

THE BETTER WAY

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Original Essays.

A STUDY OF A PHASE OF THE GOD IDEA.

By HUDSON TUTTLE.

The primary claim of theology is that man could not have attained a true religion without a revelation. Plunged in idolatry he could not have extricated himself without divine guidance, but would have sunk deeper and deeper. Yet we observe that the Old Testament accomplished little for the Jews, and the New produced no sudden effect. There was steady but slow growth from Fetichism, the blind worship of animate and inanimate objects to that of gods who were only magnified images of their worshippers. The transition from Paganism to Christianity was almost an imperceptible change. It could not be otherwise, for the gods being projection of the minds of their worshippers, are subject to changes of their mental growth. The reception of a superior god presupposes superiority in the recipient.

Metaphysical speculation on the origin and character of the gods of Paganism belong to an age long subsequent to their ardent worship. The devotees have no attenuated theories of godly existence, else they would be philosophers and not devotees. All the fine theories by which writers have sought to involve ancient mythology in allegory and fable only show how little their authors enter into and comprehend ancient life. Apollo was not the sun to his worshippers but a god-like man. Zeus was not the sky but the being who ruled the sky. There was no allegory, no mystic meaning to the early devotees, such as the curious of a later age perceive. A deity stands behind the object and receives the homage. As the intellect commences its grand self-analysis, purely intellectual conceptions began to be deified.

The confusion which has arisen in the study of mythology is the result of its reception as a whole, and not as a product of successive advances. It would be as accurate to speak of the fossils of geology as a whole, without distinguishing the ages to which they belonged.

That the gods are the active energies of the world, and matter is inert and passive to their will, is a doctrine which has been almost universally accepted to the present conception of "force" as the energizing power inherent in motion. As the mind cannot conceive of the existence of a higher type than itself, the gods can only be thought of as human in all their qualities. Even the Olympian Jove has human passions, emotions and desires. The gods are born and nourished, are married and become parents, but are immortal and never grow old. They gather around the festive board in Olympus, quaff nectar, and partake of celestial food. The Polytheist dwelt in a charmed world. Every object breathed poetry. He was the especial ward of the gods, some of whom, go

where he would, were sure to be with him. Jove, Pluto and Neptune divided between them the domains of the nether world—the ocean, the land and sky. The sun and moon had deities. Ceres brought the harvest; the Muses inspired the golden tongue of poesy; Mars drove the chariot of war. Every act of life or occupation had especial deities; every nation had its chief god: Zeus, Athena, Juno, Baal, Osiris, Jehovah, Odin—partial to their particular people, and more powerful than the gods of others. These chief gods, possessing human propensities, could be tempted at times to transfer their power to other nations. Jacob made a bargain with Elohim, and the Romans forcibly inducted the gods of conquered nations into their Pantheon. The Astecs had a special temple in which they were imprisoned. Nothing could be more logical than that the weak gods of a conquered people belonged to their conquerors. When nations fought, it tested the strength of their gods rather than their own.

The apotheosis of great and good men intensified the human idea of the gods. Men who served their nations in important crisis, overthrowing the enemy or introducing improvements received the homage of their grateful countrymen and were enshrined as gods. As the Semite was overawed by the dim sense of the desert, the Greeks were impressed in a manner exactly opposite by the diversity nature presented. Of quick sense and fancy, deeply sympathizing with the external world, they, out of the exuberance of their own lives imparted that principle to every object. Nothing was inert or lifeless. The teeming earth, the rushing winds, the wild clouds, the grand mountains, the glorious sun, the moon and stars—all by their motions manifested life. They felt not so much awe as affection and kinship with nature. Pagans! Oh yes, but with refined fancy. They gave names to the elements, and at first had no conception of an individuality separate from them. In process of growth, the moving power was referred to intelligence, but that intelligence preserved the former name. Zeus or Deus—the upper air, the sky—when personified and made a god retained the name, and because of the name there sprang to life a series of charming myths. He it was who dwelt on the summit of mountains and drew the clouds around him as a mantle. As the Supreme Deity, the inferior gods gathered around him, quaffing ambrosia and feasting at his table. His nod was the unchanging decree of fate and his eternal serenity could not be disturbed. The fixed order of events are his and from him all power is primarily derived.

The Greeks worshipped Nature. Their deities were immortal but human. They loved, hated, were capricious, jealous and quarreled among themselves. They interested themselves in the affairs of men and could be placated by prayer. The most exalted hero might provoke their anger. They were offended when mortals forgot, in the intoxication of success, their weakness and claimed equality with them. Uninterrupted success even when meekly borne was odious. "I know the invidiousness of fortune, your extraordinary prosperity excites my apprehension," said Amasis the King of Egypt to Polykrates, whose friendship he therefore renounced. Minor afflictions were courted by the prosperous as satisfying the gods, and thus averting greater calamities. The deities were pleased with rites and services performed especially for them, and regarded such as so important that even involuntary omission received terrible retribution.

Natural law and the fixed order of events have no place in such a view of the order of the world. Everything is explained by the arbitrary action of a god. As the Mohamedan says earthquakes are due to the cow throwing the world from one horn to the other, and the Muycas, that the world-supporting god wearies and changes his burden from one shoulder to the other. By the progressive growth of ideas the gods were unitized in a chief god, who was the reflection of the ideal of his worshippers. He was supposed to be absolutely perfect, yet his perfection was limited by finite conceptions. The amenability of even this god to law—shadowing forth what is now science—is thus expressed by Herodotus,

"It is impossible even for a god to escape Fate."
Catholicism truly says that "Ignorance is the mother of devotion," and this state is the paradise of the priesthood. The medicine-man advanced with swift strides to supremacy in the state; he unscrupulously grasped the powers and exerted it in a remorseless manner.

The intellectual activity of Greece escaped in the exuberance of its youthful vigor obedience to a priestly caste, which on most other nations has been an old man of the sea clutching and holding fast. The history of this caste is written in the best blood of the nations—a history of the most atrocious crimes and terrible misery. No outrage on nature, no corruption of the human mind, has been sufficiently appalling to satisfy the demands of the priest—rulers.

They imposed on the credulous masses by the pretense to occult knowledge and the possession of the keys of fate. A slight knowledge of physical science, which they monopolized, and observations of the weather, enabled them to play the role of prophets, and the mystery of a secret order, and the use of poisons unknown to the people, placed swift vengeance in their hands. They seized all the means of education, and while educating themselves, they have kept the masses in ignorance. Understanding the plasticity of the young, and the ineradicability of ideas once firmly fixed, they craftily mould the minds of youth to their will, and secured from the mature man abject and unquestioning reverence. They fostered the arts and sciences so far as comported with their advantages, and were for ages the only educated classes. Levying tithes in the name of their gods, they became free from want, and gave their whole attention to the subtle methods of governing the temporal power. They were the power behind the throne. The will of the gods, expressed through the priestly oracle, was more potent than the united voice of the people. "Thus saith the Lord" became the watchword of unspokeable tyranny and crimes. The priesthood has been regarded as necessary to the progress of the race most erroneously, for the race has advanced in defiance of its spiritual rulers. Whenever and wherever they have been in the ascendancy the nation thus controlled has sank into decay, and prematurely old, became the vassal of stronger powers. Egypt furnishes an extreme example of a priest-governed nation, stagnating in senile imbecility. While Greece, freest of all nations, attained the highest civilization, her band of freethinkers bore aloft the axis of intellectual life, and handed it down to the present, through the flood of Roman conquests and theocratic barbarism of the middle ages. In her free atmosphere a class of men arose, impossible in a nation governed by a theocracy—the philosophers, who, free from authority of self-delegated godly agents, pursued the studies of art, literature and science, and blessed all succeeding ages of the world.

Written for The Better Way.

SPIRIT BIRTH.

By DR. H. H. BRIGHAM.

The account as given of the conversation between Jesus and Nicodemus, if carefully perused, reveals the fact that had no belief in a future life. Nicodemus was a thorough materialist, and hearing of the new teacher, Jesus, who was teaching of a future existence, he sought him out that he might learn of his new doctrines, and of the evidences that substantiated them.

Nicodemus did not once ask whether it was a life of happiness or misery, but his whole query was, "Is there a future life, and if there is, how can we reach it?" Jesus answered, "There is such a life and to reach it you must be born again."

The first birth is a physical birth, the second birth is a spiritual birth. As the child is born from the mother, so the spirit is born from the body. Then and there Jesus also taught of spirit return, when he said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh and whither it goeth; so is every one that is born of the spirit."

If this conversation referred to any change in the life or character of the in-

dividu I, the language was certainly very inappropriate and ill-chosen.

But when applied to the spirit's birth out of the body it is beautiful, true, perfectly suitable and appropriate, as we shall see if we examine it. What constitutes a birth in any department of nature? Three things are always observed to occur. First. There must be a death. The seed dies when the plant is born. The placenta dies when the animal is born. The body dies when the spirit is born.

Second. When a birth takes place there is a change of location of the thing born, whether it be plant, animal or spirit, it can never return to its former position and location, but must forever after live externally from the parent.

Third. The thing born must seek its nourishment externally from the old body. The plant leaves the seed, its rootlets finds food in the soil, while its tender shoots are strengthened and nourished by the sunlight and air. The analogy is perfect in the animal, man, and the spirit born out of the body.

But, although the spirit may not return to its old body, yet it may and does return to the loved ones left behind. We feel their gentle, kind and soothing influence in the hours of loneliness, sorrow and distress. As the wind cometh from we know not where, and goeth we know not whence, so these loving spirits who have experienced the second birth come to us, although we may not be able to see or recognize them with these physical senses. Could any language be more appropriate than that used in the comparison of the re-born spirit to the wind?

That which the wind is to animal and plant life in that tropical country, is the re-born spirit to the physical, mental and spiritual natures of man, here and everywhere. They impart vitality, revive the drooping and despondent soul, strengthen the spirit and help us continually along the rugged pathway of life.

If we take Jesus' answer to Nicodemus' question in this light, it is one of the most beautiful passages in the Bible. To make it apply to anything else the language becomes inappropriate, obscure and untrue, and the comparison faulty and imperfect in its parts.

Written for The Better Way.

DUTIES AND RESPONSIBILITIES OF SPIRITUALISTS.

By CALVIN BROWN.

NO. 1.

The advent of Modern Spiritualism occurred at a time when all earnest conviction of any other stage of human existence than the earthly or physical one had become obliterated, and materialism was practically in full possession of the public mind, even as Christianity, as characterized by the rigid ethics of its alleged founder, appeared at the culminating epoch of vile morals and manners in the civilization represented by the domineering empire of ancient Rome. Revolutionary ideas affecting the higher human interests seem always to appear when those antagonistic to them in their practical expression have reached the final stage, when their continuance not only no longer preserves social order, but threatens the safety of society itself.

However imperfectly history has got itself recorded in literary accounts, what has been presented to us of this sort of testimony, doubtful as it may be in its details, is a sufficient revelation of the great truth that the course of humanity has not been a consequence of premeditated design, but in conformity with the fashioning influence of the prevailing social idiosyncrasy at various successive epochs, directed by the dominating class or power on an empirical system of expediency; the time is yet to come when the development of society will proceed upon any systematic, conscious principle of duty that shall be laid down and publicly accepted, for the reason that a true social science is yet to be disclosed, and its application to human affairs acknowledged. In the meantime, political legislation, by means of codes of arbitrary laws enforced by penalties upon the refractory, will continue to govern society; however, they may be influenced by considerations of personal or class interests; legislators in their enactments are likely to be more or less affected by popular sentiments as these may be developed

from time to time in the general social advance, and as a consequence legal statutes may be modified thereby. In this way has the progress of civilization been affected by Christianity; still, in their ignorance of any principle of pure social science, which would equally and freely act upon the whole community, preventing its antagonistic disparities as they now exist, legislators will proceed in their government only in a purely empirical manner.

What we term civilization, and of which our conservative writers and commercial newspapers and heavier periodicals boast so much, has passed through several distinct phases, each characterized by institutions determined, as above intimated, by the action of the dominating powers who directed its course according to the demands of their imagined special interests, without any further consideration for that of their people than they considered it prudent to regard for their own safety. Taking a general view of what is called modern civilization, in distinction from that of ancient Egypt, Greece and Rome, for the purpose of an inquiry for the pervading spirit which established and directed its institutions, we shall see that in its rise from the ruins of the Roman empire, its distinguishing feature was the domination of political Catholicism and the feudal system, the sole ambition of the leaders in both these organizations being severally the craving for temporary power. These forms prevailing in the middle ages were accompanied with a social condition, which, in some respects, possibly an improvement on that of its Roman predecessor, was still characterized by the prevalence of the grosser features of humanity, the power of the church being more directed to its own wealth and political aggrandizement than to the special improvement of morals. The succeeding stage to that of the universal domination of the church, or rather that of the Papal power, and at a time when its hierarchy was playing its last act of priestly tragedy in the destruction of the human conscience by the assumed authority for the forgiveness of sin and crime through money payments by the sinner, witnessed the revolt of Luther, and the inauguration of the Reformation. This revolution succeeded in crippling the power of the Pope and shattered Catholicism into protesting sects, involving the people of Europe in a terrible episode of persecution and war, which continued for centuries.

Under all these political and sacerdotal changes—we can hardly call them "re-ligions"—we may discern the growth of a social power, which, though silently and unconsciously pursuing its way, was destined to overthrow the whole combined systems of church and state, in other words, of the prevailing priestly creeds and the arbitrary personal rule in governments as manifested in kingdoms and principalities. This was the trading or commercial spirit actively organized in individuals and corporations, which, becoming extended all over the world through geographical adventure and discovery, and thus adding to the demand for luxurious wealth, intensified sensuous wants and engrossed human activity for their supply in the adoption of all the means available therefor. The indiscriminate exercise of commerce, regardless of all considerations except those of individual profit, was favored by the license of the age. The low state of practical religion had existed among the so-called Christian people, even from apostolical times, an inevitable accompaniment of a devotion to mere dogmatic theology and an exclusive inculcation of faith as the sole essential of future salvation. This had left the concern of morality in abeyance, and the trading world rushed upon its purposes regardless of all other consequences, provided the grand aim of material success was realized. The universal desire of gain being shared by governmental authorities, encouragement and protection were everywhere afforded for its exercise, with the result of fostering the spirit of national aggrandizement and a continuation of the prosecution of wars for territorial acquisition, slavery, and even piracy.

The continued development of the commercial spirit was, however, necessarily attended by general intellectual

progress, and the tendencies of the human mind continued to expand in their various instinctive directions. In its most unscrupulous activity, especially in the last century and a half, we may discern among the wealthier classes and people of talent and genius, a certain incidental advance in literary and scientific culture—the middle classes, so-called, have also shared in the common improvement, and generally the masses have become more intelligent than former populations. Commerce undoubtedly aided in this result through the means it supplied to successful operators and their clients, and through the educating influences and enlarged views accompanying travel and an acquaintance with foreign people. Common schools were multiplied, colleges and universities were increased, institutions of all sorts for learning were established and aided by wealthy persons and by governments and associations. Neither has the general torrent of individual effort for wealth accumulation utterly submerged the sentiment of fraternal duty. Here and there amid, the vast crowd of wealth seekers, human souls were to be found who applied themselves and their means to charitable offices, and municipalities exerted themselves to mitigate extreme cases of disease and destitution; hospitals, almshouses and other eleemosynary institutions have been founded; private unseen charities were often bestowed, and undoubtedly are increasing among us to-day. All these commendable institutions and practices take place, however, without concerted system, and are operative more upon the individual susceptibility of those who participate in them, and as a partial palliative of the inflictions of poverty and misfortune, than upon the hope of preventing them altogether or of reducing them to the lowest practicable limits. Neither these exceptional philanthropic episodes nor religious organizations of the times, existing, as they do, as a sort of side show connected with our present selfish social system, can touch upon the practicability of a better one except with an obscure intimation of its future possibility. Not being organized with any thought or purpose of opposing the sway of the commercial spirit, which is the most potent cause of the evils sought to be mitigated, they must remain limited in their efforts to small effects, while the huge universal struggle for material individual accumulation sweeps onward, blind to all conscious regard to the good of humanity, and with the accompanying decadence of the old theological influence practically ignores all spiritual perceptions by the induction of a positive, materialistic belief in the public mind.

The limits of these articles do not permit the statement of the details of the rise of materialism as a philosophy—it is sufficient to say it has rapidly spread both theoretically and with practical effect in the development and intensification of the modern commercial spirit. In such writers as Vogt, Buchner, Wundt, Tyndal and others who lead in this dismal *cal de sac* of human instincts, we may infer how almost fatally the notion of a future life has been eclipsed. If such trained minds have become convinced of the non-existence of human life beyond the present and are inclined to publicly adduce what they consider the evidence of this portentous negation, we must suspect from the boldness of their opposition to what was once the universal belief of Christendom that this belief is not already in *articulo mortis*, if not rescued by strong counter evidence and effort, must eventually under such encyclical attacks and the influences of our present social business system, become relegated to the inane. Thus must the despairing conviction of the finality of the earth life with no future accountability, lead to the reckless chase for individual gain during its continuance, perpetuating the poverty, vice, crime and misery that have characterized the whole history of our so-called Christian civilization.

Under the deplorable effects of materialism as deplored by its influence in directing the activity of man to an exclusive attention to its corporeal treasures, Modern Spiritualism, as has been stated, made its appearance—a

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Reported for The Better Way.

THE RELIGION OF MAN.

A Lecture Delivered Before the Cleveland Progressive Lyceum, December 7, 1890.

BY HUDSON TUTTLE.

I come before you to proclaim a new religion, one that is the antithesis of all others since time began, for all others have been religions of gods, while this is the religion of man. Some time, far away in the mists of the morning of man's advent on the earth, before the fancy was sufficiently quickened to picture the dream of the Garden of Eden, in the childhood of the race, the primitive man, a hairy savage, dwelling in caves or burrowed excavations, was terrorized by the dim light his awakening intellect received from nature. He was a child in reason, and, as a child, the external world appeared a world of wonders. He was thrust into the midst of the enchanted scene with enemies on every hand. Around him extended dark and interminable forests, the night fell down terrible in its blackness, and out of it came the savage beasts against whom his club was poor protection. He was crushed by the overwhelming power of the elements. The rush of the winds, the blinding flash of the lightning, the roar of the thunder—what was he in the hands of these giant enemies?

You may call the servile imploration which came from the dust in which he prostrated himself, devotion and worship. It really was an expression of abject fear. The forces of nature were invisible and incalculable, and dependent on something beyond human foresight, and, as the child is afraid of the dark, this primitive man was afraid of the darkness of the unknown. It is difficult for us to understand the thoughts of this early man. We are habituated to judge by the standard of the present of man, after thousands and tens of thousands of years of advancement. I wish to deeply impress the conditions of this early time, for it lies at the basis of my argument, as being the source and fountain from which the great streams of religious thought have flowed.

The people of "Darkest Africa," although advanced above the early cave-dwelling man, furnish us with some vivid illustrations of the depth of the primitive darkness. It is out of the ignorance, superstition and absolute terror of fear of the unknown that all systems of religion sprang into being. Brahmanism, Buddhism, fire-worship, Judaism, Christianity and Moslemism start in diverging streams from this one source and run in almost parallel courses. Every advance in the intellect added to the force of these currents. The mind did not sufficiently awaken to resist, but only to explain the size and add new material to the drift on the surface.

There came a time which we call the dawn of civilization, between which and authentic history lie uncounted ages. During that time thought became pictured in hieroglyphics, and the picture writing gave place to the alphabet. Writing was regarded as a mystery and sacred. Those having the ability to write were considered next to the gods, and inspired. The written page was alive and could speak. Now what happened with all these fugitive writings in that awakening age before history makes certain record? Different races, existing under widely different conditions, gathered these fragments and superstitiously held them of divine origin and sacred. The Hindus made the largest collection in the Vedas; the Persians gathered them in the Zend Avesta; the Chinese in the Books of Kings and Confucian writings; the Jews in the Old Testament; and the Christian in the New Testament. These books all originated in a similar manner, and record the condition, the rude brutality and selfishness of those early times, as well as the spiritual longings and aspirations which began to appear through the thick darkness of what had heretofore been a life of animal passion. We now have the beliefs and fancies of the ignorance of early man formulated in a book held sacred and holy, inspired by God himself, and hence absolute and binding authority. The gods who, at first, veiled in darkness, stood behind the scene, have become united in one, and enthroned as the world's tyrant. Man becomes nothing, God everything. He made man for his selfish pleasure, and man, to appease his wrath and gain his favor, must give himself as a willing slave. In the language of modern times, man had no rights God was bound to respect. In fact he had no rights at all. The bare permission to live was a favor granted an unworthy creature.

Ignorance, an erroneous understanding of nature, and of man's relations to the world, was the beginning of the great religious symptoms, and, as the intellect unfolded, instead of marking out new pathways it was forced into giving new interpretations to the received religious dogmas. These grew apace and reason itself became a potent means of their extension. It received the data furnished by preceding generations, and evolved, by its inexorable logic, conclusions which none might gainsay. Thus the personation of good and evil by the savage, the belief in good and bad gods was the first step in explanation of the mysterious problem of good and evil. The next step was to reconcile the existence of these opposing forces. The

thoughtful Christian asks to-day: "Why does not God kill the devil?" And in ancient time the mind was agitated by the same conflict. Man was created by the good Deity, and hence must be perfect. He is not perfect, nor is the world around him in accord with his wants. Into the good world, peopled with good men and women, evil has fallen, and the people have become wicked. This is only possible by the intervention of the evil god or gods. They wrought on the good men and women, and they have sinned and become evil. The next step is the redemption of these wicked people—the redemption of fallen man by a sacrifice to the good Deity. You will understand that this scheme rests on the fall of man, and if it be shown that man never fell then the whole superstructure falls.

How shall we prove this important proposition? By evolution. What is evolution? The growth of an infant to manhood—that is evolution. The progress of the savage to complete civilization is a perfect expression of the evolution of humanity. I need not pause to tell you that this process is exactly the reverse of that required by the Christian scheme of salvation. In the latter man is growing worse and worse. In the other, he was a brutal savage, and by mental process he has advanced by slow and painful steps to a comprehension of moral duties and responsibilities. The rock crust of the earth was laid down in the order of time. There has been no designing interpolator there, no false copyist to make corrections and insert falsehoods for the sweet sake of his religion, and to assist the cause of God. The alphabet of this volume is engraved on its rocky leaves in characters that none may gainsay. When the lion, tiger, mammoth and elephant inhabited torrid Europe, man was their associate. What kind of a man was this who was the ancestor of Adam by hundreds of generations? His skull is preserved, thick, heavy, with retreating forehead and massive jaws. There is the type of the first known race, and it would be impossible for man to fall lower and remain man.

We have already wasted too much time in clearing away the rubbish of old beliefs. I sympathize with those who have bowed at the shrine—they now find a mockery of faith, but knowledge is better than belief. The new religion of man places him in the center of creative force. He is the last term in the vast series of living forms, arising higher, step by step, in organization. He is the final fruitage of the tree of life which strikes its roots to the foundation of matter. The old system made immortality a gift from God, because of the reception of certain beliefs. The new religion claims immortality as a birthright. We are immortal because human. Man's immortality becomes the end and purpose of creation's plan. Look at man—what a position is his. He has started on a journey which will continue when the earth grows old and the stars break in dust on the coast line of time.

You may ask, "Do you leave out of your religion of man the presence of God?" I have not denied the existence of a God, yet I do deny that true morality depends on belief in any certain conception of the Deity. Science will go her quiet way, of God neither affirming nor denying. She goes forward from facts to the order of facts called laws, and to the organization of matter. Here the mind stands on the threshold of an unknown universe. Beyond the laws lie the active forces. Who can fathom the infinite abyss or see through the all-circling dome? Shall we speculate? We cannot explain the growth of a blade of grass. This God asks no prayers, no supplications, no sacrifices, no burnt offerings, no penance, no whining confessions. He has but one altar—the true and loving heart; and but one temple, and that is the universe.

The following propositions of the evolution of man from a lower to his present state may be presented. He has never fallen, never been lost, or estrayed from God. There is consequently no necessity for a mediator. Through knowledge man becomes his own savior. Immortality is a continued evolution, and the spirit life is governed by laws as fixed as those of the physical world. There is no authority but nature, and reason is the only interpreter. The resolution of faith into knowledge, duty into obedience, not from servile fear, but because such is the constitution of things, ceaseless effort for purity and integrity of being, devotion for this right, is the religion of man.

Ironclad Spiritualism.

It may be said and truly said of Spiritualists, of the non-Christian variety, that they are the liberals of liberals. They stand abuse meekly, and rarely return evil for evil. The Ironclad Age, a paper that has an abiding faith in the ability of death to kill a man so dead that he will stay dead, has always had amongst its best supporters men and women who will not agree to stay dead, no matter if they are blown up by dynamite and torn into inch pieces. We have done what was possible in the past to keep the peace between this class of Spiritualists and the materialists. Being co-workers in the war against priestcraft they should not be engaged in angry discussions among themselves. It is not wise. Let us wait till the common enemy is laid low.—Ironclad Age.

"SPIRITS, OR WHAT?"

Mr. James Emerson, author of following article, is an engineer of great ability, and on hydraulics is a standard authority the world over—naturally of an investigating and skeptical turn of mind. He thought his way into Spiritualism, and while he raises doubts at times, they dissolve in his strong reasoning ability. His statement of facts may be relied on as surely as would be his investigations as an engineer. HUDSON TUTTLE.

Under the above heading, the Boston Herald of February 28th ultimo, gave a very circumstantial account of what were claimed to be materialized spirit forms witnessed at Rochester, N. H.; we can hardly take up a paper without finding something of the kind described, and unless desirous of passing down to posterity as a superstitious set of materialistic idiots it is time that some attempt should be made to elucidate the cause of such appearances. Is the question, however, logical in connection with the account? Spirit is immaterial intelligent being? The account describes material forms that must have been those of ordinary human beings, or reincarnations of persons once known in this life, neither offering any proof of life beyond the grave; but such materializations are likely to gain the attention of the multitude sooner than those of a more intellectual character; they are evidently of this life and have to do with our well being here, emanating from the same cause or force as that which causes "table tipplings, raps," &c., and I believe the same as that which produces all of our physical movements; and this force seems traceable back for centuries. Recall the monks of Luther's time, mere animals with only animal desires, their religion a formula, denying the right of thought; forbidden to marry, but, unless sadly belied, the fathers of many children. Think of the stern old sectarian with his coarse animal nature and belief in woman's subjection, thinking it a sin to smile, but scriptural to gratify his passions; it was the rule for such Christians from John Rodgers to Lyman Beecher to have many children. Turn from those running in ruts to those beginning to think. The astounding "spiritual manifestations" in the family of Samuel Wesley prove the mediumistic temperament of the children. Those old enough will readily recall the ecstatic shouts and convulsive ways and worship of the early Methodist. Can any one remember such with large families of children? Yet they were not credited with a disposition to mortify the flesh. Come now to the spiritual medium, (male); look the list through, see how few of them are fathers, yet many of them have a very corn-fed look, and they are generally noted for liberal views, and it would seem that their life force is expended in the production of their so-called physical manifestations. Go back centuries and it will be found that wherever these manifestations have appeared in a families they have almost invariably done so through the children. See the Rev. Joseph Glanville's account of the "disturbances in the Mompesson family, 1661 to 1663;" also, Adam Clark's account of those in the Wesley family; so of modern times. Half a dozen children seated at a table soon get table tipplings or raps; the same number of octogenarians might sit until doomsday without so, which would seem to indicate that they are the product of a surplus of the life force. Solomon in his prime could undoubtedly have caused the heaviest extension table to dance a horn-pipe, but after getting to the vanity and vexation stage, would have found a teapot too heavy. Ignorance sneers at the treatment of old David, as described in the 1st Book and Chap., of Kings; but in my opinion, a profound depth of knowledge of the life force is indicated therein, that is not thought of by the medical fraternity of to-day. See how readily women, babies and dogs take to rosy, robust men; then see the same dog with hanging head and tail describe the segment of a circle as he passes the lank, saturnine specimen of humanity. Robust men usually mate with fragile women; animal propensity would seem to demand an equally robust mate, but it is evident that nature guides; the one has a surplus, the other lacks the life force, and each attracts the other. Married couples are seldom effective as table tipplers, though each carry their proportion of force mixed with others. Why is the invalid strengthened by taking iron into the system unless because of its being a good conductor of electricity or this life force. Singing or music have the same effect upon the manifestations in all their phases as upon human beings. The foregoing suggestions are offered for the consideration of observers; they relate to the physical bearings of the phenomena; but there are other phases that offer strong proof that the spirit germ from the great ocean of intelligence takes possession of the body in order to gain an individuality, the body itself like a vegetable starting from seed, drawing sustenance from the earth and returning to the same at maturity; then how important that life in the body should be natural. Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven. In the face of such a command, how dares a being so ignorant as a Moody, attempt to warp the mind of a child into harmony with the superstitions of his own perverted

nature? The question answers itself; it is only through ignorance that he dares. The mind of a child is a study for the profound. How natural it is, and how its simple inquiries confound the ghastly theories of a Calvin. Suppose a forest to be cultivated by cutting the tops from a portion of the trees leaving unsightly stubs, the branches from others leaving bare poles, all the branches from one side of others, and so on, would not such work be considered that of barbarians? From the depths of my soul I believe it to be a greater sin to teach a child any other motive for doing right than for right's sake, than it was for Pagan to teach Oliver Twist and his companions to steal. So long as a mercenary priesthood can live on the credulity of the ignorant, so long will such as Moody be encouraged to peddle out superstition, that the educated clergy would be ashamed to mention; but as a matter of policy it would seem better to live here by sawing wood, then return to God a full fledged individual soul ready to commence a higher life, than to live at ease preaching platitudes, then to "melt back into the universe" with the spirit germ so shrunken that it will naturally gravitate to the body of some lower animal in which to make a new effort for higher life. With Moody's, there will be Ingersolls, for the two are cause and effect, ignorance and fanaticism. No well read, thinking person can well doubt that Christianity has put humanity back a thousand years; (Jesus of Nazareth would find little sympathy in a christian church to-day); or that the Bible has been perverted through selfishness, but the strange phenomena, known as spiritual manifestations, are likely to furnish proof that its leading ideas are correct, and that its seeming miracles were the effect of natural causes. These have interested me for many years, but it is only since their appearance in my own family that I have been able to study them with any satisfaction; as we are not mediums, their appearance with us is supposed to be the result of an earnest desire and cultivation of the means to bring them. Either my wife, her sister, "Charla," or myself can get table tipplings or raps, sitting with almost any other person, but such communications as were published in last issue of Reporter are only obtained when "Charla" is one of the sitters; those were obtained by calling the alphabet, the table moving at the proper letter; they also come through her mind by seeming inspiration. I mention her as "Charla" because as such she is known to engineers, turbine builders and manufacturers in more than half of the states of the Union, as the young lady assistant in my testing business; quiet, and of a mathematical turn; but certainly not a poetess, yet in answer to wished for information, communications like the following come through her mind like a flash of light:

False, with the true, you'll one day find, Is but the crossing of your mind. With our dispatches as they are sent, From our Summer Land to your Continent. If the truth you wish to find, You must study your own mind; Learn its workings, its relation With the great unknown creation; A gem we promise you shall find, In a knowledge of the human mind. Spirit friends around you gather, Wishing much to help their brother, Seeking earnestly to find, This gem of truth in the human mind. Spirits from the other shore, Oft come tapping at your door. Wishing to inspire your mind, With happier thoughts of their design. Your lives are tangled in with ours; We, are not so far away, We join men and women in their work, And children in their play.

Much has been said about the twaddle that purports to come from the spirits of noted persons, but if persons will ponder, twist and be all things to all men for the sake of becoming noted, there is no good reason for supposing the spirit of such will retain a very positive individuality after separation from the body. Separate the parts of a twenty-four bladed jack knife, and the corkscrew would have the same right as any other piece to call itself the many bladed knife. We have had many communications the past two years, but none of a lower character than such as I have published; and I do not believe a low or silly communication was ever given in what is called a circle, unless there was a mind in that circle to match. The communications are often oracular and difficult of application, simply because they are answers to ideas conversed about hours, perhaps days, before. The following is one of the kind and was given through the table: "none realize for how great an object they live." Our minds and conversation effect the manifestations but do not control them. Our ideas are opposed quite as freely by this force or intelligence as by persons in the flesh. Communications purporting to come from persons who prove to be living are very common, but that depends somewhat upon who the sitters are. I have sat with persons and obtained communications as fast as they could be spelled out, and found them to be nothing but the passing thoughts of the sitters' mind. I find also, that any idea thoroughly established in my own mind is pretty sure to crop out in the communications. An earnest wish or desire though it may not be gratified is very likely to receive notice, so that my faith is becoming strong that there is efficacy in prayer; not through any change of God's laws, but in accordance therewith.

Franklin drew lightning from the clouds, so I believe that one or many persons praying earnestly for a given purpose might produce an effect; we little know yet the power of mind upon mind or mind upon matter. These manifestations have been offered for man's study since the dawn of history; I believe they offer a key to a knowledge of our life, health and surroundings that can be obtained in no other way. Through them I believe it will be made clear that crime is a disease, and that there is something more than a moral influence in the contact of individuals. I find that in sitting with certain persons that my strength or life force is taken from me to a very disagreeable extent, while the contrary is the case with others. There are persons who seem to leave a part of themselves with us for weeks, so that if we sit for the manifestations by ourselves, we have what purport to be their matters to attend to. One case has interested me much; it was what purported to be the spirit sister of a person from a distant State. She gave a communication as a test for her brother, which was, sent and by him disowned; when she came again she was rated soundly for her deception, and requested to keep away unless she could be truthful. Nothing more was heard of her for six months when her brother came to our house for perhaps five minutes; that evening his sister put in an appearance. "How happens it that you have not been here for so long a time," was my inquiry. "You scolded" was the reply. "Ah, Annie, you told fibs, you remember." "No, I didn't." "Ah, yes, that test to your brother." "I didn't give any." "Who did then," was asked. "The one that broke the window." Nothing had been said about a broken window at the time, but a month previously our table had been pitched into the window. Singing the "Braes of Balquhiter," has been as effective in bringing Annie to us as "rubbing the lamp" proved in bringing Aladdin's genie. We have had what purported to be the spirits of many persons come to us; some of them very noted ones; the latter have almost invariably been followed by imitators. Enthusiastic Spiritualists exult in the thought that these manifestations are breaking up the pulpit influence, but that is solely because pulpits are occupied by materialists at heart, who preach for those who pay best, without faith in their own teachings; and consequently, who are the first to laugh at the idea that any of their dogmas may be sustained by tangible evidence; yet these so called spiritual manifestations do furnish a plausibility for many of them. The materializations, if real, of which I have no doubt, are reincarnations, and give ground for the belief in the resurrection of the body for judgment, and the resurrection of Jesus of Nazareth. A careful study of the forces that produce the materialization will at least cause the observer to hesitate before rejecting as impossible the idea of such conception as that claimed for him; not of course through any miraculous process, but through a concentration of sexual force, as a concentration of the elements under certain conditions produce earthquakes, tornadoes, whirlwinds, &c. We have much to learn yet, and until sure that we are quite as wise as our Creator it is not worth while to ascribe to miracles or the devil; what may well take place through natural causes though we may not understand the why. The shallow may sneer at these manifestations, but the thinker who has studied them carefully under favorable conditions will feel more inclined to bow in humility and thankfulness before his Creator and to earnestly ask for more light. In conclusion, I would say that from my own experience during many years of unprejudiced investigation I believe the matter to be susceptible of practical solution.—Emerson's Turbine Reporter.

ORGANIZATION.

BY D. A. BALSTON.

Much has been said of late upon this subject, to which I will add. What we most need at present is a National Board, consisting of the best men and women in our cause, whose duty should be to enroll all societies formed throughout the States that might want to come under their control, or, in other words, to reap the benefit of their experiences. Some may ask what is the benefit of such? They are too numerous to mention, but to begin with, I will just say that Spiritualism is daily being scoffed at by what is known as the ignorance of the world—although many of the scoffers are looked upon as our sharp, shrewd, intelligent people of the day. The reportorial staff or news collectors, who constantly come in the presence of some person advertised in the column of our journals by some society or interested party in our noble cause, that Mr. or Mrs. So and So will hold a public meeting at such a place and that they will astonish everybody from the platform, the seance room, or in some private circle, and that the editors, reporters and everybody else are invited. In many instances large crowds are brought together to listen to or watch for something great as per announcement. This he or she is, perhaps, an entire stranger to the society or friend that made the puff through the paper for them—comes to them well recommend-

ed by such and such a friend, turns out to be one of our worst for or broken sticks. The society or has been duped. The press takes matter up, to their glory it has out just as they knew it would be that it would. The result, a general denunciation to the spiritual cause and who profess to be followers. The most powerful antagonist we has caught an item from this one performance that will have a tendency keep more people away from our meetings that, soon, perhaps, have dropped in upon us than of our best lecturers could gather into the field in a life time. Frauds, of which the country is full, only degrades our cause in the eyes of the many; but they rob our fellow of their spare dollars, and the result the societies must suffer financially that account.

Let this board enroll all such that come under their observation and publish the frauds to the world; let us apprise the societies of these broken sticks, of these immoral lecturers about upholding Spiritualism—means truth. It means that to be a Spiritualist you must practice what you preach or teach, providing, however, that you teach or preach nothing what is good, pure, truthful, &c. You how many black sheep have we our rostrums, how many wolves sheep's clothing are prowling over enlightened country seeking whom they may devour? Select a board of kind that will fearlessly do their duty and you will soon have a list that astonish you. Let every society order sent out by this board no maintenance such persons, and in a short time they will seek some other employment to earn an honest or dishonest living—and not at the expense of cause—and Spiritualism will rise step higher in the estimation of people, which will naturally force press into the same channel.

Many other evils and errors I mention, but space forbids. There is to start the ball in motion, I would the support of "The Mediums' Hall Society," of Indianapolis, Ind. Send your names and soon we can call a meeting to organize.

TO POINT A MORAL.

To the Editor of The Better Way. Many years ago a young man full life, energy and determination to succeed, wandered from his native land to follow a young girl with whom he loved. He, in his ignorance, imagined she was one soul of honor and beauty in after years, or that is a few years he went in search of his lady love married her. She bore him bright children who are now grown, but alas! wife of his did not progress as he and to-day there is no love between them. Why was this? He grew a built up proper principles while she generated the other way and became rapt, dishonest, a sneak after his pocket while he was asleep, and insanely jealous of other imaginary women. One kind of the beauties of Spiritualism, the denounces it as a fraud and a delusion. Where there was once love and now there is bitterness and deceit.

Query: Will these two people man and wife in the spirit world tend this poor man forever have to contend with this woman who has his substance and blasted his earth Verily, No! He will after this life live with similar spirits and she like his like. Earth marriages are not being there, and at last he and she will utterly divorced from each other!

Let others take warning from sad pictures. Try to live in harmony earth, if you wish to live together in great hereafter. Such is law as immutable as God's will and as unchangeable as God's universe. Do right here. Do true and noble thing at the right time. Be honest, charitable and good. Do which is right because it is right. Obey the law of action and endeavor to live here that you will be congenial the vale beyond. Is not this enough? Oh! ye wives and husbands be married time.

Among the latest disinfectants "lysol," which appears to be very like carbolic acid. The emulsifying is resin or fat soap, tar acid being incorporated with the soap at the moment of saponification.

It has been proposed to make the per half of war balloons of ordinary material, the whole so constructed to hold hydrogen instead of ordinary gas.

A singular disease has recently called to the attention of physicians is a form of recession of the gums of superior molars, which is said to be to the use of tomatoes as food.

You are in a Bad Fix.

But we will cure you if you pay. Our message is to the Weak, Nervous Habits, or Later Indiscretions, have fled away their vigor of Body, Mind and Manhood, and who suffer all those which lead to Premature Decay, Consumption or Insanity. If this means send for and read this Book or written by the greatest Specialist of day, and sent, (sealed), by addressing Parker's Medical and Surgical Institute, 153 North Spruce St., Nashville, Tenn.

THE BETTER WAY.

ISSUED EVERY SATURDAY BY THE WAY PUBLISHING CO. Southwest Cor. Plum & McFarland Streets. A. F. MELCHERS EDITOR CINCINNATI DECEMBER 20, 1890

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OUR LITERARY REALM.

If two-thirds of the books written by our amateur authors were to be reduced to a tract, or an essay, the real and only beauty contained in them would be observed, while under circumstances the truth is often lost in verbiage...

"Is that you Mary?" to which a spirit says "yes," is not a test as some accept it. It may or it may not be Mary. But even if recognized as such, we owe it to ourselves to let the spirit give its name independent of our help...

Prolixity is only admissible in novel writing, but not in stories intended for news papers. Nor in argument of any kind that bears on the facts or news of the present. People will not read it, and it is time and space wasted.

Writing is no more a gift as it used to be regarded. In olden times an uneducated Burns was admired for his purity of thought and for being inspirationally gifted. Now-a-days there is one out of every five persons more or less gifted for this effect.

blush mounting to their temples, at the pages of some of our literature which should never have been permitted to go abroad—only to make intelligent people smile at our credulity and simplicity. Of course, we are not to blame for the cupidity of some people in our ranks, and all we can do is to grin and bear it until the masses have attained a higher comprehension of Spiritualism when such books will be driven out of the market for want of patronage.

THE "FORCE" BILL.

The so-called Force-Bill is in a quandary. Republicans dislike to abandon it for fear of having the country conclude that it was only intended for partizan purposes. Democrats dislike to give up the fight against it for fear of having their opponents believe that they now are willing to sanction its passage because it can be used in their favor.

If the people are corrupt, unjust dispensation of law and unjust laws made them so. Thus it comes from the fountain head; and from thence must come reconstruction, reform and readjustment. Let it be done by legislation for the people, and not for parties, factions or individuals.

NO PROSCRIPTION!

Councilman Charles Muller, of Cincinnati, introduced a resolution at last Friday's meeting of city fathers to license Spiritualists and fortune tellers. A more curious resolution could not have been offered. It is a mixture of sweet innocence, ancient bigotry and ridiculousness.

practical business man? Before introducing another such a resolution it would be advisable for all to post themselves a little on spiritual matters and not go at it blindly on someone else's say-so or feelings of prejudice against a people, a class or a set of individuals. Class legislation in religious matters may pass in Russia or Siam or Burmah, but not in free America.

MERRY X-MAS!!!

We use the term "Merry Christmas" more as a greeting to our readers than in commemoration of an event. Christmas has no existence for us in its true sense—its real significance. It would be very inconsistent for Spiritualists to deny the existence of Jesus of Nazareth and then celebrate his birthday.

THANKS.

American Health College and Antivivatic Sanitarium, Fairmount, Cincinnati, Dec. 14, 1890. C. C. Stowell, Dear Sir:—Christmas is coming and in dispensing my yearly Christmas presents, I again remember THE BETTER WAY. Please find enclosed five dollars for that purpose.

If we would make it a moral principle never to condemn or pass judgment on a fellow mortal until we felt authorized to do so by a superiority of spirit, much would be left unsaid that only induces pain or aggravation without moral results or good effects in any way.

In answer to a few questions concerning the reason why we asked for photographs of our contributors, mediums and correspondents, we would say: first, because we wanted to become better acquainted with those whom we only know by signature; secondly, because visitors to our office often ask for a description of this or that contributor with whom they have been particularly pleased, or of such a medium or correspondent.

Those who have the truth can stand a little humor or criticism better than those who are in doubt about it, or are on the wrong track.

It is proposed to tax titles in France. A simple "de" is to pay \$100 annually; a "baron" \$1000; a "marquis" \$6000; a "prince" about \$20,000. Anyone who likes may obtain a title from the Government, but must pay for the honor.

Man can no more do his own thinking than his own growing. Both are the effects of an external influence—this influence being what may be termed spirit, an ocean of intelligent motion or force that surrounds us and pervades the entire universe. It is the source of all life—intelligent nature or God so-called.

PERSONALS AND LOCALS.

Merry Christmas! J. G. A.—Accepted with thanks. H. P. T.—Poem received; but it is difficult to any when we will use it. Photos received; M. P. W., C. L., B. P., A. M. M., A. S., J. W. D. Dr. Elliott Coues, the theosophist and scientist, is a fine-looking man of forty-five, tall and broad-shouldered.

A copy of Emma Rood Tuttle's "From Soul to Soul" with portrait received. It is a neatly gotten up volume, handy and printed in large clear type. It would make a nice holiday present for your mother or father or aunt or anybody who can calmly devote his time to pursuing it for spiritual consolation.

Dr. M. L. Holbrook, of New York, held a meeting at his residence recently for the purpose of organizing a sub-branch of the English Society for Physical Research.

Mrs. Lulu Billings, of 11 North Fitzhugh street, Rochester, N. Y., is a musical prodigy. Under control she sings in German, French, Spanish, Italian, Hungarian, Chinese and other languages, and plays exquisitely on the piano.

Mr. A. Willis, who contemplated going South has changed his plans for the present and will remain in the city, giving seances as usual for the benefit of his many friends and the cause generally.

Contributors who desire their MS. returned should send postage stamps with the request. It costs the same one way as the other.

U. G. Figley's "Life in the Stone Age" for sale at this office. Price 30 cents. The proceeds of the trumpet seance held at Mrs. Kate Stewart, No. 2 Allison street, on the 10th inst., amounted to \$14.50 and were given to the Union Society as a benefit.

Mrs. Richings will give a Sylvester entertainment on the last Wednesday in this month (the 31st of December) at the Union Society Hall.

Societies would find it to their advantage to consult with their mediums before undertaking anything. If their world is good for the individual and accepted on the rostrum as truth high enough to give to the world, it certainly might behoove societies to ask their advice.

The concert at Music Hall last Sunday a ternoon was photographed. Besides the phonograph some three thousand human tympanums enjoyed the music.

A grand cantata entitled the "Frost Queen and Santa Claus" will be given by the Children's Progressive Lyceum, at Memorial Hall, Christmas Eve, Wednesday the 24th inst., to which all Spiritualists and their friends are invited. Tickets 25 cents.

In Sidney Dean's article, "A Brief Plea for Individual Rights," occur several errors which bear correction. In the second column, first page, second paragraph, fourth line from ending of same, "How the horror of being a servant," should read "How the honor of being a servant."

Mrs. B.—Article will see the light January 31.

Mrs. Richings attracted good audiences last Sunday at the hall of the Union Society of Spiritualists. Her two discourses were made up of answers to questions sent up by auditors. Of course, music, congregational singing and invocations preceded each lecture.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly falling to cure with local treatment, pronounced it curable. Science has proven Catarrh to be a constitutional disease, and therefore require constitutional treatment.

ized—otherwise we can never progress. Whether man or woman would evangelize the world, she said it was the mission of both, but all the preaching would be of no little avail if the individual didn't evangelize himself—reform the interior man.—Answering to the question as to the opinion of the spirit world on the Koch inoculating remedy for the cure of consumption, she said it would prove as fatal or damaging as inoculating for small pox if carried to the same extent. All cures should be made from the cause and not the effects of the disease, and until we reach that understanding there will be no absolute palliative.

Send us Names of Spiritualists Or friends who are interested in our Cause that we may send them a Sample copy of THE BETTER WAY.

NEWS ITEMS.

Succi's 45th day of fasting ends on the 19th. Joe Coburn, the old-time American prize fighter, succumbed to consumption on the 6th inst.

Irvington, N. J., has just passed out of existence, having passed and is enforcing a stringent Sunday law a la puritana.

A. T. Stewart's former private secretary died in one shortly after he left his home in New York on the 6th inst.

Sitting Bull is dead. He, together with five of his men and seven Indian police have been killed—the result of an attempt by the police to arrest Sitting Bull.

In New York the Hebrews are opposing religion in public schools, and leading Rabbies say teaching must be secular or serious trouble will come. Even moral instruction is feared, as it might be the entering wedge for sectarianism. So the ball goes moving on, and free thought is gaining ground by new adherents.

Some time ago Jacob Steenburgh, of Mechanicville, N. Y., was dishonest to the amount of \$300. He escaped, and Deputy Sheriff Shane went in pursuit of him, following his trail to many points in the west, and as far as San Francisco, where he made Steenburgh prisoner, and finally lodged him triumphantly in Ballston jail. It was good work, but costly, for Shane's bill for mileage and other expenses was \$1,700, which was yesterday allowed by the Board of Supervisors.

One of the men who made a fortune out of the Cardiff giant bumbag nearly twenty years ago died in New York recently. His name was George Hull. He was formerly a tobacconist in Binghampton, and was the author of the fraud, which he engaged an Italian stonecutter of Chicago to carry out. A large gypsum slab was obtained in Iowa and cut into the form of a gigantic man. The stone was artificially colored, to give the appearance of great age, and then buried in the vicinity of Cardiff, where it was accidentally (of course) discovered and exhumed, and exhibited about the country as a prehistoric figure.

A lady who was traveling in Europe in 1880 picked up a small pebble near the cross, by the village of Ober-Ammergau, to preserve as a memento. Eight years later, in relabeling this fragment of limestone from the village of Passion Play fame, she chanced to turn the pebble so that the light fell in a certain angle, and was astonished to find that in that view a wonderfully sorrowful face like that of the Christ showed itself. The lady, Mrs. Bacon, has shown the stone to the Rev. S. P. Smith, D. D., of Newton, and to other well-known people, all of whom have noted the wonderful face.

Says a Berlin correspondent of the Philadelphia Times: "The lymph, called by Professor Koch 'Paratuberculin,' is a fluid whose most important ingredient is said to be toxalbumen. The costliness of preparing this is the chief obstacle at present to its general application, and the idea of extending its use among the poorer class of patients, at the expense of the Government, is said to be under consideration, and Dr. Von Gossler, Minister of Medical affairs, has had the method practically demonstrated to him by Koch. It is also asserted that the Emperor has ordered that any money needed by Koch shall be furnished to him immediately on his demand."

In speaking of the Reid case the Huddist Ray says: "My husband is in prison." Such is the heading of an advertisement by the wife of the editor of the Olive Branch, a spiritualistic paper. This editor, W. R. Reid, advertised in his paper that he could read sealed letters by means of his psychometric faculty, and our calvinistic government sent him to the penitentiary for using the mails for 'fraudulent' purposes. Had he advertised that he would give \$200,000 to the corruption fund of their political party, if, in return, they would make

him postmaster-general, it would have been all right. But when a man tells that he is in possession of a faculty which enables him to get at the souls and office-buyers,—he is a fraud! Besides, in a 'free' country, this, Spiritualists have no rights but Calvinists need to respect!"

Gustave Nelson in the Truth of the 29th ult., reports Theodora Wakeman as saying in his late address before the New York Liberal Club. Anarchist aims at liberty. But he never get it. On the contrary, he moves us farther and farther from it. Take Illinois—the liberties of the law are taken away by Anarchy; law law against freedom is enacted, and will be yet enacted. Society must defend itself against those who threaten its very life, and force will be used long as force is necessary. Individualism is opposed to freedom; liberty is gained by co-operation only. Anarchism and Nationalism, which are a line of evolution, have a future before them. They aim at emancipation nature and monopoly; they are scientific. But Anarchism, that tells man to rate himself from his fellow-men, is scientific, is unmitigated nonsense. Mr. Pentecost wishes to be a teacher the good of mankind he must first be a little sociology.

Samuel Bowth, a well-known colored man of Jacksonville, Fla., learned to read through the agency prayer, reports Mr. De Rosche, his employer. Many are ready to testify he never could read before. According to Sam's own words, he says: "I prayed and prayed. Every night I was on my knees, asking God to learn me how to read. The other night I felt a curious feeling, like an old rag being unwound from my brain, and something told me I could read. So I got the Bible from neighbor and it was plain to me. I read it very plainly, and can pronounce all the words right, so everybody told me. I tell you, boss, I believe in prayer. If true, this may be regarded as a little miracle similar to the power of speaking the language of the land visited by the apostles—known to the Spiritual Science as a perfect obsession or complete control for a spiritual effect—good."

Paul Alexander Johnstone, the famous mind reader, repeated at Saratoga, N. Y. his test, made recently in Chicago, driving blindfolded through the streets to the place where a needle had been hidden in a spot unknown to him, finding it through the medium of the minds of a committee of citizens selected to conceal it. Alderman Candor spirited carriage team was offered for the purpose, and the Alderman, with others; including two newspaper men, composed the committee. While Johnstone was under guard at the Vanderbilt House the committee drove into another ward and, without previous arrangement, stuck the needle in the back of a door in the Medical College. Then the mind reader, with a bandage over his eyes and a hood over his head, went down from his room, jumped into a sleigh and drove the team himself rapidly through the crowded street for a block, made the right turn to Fayette street, and then drove smartly towards the college. He should have gone four blocks and then half a block to the right, but did not make the last turn. After going a block too far he stopped, threw down the reins and jumped out, shouting: "Oh! I am all lost. I have gone too far and do not know where I am. I don't think I can stand it much longer. I can hardly breathe." Then he seized the arm of a committeeman and rushed back on foot blindfolded and without guidance, over the same route to his hotel and then up stairs. "I see it now," he cried, "I see the needle," and hastened down stairs. The sleigh had followed him back, but he did not enter it. He rushed wildly back up the street, still clinging to the committeeman, and by a circuitous route reached the college building, where, after considerable trouble, he found the needle, the whole test requiring an hour. Then he collapsed and had to be carried to the sleigh, which was driven on a road back to the Vanderbilt House, where stimulants were administered. More than five hundred people saw the test made.—New York World.

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There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly falling to cure with local treatment, pronounced it curable. Science has proven Catarrh to be a constitutional disease, and therefore require constitutional treatment.

Advice to Mothers. Mrs. Winslow's soothing Syrup should always be used for children teething. It soothes the child, softens the gums, relieves pain, cures whooping-cough, and the best remedy for diarrhoea and colic.

