truth become revivified in the researches of science and will live forever.

Oh, how limited was man's conception of infinite wisdom and power when he believed that this atom of dust-our earth-was the extent of the Creator's works, and that the sun and all the stars were but tributaries to its light and heat and the well being of its inhabitants. It is no wonder that the Jews worshiped a personal god with personal attributes, who was prone to anger, cruel and remorseless, who assisted them in their causeless wars, who stoned their enemies from the clouds or engulfed them in the sea, who stayed the sun upon Gibeon and the moon in the valley of Ajalon to lengthen a day. of rapine and murder; whose wrath was appeased by the blood of doves, and lambs, and goats, and the fulsome flattery of the creatures he had made; who one day formed his immutable divine plans and repented of them the next; who had all the attributes of a tyrant, but none of a beneficent creator.

How swiftly moves the world of revolving thought, and its circling satellites, reason and reflection. How rapid ly are the errors of the past vanishing before the demonstrated truths of the present; how bright is the morning of advancing thought, and how refulgent the portending light of its coming noon.

Judging the changes of the future by those of the past, how different will be mau's conception of his ultimate destiny and the attributes of his Creator when science shall recognize around us rhythm. the existence of an unseen intelligent force, and understand the laws that govern it. When savants shall not think it derogatory to their exalted position to pauce in their arduous labors | White or colored, or bond or free,

in investigating the habits of bugs and John, and Peter, and Robert, and Paul, worms, and the mysterles of the life of insects and animalcula, and turn their attention for a brief period to the human soul and the evidence of its future fate and possibilities. When they will listen with willing ear to its relations of a life hereafter, as they are whispered through the voiceless tips of occult phenomena. When the jutelligent acts of inauimate matter shall be as significant to them as the movements of primordial cells and protoplasm. When they will learn that Curistian hope and faith in immortality may be confirmed by demonstration; and the existence of a spirit world be proven by the testimony of those who are now er joying its radiant life. When the fatherhood of God and his love and care of his children shall be as apparent as the parental affection of our earthly relationship. Wuen we shall fully recognize His guiding hand in nature's immutable laws, and shall know with certainty that There is a deatiny that shapes our ends,

rough hew them how we will."

That that destiny is the will of a Creator whose loving care of all his creatures is such that we are assured that even a sparrow shall not fall without His knowing it. Who evinces his parental regard in all natural phenomena, as well in the warning voice of the nerves that tingle with pain, as those that vibrate with pleasurable emotions That reveals His care in the purifying effects of the storm and tempest, as well as in the gentle force of the summer zephyr. Whose influite love is manifested in the joyous voices that make grove and woodland vocal with song, and that breathes its affection in the aroma of ripened grains and fruits, and in the perfumed breath of the flower's painted lips. A creator whose only eovenant with man is through His immutible laws, the evidence whereof is refracted in the gem and dew drop as well as in the rainbow.

In the countless nerves of our physical organism there is not one purposely constructed to cause pain, but rather to give life and health, and they only throb with anguish when nature's laws have been violated. Nowhere in the bodies of man or animals does the anat omist find an organ whose functions are to cause disease and death, yet in nature's complex system of action there must ex necessitate rei be a conflict of opposing forces. Every step we take involves a contest between the power of the law of gravity and the nerve stimulus. The forces of attraction and repulsion, of contraction and expansion, are of necessity the very antipodes of each other, yet it is this diversity of action that covers our lakes and rivers with a porous shield of winter's ice, and protects their inhabitants from death. That makes the temperate zones of the earth the theater of industrial enter prise and the radiating centers of Chris tian enlightenment.

By her unchangeable laws nature has necessarily set the attributes of an acid and an alkali in battle array against each other, while there is an eternal contention between the electrical and magnetic forces of our earth. It is this the other." Yes, Bruno was murdered contest between invisible elements that whispers through the telephone an makes the lightning an amanuensis in the business correspondence of life: that blazing out in a fierce battle of contending energies, illuminates our cities, and that will in the lifetime of the child now living heat and light, and move the world of human industry. If the properties of all material elements were " perfect harmony, there would be no growth or decay, no life nor death. But for the undying contest between centrifugal and centripetal forces all the planets in our solar system would fall into the sun as their common centre of gravity and thereby meet with one common doom.

It is the conflict of opposing properties in elementary matter and their elective affinities, that creates all the ened toward the right! We turn away, various material combinations of the physical world. This apparent discord in nature's broad domain causes the harmony of the universe. The infinite And the physical receives a fresh en number of nature's laws operating to downent of vitality. number of nature's laws operating to gether and under such an infinite varie'y'of circumstances, must of necessity sometimes appear to act in conflict ideals. Who live up to the light they with the supreme intelligence and love of the creative power; and although the strengthened. The first class referred mystery of the decrees of infinity may to above are not all of this kind. These conseal the primordial cause of pain, are the shining lights that flash out disease and death, or of crime, suffered among the great majority.

The second class—the really bad ing and woe. Yet there is no logical reason to doubt the wisdom that gov-erns all. With our limited knowledge They do not find their field of action of the laws that control the vast universe of God's creative power.

"Who dare arraign the whole stupendous plan,

Because some little parts incongruous seem? poem entitled "The Chemistry of Char acter," by L zzie Doten-said to be inspirational, but certainly axiomatic in its philosophy and beautiful in its

THE CHEMISTRY OF CHARACTER. John, and Peter, and Robert, and Paul. God in his wisdom created them all, John was a state-man, and Peter a slave. Robert a preacher, and Paul-was a knave

Out of earth's elements, mingled with flame Fashioned and shaped by no will of their

And helplessly into life's history thrown; Born by the law that compels men to be, Born to the conditions they could not foresee God in his wisdom created them all.

John was the head and heart of his State, Was trusted and honored, was noble and

Peter was made 'neath life's burdens to groan

And never once dreamed that his soul wa Robert great glory and honor received. For zealously preaching what no one he

Heved: While Paul of the pleasures of sin took his

And gave up his life to the service of the It chanced that these men, in their passing away

From earth and its conflicts, all died the same day.

John was mourned through the length and

breadth of the land; Peter fell 'neath the lash in a merciles

Robert died with the praise of the Lord on his tongue; While Paul was convicted of murder and bung.

John, and Peter, and Robert, and Paul, The purpose of life was fulfilled in them all. Men said of the Statesman, "How noble and

But of Peter, ains! "He was only a slave." Of Robert, "'Tis well with his soul-it is While Paul they consigned to the torments

Born by one law, through all Nature the same.

What made them differ, and who was to blame? John, and Peter, and Robert, and Paul, God in his wisdom created them all.

Out in that region of infinite light, Where the soul of the black man is as pur as the white,

Out where the spirit, through sorrow made No longer resorts to deception and lies:

Out where the flesh can no longer control The freedom and faith of the God given soul. Who shall determine what change may be John, and Peter, and Robert, and Paul?

John may in wisdom and goodness increas Peter rejoice in an infinite peace. Robert may learn that the truths of the Lord Are more in the spirit and less in the word! And Paul may be blest with a holler birth Than the passions of man had allowed him

on earth. John, and Peter, and Robert and Paul, God in his wisdom will care for them all.

Written for The Better Way. CHARACTER.

BLIZA LAMB MARTYN.

Character is expressed individuality. We set the seal of our character upon everything we touch. We weave our character into every utterance. It fashions our smile and lurks in our frown; directs our movements and con-

itself through motion or repose, through sound or by silence. The individual who posseses a great deal of character is the one who has many decided qualities, either good

trols our actions. Character will assert

or bad, and he is a power for good or evil wherever he goes. The entire human family can be separated into three classes: First, Those whose strong decided

qualities are on the side of right and justice. Second, Those whose strong decided qualities are on the side of wrong and injustice, and the third clas who have developed no decided qualities whatever.

The majority of mankind belong to the first class. The pessimistic moral teacher declares the opposite to be the correct assertion, yet we humbly beg leave to differ with him. The world is full of grand and noble characters, earneatly and persistently striving for the right. They wield a mighty influence. A cumulative power that will eventually redeem the entire human family from error and ignorance.

How we love to sit in the silent presence even of some people! A presence that alone is a benediction. When we listen to the then uttered thoughts how every fiber of our being is stirred, how every aspiration and motive is strengtha better man or woman, because every noble and pure impulse has been stimulated to greater effort. Our intellectual nature is quickened in such a presence.

There are the strong, the grand characters possessed of that courage that enables them to live close to their

characters-exert very little influence among the many who are looking to-ward the right. They recruit their ranks from that class who have no decided qualities. The weak over, the undeveloped ones. Those with dull intellects and subservient characters; The superintending wisdom of the Creator, and the parental love of the and weakens us! They make us lose Infinite Father is well described in a sight of our ideals, they deaden our intellects and sapour vitality; they are the feeders and they consume indis-criminately anything that is placed be-fore them. These are the ones who try the grander characters. It is worth something to learn that they accomplish some good somewhere, for it is a fact that they often torture a noble nature until it soars into a higher and grander condition.

All the experiences of life tend to one issue, the attainment of this exalted condition, or the development of char-No. 269 Freeman Avenue, Cincinnati, Ohio.

acter. That has been, and is to-day sciously swept along by the great current toward the good, it is an individ ual duty to exert ourselves to the utmos not a hard task. Development does not mean a warfare with the evil in us; it means a simple, easy cultivition of the counging word for every one we meet.
On, what a power there is in that, an encouraging word for every one. The per-on who will take just that little thought and weave it into their daily lives and actions, will in one year wield a power that cannot be circumscribed. How character would grow and streugthen in such an atmosphere! atmosphere free from all fault fluding and censure, but full of kindness, char ity and consideration for human weak

The real secret of power, of develop nent of human character, lies in the ability to live close up to the light we Just as soon as we come to telieve that a certain line of conduct is right, then and there adopt as our own, regardless of small selfish interests, or what the world may say about it. It is just such courage as this that produces our Channings, our Emersons, our Ingersolls. Brave souls like there have paved the way for us. They have torn down some of the dogmas that have long shut out the light of truth.

To those who keep their faces toward the light; to those who let no opportun ity slip for advancing, if only the short est slep, the light will grow more and

more; for there are-Great truths that pitch their shining tents Out-ide our walls; and though but dimiy seen in thogrey dawn, they will be manifest When the light widens to the perfect day!"

Who is this Marvelous Man Dr. A. B. Dobson.

This question has been asked by many. The following letter will throw some light on the question:

Long Lake, Hennepin County, Minn. Dr. A. B Dobsor, Maquoketa, Iowa. Dear Dictor: Your remedies and picture received all right. I have been

using your remedies for two weeks, and thank God I am getting well. For five months I was confined to my bed, unable to turn over without assistance but since taking your reme dies I cau sit up to have my bed made. I had been given up to die. The doc tors said consumption had set in and I had my burial clothes made, but thanks

to you and the good spirits, I will not need them yet

I did not believe in spirits nor Spirit. uadam, but I do now.

I am gaining so fast that the neighbors can hardly believe it is myself. I have sent you a great many patients and will send many more.

I had twenty calls on Monday to see your picture, and to see if I was really gaining as fast as reported. They don't know what to make of it. as they were all expecting me to die. They say: Surely this is a miracle. Who is this man that can work such wonders?" and many more such questions. Send remedies soon, so they will reach me before this month's medicine is gone. I wish I could tell to the sick of the whole world, what you have

done for me. God bless you is my praver. Truly yours, HELEN MASON.

See ad. in another column.

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