

THE BETTER WAY

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THE BETTER WAY.

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A. F. MELCHERS - - - - - EDITOR

EDITORIAL.

Is metaphysics the poetry of science?

The truly just are impervious to criticism, and he who blesses outruns the fault-finder.

Spiritualism invites every new issue or discovery, and thus keeps pace with the progress of the age.

Love is the sweet comforter of human life. Without it men would drift into Materialism, and be engulfed in sensualism and selfishness.

Rev. Howard McQueary's sentence has been so modified as to continue his suspension beyond the six months at first prescribed, instead of deposing him from the ministry.

A Catholic Socialist pilgrimage from France is on to Rome, the various orders of which will be presented to the Pope as they arrive. The pilgrims will in each case remain five days in the holy city. What's up?

Bigotry sees no good in anything but its own creed or belief. Let Spiritualists hold themselves aloof from such narrow conceptions and principles. There is good in everything if rightly dispensed or utilized. Nothing exists in vain. What is, is right, in this respect.

Rev. Mr. Gusher preached a pathetic sermon about the Good Samaritan, but on his return home, finding a little beggar girl at the door, he threatened to set his dog on her. The Boston Transcript says: "That's all right; when Gusher gets through with his work he sinks the ship."—Carrier Dove.

The daily press reflects the tastes and demands of the populace. When these become morbid, it is for the spiritualistic press to correct and not imitate them. Spiritualists who are true to their principles of reform should aid and encourage the press that aims for purity and dignity in representing their cause.

A loaded pistol in the hip pocket, and the stomach and brain loaded with whiskey or brandy, are both liable to go off very unexpectedly. This deadly conjunction has placed Curtis, the actor, in the criminal dock, on trial for the murder of a policeman. Lesson: Let pistols and stimulants severely alone.

When spirits fail to give pure or truthful communications through organisms that are yet lacking in needed spiritual quality, they are accused of being "elementaries" or "jesuits," or some other imagery rather than acknowledge that the fault lies on the mortal side of life. Self-study is the medium needed to understand the science of spirit communion or spiritualism, so-called.

In regard to the seamless coat of Christ, said to be on exhibition this month at Treves, Mr. Gerald Massey explains that the legend grew from the seamless linen bandages in which was wrapped the mummy Karast, which among the Egyptians was a type of immortality. Mr. Massey holds that Karast was the original Christ.

Many poor people congratulate themselves that syndicates, trusts and combinations among capitalists can never get up a "corner" on air and water. But many Shylock-landlords in cities get up a corner on foul smells and drive health out of the bodies of their tenants, thus siding the undertakers. And as for water—much of that supplied by our cities needs "cornering." When will an adequate and perfect filter, adapted to all city water-works, be invented?

For every book that is printed or poem written there is a spiritual counterpart—an objective reality—the cause or philosophy of which is realized or seen or comprehended in comparison to the soul's emancipation from material tastes, needs, and desires. Or, as we develop in soul, we become cognizant of the soul of things—one of the most interesting

features of the higher spiritual existence or that above the so-called earthly-bound condition.

The indictment of the Catholic church by John Brisbane Walker, editor of the Cosmopolitan Magazine, is to this effect: The spirit of the gospel was never understood or inculcated by the church; priests did not care for the poor, and at present they do not preach enough against the ways of the millionaire, the corruption of the legislature, and the inroads of rum; the church, in fact, has been the oppressor of the poor, and under her ægis, with her blessing, and to the music of her Te Deums, robber barons have grown prosperous and the sacredness of property rights has been inculcated.

Nature guides the individual to where he can best unfold his latent spiritual qualities or forces, while spirit friends follow him to uphold and sustain him in his efforts to rise above the material or animal plane of existence. Spirits, too, are enabled to guide him, but this is more for special work than for mere individual progress. Intuition is the indicator in one—inspiration or spirit impression is the moving power in the other. Both or either is right. For where there are mistakes made, it is due to the individual. If too dull to interpret intuitions correctly, experience teaches. If spirits are attracted who lead him astray, he is very apt to deserve it, as like attracts like; and the punishment this affords neutralizes the evil or intended evil he has in him. Such is nature's law of reciprocity.

One of the essential needs of the hour are spiritual schools where, in addition to other practical studies, the innate characteristics or talents of the pupil are unfolded as well. We do not advocate schools of the parochial order where spiritual bigots are made, but schools where physical and moral principles are cognized specially applicable to sensitive and spiritual minded children. First, to guard against uncongenial influences, which is health and life preserving. Secondly, to suit the studies to the talents of the child—a method which cannot be put into execution in schools governed by unsympathetic and non-sensitive school commissioners. And especially not where politics and boodle play a part, or where trusts are formed to make school books high and changes prescribed in the curriculum to stir up the book trade. Modern selfishness must be divorced from the modern educational system.

Horace Greeley once said that it was not intended that everything contained in his paper should be read by one individual—as no one man or woman could interest him or herself for all that was going on in the world or for every opinion expressed—but that a variety of reading matter made everybody interested in one paper, a variety of opinion reaching a larger class of people. So say we, and when some thought is expressed that does not suit the taste of one reader, or agrees with his method of reasoning, it is not our fault. We are simply trying to reach everybody, and that which does not behoove one should be overlooked as not intended for him but for somebody that does agree with it. Tolerance makes no restriction on opinion, and Spiritualists, above all, should be the most tolerant.

Whether or not England intends to seize a Turkish port, the situation at the Bosphorus is interesting, even if threatening. Russia has succeeded in obtaining from Turkey permission to pass war transports through the Dardanelles, which is a very significant fact towards making Constantinople a Russian port. England will protest by preparing to control the Dardanelles. This must test the friendship of France for Russia, and France cannot afford to test Great Britain's power, because she has an idea of reserving all her strength for a final struggle with Germany. Now, without France, Russia is easily routed. In the interval, Germany says nothing and saws wood; for war in the Levant means peace for her, while peace may mean war; although a peace-attitude on the part of France would prove the better way in the end—for France.

In spite of a Paris mob, Wagner's "Lohengrin" was given at the Grand Opera with eclat, was telegraphed to this country, on the first performance of this celebrated opera in Paris recently. That the animus of hatred can be carried to an extent that art and science are boycotted by one nation against another must be due to something lower than mere national ill-feeling. Religious bigotry could not be worse, and of which it is undoubtedly an ally; for we know that France is deep-dyed in its love for Popery, and Germany has an opposite spirit. To give an idea with what difficulty the managers had to contend, the following speaks for itself:

The police had taken great precaution to prevent any interference or disorder outside or within the house. Two hundred mounted men and three hundred on foot surrounded the building, forming a solid cordon. The mob filled the space outside, stretching down the boulevards and converging streets as far as the eye could reach. It constantly endeavored to break through the police lines, and there were frequent scenes of violence. The police stood their ground with firmness and many arrests were made. By 10 o'clock four hundred persons had been taken into custody.

MAD-HOUSE HORRORS.

Vice-Chairman Albert Bach, of the Lunacy Law Reform League and Anti-Kidnapping Union, has filed a report on the State Asylums of New York, in which he says that in the course of a personal investigation he found that Mrs. Harriet E. Beach and George J. Bohnen, both perfectly sane, were deprived of their liberty. An application to the courts on behalf of the League for their release was granted. Other cases are under consideration.

With regard to the condition of the State asylums, he advocates an investigation by a committee of the Legislature and among other things says that the heads of asylums are in practice irresponsible despots, the Boards of Trustees or Managers being controlled by them. The desire to prevent investigation always indicates there is something to conceal. The evidence thus far obtained enables the League to prove to the Legislature the need of a thorough change in the management of the State asylums.

The evidence which the League is now able to present shows further that inmates of these asylums have been kept from seeing the State Lunacy Commissioners, or taken away as soon as they began to speak to said Commissioners. Also that managers habitually violate the U. S. postal laws by opening inmates letters, or suppressing them when the truth is told concerning the asylum. That false statements are made to writers to hide the truth; that many of same mind are kept confined; that the asylums are overcrowded; that the bathing is also very insufficient and careless, sixty persons being often put through two bathtubs in sixty minutes or less, and dried with dirty sheets from beds, healthy persons being rubbed with sheets that have been used on those whose skins are diseased.

And furthermore, one of the worst features, being that the irresponsibility of the keepers permits brutal violence to inmates. Also that keepers often are drunk, and then kick and otherwise abuse their charges; that they steal and eat the dainties sent to inmates, and that keepers cause the young physicians to give hypodermic injections or sedatives to inmates as a punishment for resisting their brutalities or to quiet them and thus ruin the victim's health.

Various other outrages are mentioned, but it is believed, however, that New York asylums are no worse than those of other States, and justice and mercy demand a wholesale investigation without delay. Let it be done.

THE STORM-CLOUD OVER EUROPE.

There is a respectable sized war-cloud on the European horizon. It continues to grow more dark and angry. Its convolutions are apparently rapid and partake of the unexpected; so much so that statesmen, rulers, and political philosophers are puzzled. To-day it is of socialistic hue, angry and blazing with human hate and defiance. To-morrow it is a change of old governmental relations, a disturbance of old treaty plans and solemn statements which had for their bases "the balance of power in Europe." Anon, swift as the turn of a kaleido-

scope, Russia has a spasm of the popular heart, and the Czar hurries to his palace dungeon and surrounds his person and prison with guards for the protection of his miserable life. France unexpectedly blossoms into an intense hate of Germany, and with lurid temper stirs up a popular tempest for the wiping out of the disgrace of her recent capitulation. Germany suddenly finds vitrol in her home-brewed beer, and her sluggish blood is all aglow with force and motion. Kaiser William, Von Moltke, and Bismark have left no restraining magnetism in the seats they have vacated, and consequently Germany is in a natural but dangerous ferment. The eye of Italy is becoming lurid. Its government and people are putting the metaphorical chip upon the shoulder. The nation is burying itself under a huge mountain of debt in order to place itself in an iron-clad position for aggressive and defensive warfare; and it will have enough of it before the hot blood of the Europe of today shall cool.

The Pope's chair of restricted rule or churchly administration never had a cushion to ease the papal anatomy; but the cardinals and those who, by religious heredity, have the virus of the old inquisition and the love of torturing heretics in their blood, have been filling the Pope's seat with sharp thorns and araping his chair with stinging nettles. He and they want the lost civil power restored. Their temper seeks the sword. The Pope hates the representatives of modern monarchy. For centuries the Vatican has hobnobbed with thrones, has supported tyrants, but always for a compensation.

He hates them and their occupants now because they permitted civil Italy to rob him and the church of civil power to dictate to individuals and to governments in all matters of civil concernment. The Pope is both cunning and shrewd. Papal Rome has always been. Hence he is now, and of late has been, catering to the democracy of Europe, to this great, seething sea of individuality which, when consolidated and directed will, like a mighty wave, undermine, crush and topple over thrones and those who occupy them. While the Roman Church has always been upon the side of despotism, yet the Pope, studying the changes now partly embryotic and partly born, is getting ready to apply the churchly bastinado to the coming uncrowned kings of defunct thrones. It will be a sweet revenge.

It will be a sorry day also when that concretion of despotism, the Roman church, adopts the democratic role and fraternizes with the citizen. It will mean the last struggle between assuming dogmatism and the religious and civil rights of the individual. The democracy of papacy, of the Pope, means equality of rights among the disciples of the papal church only, and no rights of any kind for heretics. It would be in essence, the spirit of the Dred Scott decision of the United States Supreme Court, formulated and pronounced by Chief Justice Roger Taney forty odd years ago, substantially announcing with authority, "the negro has no rights which a white man is bound to respect." A democratic papacy (!) would change the verbiage to read thus: "The heretic has no rights which a Roman Catholic is bound to respect."

Forewarned is to be forearmed. The free thought and free religion of Protestant Europe sees the sting of the bee in the newly made democratic honey of the vatican, and will neither buy, sell, receive nor taste. Freedom, voiced in a determination to secure equal laws; the abolition of privileged classes; the destruction of thrones and the exaltation of republicanism, will not exchange its modern thought and purpose for the continuation of old mediæval systems which are already out of place in this progressed and progressive age. Papal Rome can try it on, and probably will make the attempt, but if civil Italy surrenders, the remainder of Europe will not. Even though the battle may be that of the prophetic Armageddon, filled with blood and terror, yet the Roman Church will fail. The taste of freedom by the enslaved, of equality by the ostracised and oppressed, of self-government by serfs, carries with it a new-born inspiration which is not easily quenched, and is never willingly sur-

rendered while mortal life remains. But the Pope is moving upon democratic lines and it is troubling every throne in Europe.

Great Britain has many and varied manifestations of ferment. We have no space to refer to them now. She will be foremost in the coming civil cataclysm. She cannot avoid it if she would. Her position will demand progressive action, while the spirit of her people will put her at the front and keep her there.

The dogs of war are already growling. At any hour a bolt from the dark cloud may set the heart of Europe on fire. And it seems essential to the further advancement in every department of human thought, philosophy, and action. The crustacean kingdom in its individuals, the reptile kingdom, and many others shed the old shell, skin or coating, when it is outgrown and has become a prison and a bar to further growth. Mediæval thought, government and religion have too long confined and enslaved. The imprisoning walls give indications of rupture and of being destroyed. The sword cleaves; the cannon ball makes breaches; shot and shell are emancipating forces; while rivers of human blood fertilize the germs of liberty springing from decayed trunks.

It may be that this will continue the fate of the world and the race until it is fully prepared by such evolutionary processes, for the presence of the exarcarate in its councils, and the eternal reign of peace consequent upon the practical acknowledgement of the universal brotherhood of all the human race, incarnate and exarcarate. Who knows?

A BISHOP'S CHARITY.

A recent copy of the Grand Rapids (Mich.) Democrat contains an extended report of the sermon of Bishop John P. Newman, delivered before the Michigan Annual Conference of the Methodist Episcopal Church and a large audience composed of members of all Protestant denominations of the city, on Sunday, the 13th inst.

Bishop Newman was President Grant's spiritual adviser and received many marked favors at his hands, notably a junketing tour of the world at the expense of the government. He is esteemed one of the ablest among his colleagues of the Episcopal bench, and is experienced in the ways of both the secular and religious world. As a speaker he is of ready speech, fervid and often eloquent.

The positions taken in the sermon referred to were, "our need of a thorough universal Christian government; the retention of the Bible in our public schools; the abolition of the damnable license system;" and that "the miracles of Jesus were not for the righting of wrongs, or the founding of noble institutions; he came not for any such purpose. His sole purpose was to lead the sinner to repentance, and so to lead mankind to the knowledge of God." All of the bishop's propositions were dogmatic and in creedal harmony with the doctrines of his church. This was to be expected.

After treating upon incidental topics and disclaiming any purpose of teaching something new, the bishop branched out with warmth. We copy from the report.

He had no ambition to lecture on new discoveries. He would not follow in the wake of him whose name he would not disgrace the pulpit or pollute his own lips by mentioning—he who is always lecturing on the "Mistakes of Moses." He wished Moses would appear and lecture on that great infidel's mistakes. He will hear them enumerated to his eternal cost when he comes to account for his stewardship.

Now, as Spiritualists, we have no sympathy with the Agnosticism, the deadly Materialism, the cold, cheerless, eternal grave-sleep which characterizes the philosophy and teachings of Robert G. Ingersoll. It is in direct opposition to the whole philosophy, science, faith and religion of Spiritualism, and, if it could be admitted, would destroy man's hopes and plunge the world into a chaos of doubt and uncertainty. It is antagonized by every instinct of the spiritual nature, by every aspiration of the soul, by every law of the human race, as taught and accepted by Spiritualists, and by every message which has found utterance through spirit lips or by spirit impression, from the dawn of history to this hour.

But Bishop Newman! Are you better than the Master you profess to honor and serve when you make your own lips too pure and your pulpit too sacred to permit the utterance of the name of a fellow man who is your equal in all

rights of birth and being, in all purity of personal life, and in a daily, practical benevolence and helping of humanity which can, without prejudice to his record, be safely compared with your own or that of any of your Episcopal colleagues? Jesus could speak of a Judas Iscariot in his public teachings and in conversation with his disciples and concede to that unfortunate shekel worshipper and moral criminal, both name and title. Is your human brother Ingersoll so much below Judas, and your soul so much in advance of that of the brother of Nazareth and Gallilee whom you worship as God, that you can condemn him to an unnamed infamy? Brother Newman, you have forgotten yourself.

The Methodist bishopric is not endowed with an assumed papal power of infallibility either of judgment or speech. We have never read that among the many papal assumptions it possessed the power to abrogate the laws enunciated by Jesus. His "new commandment that ye love one another," overshadowed the whole Mosaic code, in that it disclosed a controlling force in the spiritual man which dominates the life and sweetens the breath of language. A bishop should feel this force of spiritual law as much as his more lowly brother, and it should have equal control in both cases. According to the propositions of the sermon, Brother Ingersoll is a poor, blind, unfortunate sinner, needing salvation, and Bishop Newman is an accepted, converted, ordained disciple whose business it is to seek and to save his lost brother Ingersoll. Denunciations seldom or never win. Love does not use bludgeons, nor assume a great superiority of person, position or power of judgment to approve or condemn.

Here is a brother who, according to the public statement of another brother whose name is John P. Newman, is not worthy of being designated by his own name. It is true this nameless brother is a clean man, a brilliant man, a practical humanitarian, but his brain has warped his heart so that he cannot believe the prescribed dogmas nor creedal teachings. He is, consequently, a sinner and will go to an eternal hell, without power to change his condition after he sheds the mortal. He is about the same age as Brother Newman, and in the order of nature both will make the transition soon. This Brother Newman believes or, at any rate, teaches. He says that his Master came to seek and save first such lost souls as Brother Ingersoll. He instructs the ministers in his charge that their especial business is to follow in the footsteps of the common Master and "seek and save the lost." He exhorts them to the faithful performance of this duty. But as for himself he "will not pollute his own lips nor disgrace the pulpit by mentioning the 'lost' brother's name." But that nameless brother "will hear his sins enumerated to his eternal cost when he comes to account for his stewardship." This prophecy of the lost brother's agony is received with a seeming relish and satisfaction hardly in accord with that tender spirit of the Nazarene Brother who wept sympathetic tears over such a calamity.

The disembodied angels of our better life, who minister to mortals, disclose a better spirit and teach a better theology. And as our Brother Newman believes and teaches that he will become one of these messengers when exarcarated, why will he not now let the man in him come to the front of his life work and permit the office of bishop of a creedal church to become subordinate? According to his own theory there are no sectarian churches, popes, bishops nor priests in the many-mansioned country. Why not labor in love, to take Brother Ingersoll with him as a companion into that delectable country? In mental acumen, in social qualities, in a love of and practice of personal purity, and in benevolence of nature the bishop would find him an agreeable companion.

Why not drop denunciation, the spirit of an assumed superiority, and win the love of Brother Ingersoll by a practical exhibition of the temper and love of the Nazarene Brother who, according to Bishop Newman's text, "came not to call the righteous but sinners to repentance." Why not, Brother Newman?

"Alas for the rarity
Of Christian charity,
Under the sun."

Written for The Better Way. THE HISTORY OF "THE GORDON REST."

MRS. M. T. LINGLEY.

The thought has occurred to me that your readers would like to learn something of a philanthropic work that is carried on in this section of the country by the New England Helping Hand Society, an organization established for help to working girls. This society, which has existed for several years and which has a home for working girls on Charles street, this city, where the comforts and pleasures of a pleasant abode are shared equally by its inmates, has been the outgrowth of a philanthropic work for working women, which Miss Jennie Collins, now in spirit life, pursued for many years, during which time that lady, reinforced by financial contributions from many wealthy and influential citizens, assisted thousands of working girls in practical ways during their time of suffering or need. The following extract from a late issue of The Woman's Voice will give your readers an idea of the present work of the society mentioned:

"The New England Helping Hand Society has been doing a very helpful work in this city for the past four years. During that time it has given shelter to hundreds of worthy working girls, providing them with board and lodging at prices ranging from \$2 to \$3 weekly. No girl is admitted to the Home who earns more than \$6 and the preference is given to those who are young and earning small, very small wages, thus being exposed to greater danger than the girls who are more experienced.

"Notwithstanding the kind care given them, many of them break down in health from overwork and need temporary rest. Applications for admission to the Home are frequent from women in middle life who are trying to live on a very small income. The majority of these applicants have to be refused, as the Home accommodations are limited. Among these applicants many distressing cases have come to our notice and means have been provided for their relief."

Many residents of Cincinnati and vicinity, and among them will be found a large number of Spiritualists, will remember that whole-souled man, James Gordon, and it is in connection with the name and work of that good man as concerned with an important branch of the N. E. H. H. Society that I pen these lines, believing that they will prove interesting to those of your readers who knew and respected him.

James Gordon passed to the higher life nearly five years ago, bequeathing in his will a certain sum which the writer of this article was to expend according to her best judgment for benevolent purposes. The will did not specify any line of work or particular object to be benefited by this trust, nor did my friend ever mention to me what charitable scheme he would like to see advanced. Only this: I knew that he was interested in the outcast children and forlorn waifs of the world, for he had talked with me in regard to the little sufferers many times. In his will Mr. Gordon left a handsome bequest to the Colored Orphan Asylum, of Cincinnati, and a similar one to the "Home of the Friendless."

When the trust referred to came into my possession I remembered the compassion of my friend for the orphans and waifs, and knowing that an institution in Boston known as "The Home for Little Wanderers" had done, and was doing, a grand work for just such helpless children as he had pitied, I was very glad to donate a portion of that trust fund to this institution in his name.

Mr. Gordon had learned of the benevolent work of Jennie Collins for the working girls and approved of it. Once, but a few months before his decease, in talking with me concerning the good work for humanity that wise spirits love, my friend spoke of this special labor of Miss Collins, whom he had never seen and commended it. Therefore it was natural that I should remember it when called upon to discharge this trust which had been laid upon me. Allow me now to refer to a serial of mine, entitled "Sowing and Reaping," which was published in the Banner of Light some five or six years ago, and which was the history of a good old farmer who never went to town with his produce but he was laden with flowers or apples for the poor children of the place, and which related how the old man would at different times take some of the poor working girls to his country home for a week or two of rest and change.

This story was read by some friends of mine in the lovely country town of Hanson, Mass., and it induced them to send to me to inform them where they could communicate with some poor working girls who needed a vacation, but could not afford to take one at their own expense. My friend, in his letter to me, said, that although he and his wife were in moderate circumstances and had to work for their living, yet they had a pleasant country home and felt they ought to do something for those who had none. Therefore they would take four girls, two at a time, for a needed vacation of a fortnight each; and others of their neighbors would do the same. I sent a copy of this letter to places where I thought it would do good,

among them to the Secretary of the H. H. Society. Mrs. H. P. McKinnon was then matron of that society. On learning of the offer from the Hanson people that lady visited Mr. Geo. Simpson, who had written me and was so pleased with that gentleman and his family that she at once sent a number of girls from Boston to them and to others who had offered accommodations.

At that time the project was quietly worked among the friends of the H. H. Society of securing some desirable country residence and grounds for a summer home for working girls who were invalids, or who needed country air; and Mrs. McKinnon being much impressed with the atmosphere and scenery of Hanson, mentioned the project to Mr. Simpson. Through the service of this man, after a long period of effort and labor, cheerfully given on his part, a large house of sixteen or more rooms, with a barn attached and with, I think, about five acres of ground, was secured for the society upon easy and advantageous terms.

About the time that the desire to establish such a summer home was felt in the Helping Hand Society I came into possession of the trust fund from Mr. Gordon's estate, and in discharge of what I felt to be my duty with my sister, I called at the Boston Home of that society to make a donation from that fund called the Lotela fund, in Mr. Gordon's will, in honor of my Indian spirit messenger of that name. We then learned from its matron of the projected country home and the need of money to secure it. The amount that I then donated in Mr. Gordon's name was with the provision that it be applied toward the purchase of the needed home. A friend a few days previously told Mrs. McKinnon that if she could secure all but one hundred dollars of the sum required as the first payment on the Home, she, the friend, would donate that amount. The sum was secured from Mr. Gordon's bounty and strangely enough, the lady who had promised the hundred dollars called while I was at the Home that day and was told that she might redeem her word as soon as she pleased. In due time a place at Hanson was secured and a payment upon it made. The Helping Hand Society voted to name it "The Gordon Rest" in honor of James Gordon, whose money had made it possible for the Home to be established. In the summer of 1889 the home was opened and dedicated. It has already done a grand work. Much interest is manifested in it. The Spiritualists of Hanson have furnished rooms and have supplied its table with much fruit and garden food. The Women's Christian Temperance Union and "The King's Daughters" have done similar work. At the annual picnic of the N. E. H. H. Society held at "The Gordon Rest" last June, much good work was reported concerning the Home. At that time the following interesting event, as narrated in The Woman's Voice, occurred:

"At 3 p. m. at the sound of a bell all the guests assembled beneath the trees, when a valuable cow of Alderney and Jersey breed was presented to the Home, Mrs. Hill, of Hanson, one of the King's Daughters, making the presentation speech.

"She said: "Dear Friends: Among the good people of Hanson is Mrs. Albert Damon, a dear patient invalid living next door, who has watched from day to day the growth of 'Gordon Rest.'

"She has taken the deepest interest in all that pertains to the Home and noted what was most needed, knowing that a plentiful supply of good pure milk was desired, she commenced in her weak state, lying on a bed of sickness, to solicit small sums of money from near and dear friends to purchase a cow. She has fulfilled the wish, and to-day in her behalf I have the pleasure of presenting this beautiful, useful animal to 'Gordon Rest.' Mrs. E. Trask Hill, in behalf of the society, accepted the gift. A prayer was offered commending the invalid to the kind care and keeping of Him who notes even the sparrow's fall and asking blessing on the Home.

"During the presentation the cow, which has been named 'Minnie,' stood very quietly viewing the scene calmly as if she realized its importance.

"Around her neck was a wreath of field daisies.

"Mrs. Damon, the invalid, was seated in a chair at her window overlooking the lawn of the Home and was deeply interested."

I am aware that this article is growing in length and that I must crave the indulgence of the editor of THE BETTER WAY in thus encroaching on his valuable space, but I feel that at least Cincinnati Spiritualists will be interested in this account of the good work that is being done in the name of one who was a citizen and a Spiritualist of that city. My own share in the work has been nothing; I have only paid out to it money placed in my care for just such kind of work by the last act and wish of a noble friend who is unable to transact the business for himself.

I cannot conclude this article without appending the following account of some of the work accomplished this season at "The Gordon Rest," which I clip from the columns of The Woman's Voice: "Gordon Rest," located at Hanson, Mass., is a large airy farm house com-

fortably furnished; the very best of food, such as pure milk, fresh vegetables, fresh eggs and berries of all kinds is provided. The air is of such an invigorating nature that within twenty-four hours after their arrival the women and children begin to improve. Their time is spent rowing, bathing, fishing, driving, and so quickly do the hours pass that the fortnight's pleasure seems to be a very short one.

It is the aim of the committee in charge to send the most needy.

Among the number provided for this year have been some extremely interesting families. One woman came with three children; one of them was feeble-minded; had no use of her limbs, and although she weighed some sixty pounds, she had to be carried about in her mother's arms. The old wheelbarrow from the barn was brought out trimmed with flowers and evergreens, and merrily the little ones wheeled the sufferer down the shady path to the pond. Before the time for leaving for home came, a little of life appeared in the dull eyes and something of intelligence to the face, and as the sound of pleasant music floated on the air as someone struck the chords on the Jennie Collins' piano, the little imbecile began to beat time to the music with her white thin fingers and she was heard to softly hum a gospel hymn. The mother and all the children were greatly improved by their stay, which was far too short, but the funds were too low to allow them to remain longer. She returned with her children to her home, where she supports them by sewing, never earning more than \$3.00 per week. For years she cared for an insane husband and another imbecile child until death came to their release. Yet with all her trials she is patient, loving and gentle. She would be glad of plain sewing, which she does very nicely.

Another case was that of a very faithful servant who has been prostrated by malaria, unable to work; a widow without relatives. She has improved so rapidly that she will be able to take a position as housekeeper in September.

A kind-hearted lady came to our office one day, asking that a needy woman be cared for, for a month. She, too, was a widow with four children to support. Frail in body she had, by doing heavy washing, weakened her wrist so that a weeping sinew was formed, which had to be removed. It was thought best to give her a rest and arrangements have been made to send her to "Gordon Rest" for three weeks.

Her patient endurance of trial has been pleasing to witness. A lady who employs her says of her: "The day she works for me is the cheeriest of the whole week; she is so sunny. She sings all the day long." Knowing the burdens she was bearing, I said to her one day: "Why do you sing all the time?" Her answer was: "I have had so much trouble I have to keep singing to cheer me on my way to Heaven."

Who will not say that to give this dear woman a rest through August is God's own work?

Written for The Better Way. THINKING, DOING, WHAT AND HOW.

W. WINN SARGENT.—NO. 10.

This being the concluding article of the "doing" or "how" part of my subject, it shall have more particular reference to the advance work and workers in the spiritualistic field, and how the visible and apparent results, after thirty odd years of work, measure up to what they should. Perhaps no better vantage ground could be selected for horoscoping the spiritualistic heavens than from the spires of the city of churches.

A greater number of eminent divines have administered within the limits of that city than can be credited to any other place on the continent. This fact may in part be an excuse for some of the shortcomings and failures in modern spiritualistic work in localities where talented men are engaged in orthodox work. Nothing will reveal requisites more readily than a preliminary bout with the most heroic opposing forces. But Modern Spiritualism is not a warrior on the warpath seeking whom it may subjugate; conquer; defeat. Its ways are those of peace; its missiles those of truth; its victories that of love, peace, harmony and happiness. Right, reason, religion, are the officers in command; with what success and wherein the failures are what concern us now.

The estimated number of Spiritualists in the United States is denoted by millions. By whom, on what authority, under what restrictions this estimate is made, no one seems to know. Common rumor appears to be the author; specific qualifications unmentioned; the requisites seem unimportant. If all anti-materialists go in to make the estimate then the number is far too small. If all believers in the Christian religion then the estimate is too small. But if only those who are pronounced advocates or even passive believers in the essential truths and principles from which has evolved modern spiritualistic thought and philosophy, then it would be well, as a matter of record and true history, to scan well the list of millions assigned to the United States, or of the ten thousand accredited to the city of Brooklyn, N. Y.

There are three principal working elements comprised in Modern Spiritualism. The primitive element is that of the phenomena, which are most active at present in the family, the private circle or seance and some platform demonstrations. The second division or element of active work is that pertaining to conferences to which the article preceding this made special reference, and the third element of work pertains to the author, the journal and the platform lecturer, which we will call the disseminators of the general and higher truths of Spiritualism by pen and speech. It is not now necessary to show how much one element or department is dependent on the preceding one to secure full and beneficent results. Pure, clean, truthful phenomena will lead to sincere, energetic, progressive conference work and that in turn will fortify the author and speaker in the weaving of philosophy and the attempted adjustment of the proper relations of higher manhood, even to the intermarrying of physical life with the joys and ecstasies of a higher spiritual experience and existence. So that with a true and proper reaction of the rudimentary principles, which we find only in the phenomena, the burden of labor really rests with the disseminators of the knowledge—authors and speakers.

It is to be feared that the truth of this statement is not apprehended as it should be by Spiritualists in general. Simple, single isolated facts are of but little utility unless interwoven by capable minds and grand lessons or rules of action result as a deduction therefrom. The physical world is full of presented facts, phenomenal in character, from which master minds have evolved, are evolving, philosophies and sciences. This is no less true of the spiritual realm of the occult forces where intuition, in conjunction with highly disciplined mentality, are required to elucidate spirit phenomena to the common understanding, which are appearing so plentifully at this time. It argues ill and to me most discouraging for the cause to see so many in the ranks of Spiritualism self-assertive, having seen a little or much of the phenomena feel there is nothing more to be learned, seemingly determined to rotate in the merry go-round of phenomena in preference to ascending the spiral steps which lead to a larger range of life, light, thought and experience. It certainly is not desirable to be "preached to death," but perhaps a postmortem would reveal that death was the previous normal condition, in a spiritual sense, and it only required a sermon to close the estate.

There is either but little virtue in the claim that a city or community contains ten thousand Spiritualists, or that the Spiritualism of that particular locality is of such lethargic character as to withhold presence or support, as has often been shown when one of the most profound thinkers and eloquent advocates of the cause could secure an audience of but one or two hundred out of, as is claimed, a possible ten thousand.

The righting of these inconsistencies is really the problem of the hour and to which the criticism in this series of articles have tended. The substantial advancement of the cause as a distinctive element in progression depends on the retaining and the enlisting of individuals strong in rational thought, brilliant in inspirational thought, rich in virtue and whenever consistent, well-to-do in purse. We still have too few phenomena demonstrators relieved from the necessity of bartering their mediunistic gifts for the necessities of physical life.

We still have too few rational advocates on the lecture platform; we still have too few inspirational and trance speakers reflecting intuitional light and life. Unlike other isms of which we are cognizant, Spiritualism is of a three-fold character—scientific, philosophic and religious. The range transcends all other themes—matter, man, spirit—all inclusive. Instead of giving one the right to say, "I am no longer obliged to pay a minister to think for me." The necessity for aid in thinking never was greater than when one first recognizes the symbols of knowledge knocking at the door of his consciousness. A materialized form having been seen; a spirit voice having been heard; some phase of mediunistic power having been developed, give no excuse for assuming all wisdom and attempting to think entirely for one's self. On the contrary it is the strongest of evidence that aid in thinking is then most needed and that such aid should be encouraged, invited and sustained in such a manner as shall bring out the scholar, the philosopher and the powers back of the inspired media. It will be time to accredit ten thousand Spiritualists to a community when at least two thousand are found supporting by purse, presence and prayer, societies where are taught and proclaimed the higher truths deduced from the science and philosophy of Spiritualism, culminating in the most perfect religion for the blessing of mankind.

The time has come to deserve demand—respectful mention by the secular press and human treatment by fellow mortals, and secure this respect and treatment by strictly observing that which is necessary in the formation of all good societies—allegiance to and pronounced support of the superior features of the cause, convince the public mind that Spiritualism is not only a science and philosophy, but that it is also a religion of superior characteristics and enforce this conviction by a hearty

support and an array of attendance at societies where morals are taught, as well as societies where marvels are wrought. A more comprehensive literature is required. Graded text books suited for various degrees of mental culture and spiritual development, for use in lyceums and for general study. A course of readings strongly disciplinary in character that shall prepare the mind to think logically on spiritualistic themes. These and many other important features pertaining to the teaching of Spiritualism make a necessary field of labor to advance the cause to an element of influence, power and beneficence to humanity at large. Men and women of long experience, converts to the primary facts of spiritism, those who have seemingly lapsed into a state of satisfaction or of passivity, were never more needed than now to aid and sustain the cause in its public ministrations.

We have had the phenomena in abundance; the philosophy in part well formulated, and now the religion of the heart; the overflow of the soul influences when in purity and simplicity sway the prejudices and passions of men and win at least the esteem of the public mind. When this is accomplished the minor frauds and shortcomings will be lost in the greater virtues and victories of the religion.

Spirit phenomena are the demonstrated basic facts; the deductions therefrom the philosophy and the harmonization of the facts and the philosophy, with terrestrial life, is the true religion for the human soul. With the author, the press, the platform teacher, rests the burden of labor; shall they be encouraged and sustained?

To those who have followed me in the criticisms and suggestions which these articles contain, I appeal in all earnestness to give full measure of thought and significance to the cause to which they refer. The human family is huddling for the milk of kindness that should flow from the breast of Modern Spiritualism.

ABRAHAM LINCOLN AND SPIRITUALISM.

To the Editor of The Better Way.

For many years the press of the country has been very much interested in the statements made at various times, that Abraham Lincoln was a Spiritualist, although until this present occasion no verified statement has made its appearance.

Mrs. Nettie Colburn Maynard, of White Plains, New York, has at last completed her interesting and remarkable history of her connection with Abraham Lincoln, and is about to present it in book form to an expectant public. The world will readily endorse the fact, that in the present, as in the past, the history which is most strange, likewise is most true, and that to-day is the day of wonders, and this decade more prolific in curious instances than that of any previous epoch. Abraham Lincoln was the most prominent president that America knew; his official and unofficial actions have been the constant theme of biographers and historians since the hour of his assassination, and the fondness of Americans for him is as warm and united to-day as though he had died but yesterday. The fact that the statements in this book are verified by sworn affidavits, original letters and documents having an especial bearing upon this subject, creates for it an undoubted place and gives to it a degree of truth that time will not efface. That praise from some quarters is natural, that censure from others likely, is to be expected, nevertheless truth shall prevail and remain triumphant, and important characters and startling facts be added to many previously written pages of valuable history.

This remarkable book begins at an early period in Mrs. Maynard's history, and leads up to the time when she was chosen by some fate which we all cannot understand, to indicate information and dictate a policy of action to the greatest ruler of the land for the benefit of the American people. Step by step we are taken from her humble Connecticut home to the rostrums of the Eastern cities, and thence to the capital of the United States, at which place she was courted and caressed by such well known personages as Mrs. Southworth, General Chrysler, D. E. Somes, representative from Maine, General Wm. Norris, Rev. John Pierpont and many others, whose names and letters appear in the book. Contemporary history tells us but little of Abraham Lincoln's spiritualistic tendencies, although it was known to a great many people that Abraham Lincoln was a man who believed in signs, omens and prognostications, as may be verified by anyone who will read the biographies which have been written by Herndon, Holland or Lamon, or the more extended one by Messrs. Nicolay & Hay. In the latter book we find the statement that Lincoln had naturally a cheerful and sunny disposition, but underneath this, however, ran an undercurrent of sadness. He was occasionally subject to deep silence and introspection that approached a condition of trance. To those who are versed in the subject of Spiritualism this is not an unusual statement. We also find in the book "The inner life of Abraham Lincoln," written by Frank Carpenter, the statement "to one disposed to look for co-incidents in daily life, and regard its events as no mere succession of incidents, there must

often come thoughts which wear a deep significance."

Whether Mr. Lincoln did, or did not, believe in Spiritualism, will be fully and finally settled by the advent of this publication, and the subject from this time forward will either be completely dead or else a matter of history!

"Was Abraham Lincoln a Spiritualist?" may be considered the next important book to "Uncle Tom's Cabin," and in some respects more remarkable, for its contents have been snatched from the very jaws of oblivion, and the circumstances mentioned in it have immediate connection with high, official and private life, during the most momentous period in American history, and it is indeed a secret page from the life of him whom it serves to honor, to make greater, more appreciated and better understood. 12 mo. cloth, illustrated, \$1.50. R. C. Hartranft, publisher, Philadelphia, Pa.

Written for The Better Way. WOMAN'S DAY AT LIBERAL, MO. LYMAN G. HOWE.

Spiritualism is the mother of reforms. Campmeetings are the special nurseries for its educational work. No subject which concerns the well-being of the race is exempt from its influence. "The rights of man" have come to include the rights of woman, and law makers and law tinkers cannot ignore the subject with impunity. The vulgar ridicule of forty years ago has lost its force, and none but dudes and imbeciles indulge in its idiotic slang. It is now only a question of time—and a short time, too, I think—when woman will be acknowledged the natural counterpart and social and political equal with man in all the affairs of home and State.

Friday, September 11th, was set apart for the discussion of "Woman's relations to and interest in the affairs of government." Jennie B. Hagan-Jackson, Mrs. Anna Orvis, Mrs. H. Walser, Mrs. Bristow, Mrs. Belk and several others took an active part and made it lively and highly interesting as well as instructive. Mrs. Walser condensed a volume of wisdom in a short but eloquent speech, in which she included the tendencies of society to ignore the works and trials of women and the delinquencies of men. Mrs. Jackson dwelt on the political defects—especially in Massachusetts where she had been familiar with legislative works—and the importance of reform in woman's dress. Dress, she urged, is one of the vital causes that keep women from the enjoyments of their natural rights. The styles are burdensome and dangerous to health. She says 500 women of Boston of the best intellectual and social quality have resolved to simultaneously adopt a reform dress at once, tasteful, plain and convenient, and thus inaugurate a movement that may revolutionize fashions. She thought the coming conflict would not be religious, but would chiefly affect the millionaires and the extreme of slavish poverty. The middle classes are quite independent now. But no partial report can do any justice to this masterly effort—plain and simple, witty, earnest and full of touching pathos. Mrs. Orvis gave a strong and impressive resume of the whole field, but did not anticipate the conflict intimated. She had boundless faith in humanity and the overruling destiny for good and the progressive tendencies of the age—especially since the spiritual impulse had been working its silent reforms in the heart of the race. She moved her hearers with deep, strong emotions as well as high thoughts and spiritual reasoning.

Mrs. Bristow spoke eloquently from the standpoint of a mother whose interests center in the home and childhood, and there all the needs of reform have their interpretation. Mrs. Belk read from "Comfort" a stinging burlesque, and then gave her own strong, clear ideas of the rights and relations of the sexes. No distinction should be predicated upon such in government, except such as nature ordains. A beautiful poem—original, I think—set off her essay to fine advantage.

The whole day was replete with interest and educational incentive, and must bear the fruit for the "healing of the nations." Moses Harmon, editor of the Lucifer, came on the grounds this week and spoke a few earnest words in the conference, urging high aims and clean lives as the passport to success.

The National Camp Advance. Organ of the National Spiritual and Religious Camp Association; issued quarterly. This is distinctly an Ohio campmeeting journal, devoted especially to advertising and advancing the interests of the Ashley and Mantua Station camps, and all others who may organize under the N. and S. R. C. A. charter. All phases of camp work will be discussed through its columns. Friends of the camps are requested to give it a wide circulation.

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The selfish may enjoy a temporary victory, but nature will be avenged at length. A re-adjustment of the discords thus ingrafted in the soul will take place sooner or later, and that is the hell of the future, whether begun here or in the spirit world.

MESSAGE ON A SLATE.

I received a few days ago at Cassadaga, Fla. writings from six different spirit friends of a very satisfactory character, through the mediumship of W. A. Mansfield. The longest, which I subjoin, was from my father. This communication was written on the inside of a clean new slate, which I had just examined. I took a bit of slate pencil and held it a little while in my hand. Then I put this bit of pencil between the two slates, tied them firmly together with my handkerchief, and laid them in my lap. Before leaving my own room, I had written the six names on six slips of paper, and added them myself in such a way that Mr. Mansfield could not possibly see the names. I had placed these folded pellets on the table, the medium being on the other side of the table. When the slates were ready, I pointed to different pellets and he told me which two to select. These two I laid on the slates in my lap, and covered them with my hand. He sat conversing for perhaps twenty minutes. I heard no writing, and felt nothing, and I know that the slates lay in my lap without his touching them, and that they were perfectly clean when I tied them up and laid them there. The medium then told me to open my slates. I did so, and found a short communication from my step-mother, Emily C. Judson, and the following one:

Well, my child, we meet at Lily Dale, and we communicate with each other, though the conditions are such that our communications must be limited. You can rest assured that I have the same love for you as when I was with you in the earth life. St. Paul tells us, you know, that there is a physical body and a spiritual body. He was right, his eyes were opened, and he saw as clairvoyant. I am glad to look back over my fields of work, and see that it was not all in vain, though had I my life to live over again on the earth, knowing what I know today, I would enlighten people in a different way. I would show them a spiritual light. Well, I see my slate is very small, so I can't say all I want to.

Tell me, daughter, where is death? I cannot find it here. I only find still more life. Each moment in this sphere.

Ever Your Father, ADONIRAM JUDSON. The poetry was written in red, the signature in yellow, and the rest with the slate pencil. I also had individual and characteristic communications that were respectively signed, Sarah Boardman Judson, Grandmother Judson, Ossewego and Jonathan Edwards. The last two are related to me only as spiritual guides and teachers.

I wish it were possible for all who think that there cannot be intelligent communication between the living and the so-called dead, in the nineteenth century, to have a slate writing like the one above described. There are many phases of manifestations, and many different doors by which our loved ones can come to us. The glorious truth is spreading from soul to soul. Some of the greatest intellects of the day, as well as millions in the common worlds of life, are accepting this philosophy of present and future life, a philosophy that harmonizes with nature and science and reason and is therefore inevitably destined to find universal acceptance.

SPHIRE PHENOMENA.

The writer was one of twenty guests present at a test materializing seance given by Mrs. Lizzie Fulton at her parlors, 911 Sixteenth street, Denver, Col., on the evening of August 27th. All were honest seekers after light and truth.

Mrs. Fulton's cabinet is a simple black cambric curtain drawn across the corner of the room. All were instructed to examine, and doing so, found it fraud proof. The medium was then taken to an adjoining room by a committee of ladies, where her clothing was examined, which was found to consist wholly of dark material. After this she was conducted back to the seance room and seated herself in front of the cabinet, when, almost immediately, a spirit form dressed in fleecy white, parted the curtain and stood by the medium. The medium then entered the cabinet and we were greeted by her little cabinet control Louie, who said, "How does you do, white folks?" in her quaint negro dialect.

Several different male voices were heard and forms quickly followed, sometimes two at a time, and were recognized by their friends. There were male and female forms and little children, some of them floating out over the top of the cabinet. I will add soon after the medium entered the cabinet a lovely form stepped out leading the medium with her, and dematerialized in plain view of all. At one time the medium ruder out of the cabinet partly from under control, and a spirit came out after her. Two dear ones, whose mortal forms had long been laid beneath the sod, came to the writer and called, "Sister Emma," and enfolding me in their soft drapery blessed me. The two lovely daughters of Dr. C. P. Perry came, one immediately after the other and called "papa, mamma," and held quite a long conversation. There were at least thirty forms during the evening.

Many materialized and dematerialized outside the cabinet. A tall, queenly form arrayed in robes of sparkling light stepped out to a lady present and was recognized as an ancient control. A voice was heard to sing in the cabinet in the softest, sweetest tones, "Coming

through the rye," and a heavenly form appeared dressed in the most beautiful robes of silvery light and greeted all present. She then advanced out into the middle of the room and laid her hand in blessing upon the head of a lady. This spirit gave the name of May Belle, daughter of the medium; but not near as tall as the medium. Then appeared the little black face of Louie, and in her childish way, provoked all to mirth. This little spirit is quite a favorite with all who know her, as well as her kind-hearted and gifted medium, who, by her conscientious scruples and tenderness of heart toward all, wins friends wherever she goes.

One gentleman, a good Methodist deacon, who had his doubts regarding the truth of spirit phenomena, after seeing and conversing with his spirit wife, left expressing himself perfectly satisfied as to the truth of Spiritualism. It does not savor of wisdom for those who have never honestly investigated the convincing phenomena, nor studied the soul purifying and beautiful philosophy of Spiritualism, to declare it a fraud and a deception.

This seance with Mrs. Fulton will long be remembered by all present. If the natural senses of intelligent men and women are to be relied upon, or if human testimony is of any worth, then we declare, this materialization given through Mrs. Lizzie Fulton to be genuine. Dr. and Mrs. C. P. Perry, Mrs. Milly Reed, Ed. Moore and wife, James Baker, Mr. and Mrs. F. Bateman, Mrs. H. Brooks, Wm. Bathenber, Mrs. D. K. Tammany, Charles Coleman, Mr. and Mrs. A. Guiltner, Mrs. Laura Watson, Mrs. Dr. Button, Mrs. Jennie Wilson, Mrs. D. W. Miller, Robert W. Hughes.

SPIRITS ANSWER SEALED LETTERS.

I read with interest, in a late issue of The Globe, the account of a visit to the spiritual campmeeting at Lake Pleasant. It was a credit to the paper as well as to the subject. I know well the mediums of whom the reporter speaks.

Mrs. Cushman, the guitar medium, has given her soft, weird music for these 30 odd years, the chords of the instrument being played upon by invisible hands, the medium simply holding it. She has grown to be an old lady since I first saw her at the house of Dr. Joshua Tucker in 1830.

Her hand is paralytic now, but the music comes just the same. I am not surprised that Rev. M. J. Savage said the music could be made by the medium; any one would come to that conclusion who heard it.

I have seen Jenny Rhind, Mrs. Cunningham and Mrs. Carrie Twing. A circumstance in connection with the latter has always interested me; she is very gifted in answering sealed letters—as much so as Mansfield, who is called the spirit postmaster.

I saw her first before she was as well known as she is now. I stopped at the house of Dr. Storer, now the president of the Onset campmeeting, to pay a bill for a Philadelphia friend, but the doctor was out so I waited in his office. I saw a lady moving about as if at home there, and I found her to be a Mrs. Twing, an invalid, who was staying there for medical treatment; also found that she was a medium. I asked her what her phase was; she said she could answer sealed letters, and being willing to try, she told me to write to any one of my spirit friends and her guide would answer it without knowing what was written.

I said I would gladly do so and went to the doctor's table; wrote to my father, who was dead, or was a departed spirit. I wrote as follows:

John Wetherbee, My Dear Father: Am I not foolish to give any attention to this new-fangled religion of Spiritualism? Your affectionate son, JOHN. While I was writing and in the other part of the room, she said: "Please put your letter in an envelope as I want to hold it in my hand but don't want any opportunity of reading it." I gave it to her in an envelope and never lost sight of it, and am absolutely sure she did not know what I had written. She held it in her hand a little while and then wrote on a sheet of paper as follows:

My Dear Son: No, you are not foolish to give attention to the truth. You know I doubted it when I was with you as a mortal, but I have found you were right and I was wrong. No, you are not foolish, and your old friend Ralph Huntington is here with us, and wishes to be remembered. Your spirit father, JOHN WETHERBEE.

This lady did not know my father was dead or whether he did or did not believe in Spiritualism; the spirit was right in both; the most important thing was the mentioning of Ralph Huntington's name, which was not in my letter, or even thought of by me. He was a very intimate friend of mine, and had been dead to years. The lady was a stranger in this city and to me, having been here only a week or two, could not have known him—certainly not have connected him with me.

I then wrote a letter to Huntington and asked him two questions, one a financial one. The other was: What will be a good subject for an essay which I am to read at the Radical Club?

The medium then wrote as before, as follows:

Friend Wetherbee: I answered your first question at the other medium's some time ago; the other question—your essay is prepared and

is a good subject and I shall be there to hear it. Your friend, RALPH HUNTINGTON.

I had not heard from Ralph Huntington since he had died until a few months ago, when, at another medium's, he put in an appearance for the first time, and I asked him about the same question, to which he replied as he said.

This adds another to my "respectable body of facts," like those of which Mr. Savage speaks, that cannot be explained except on the theory that he is dealing with an invisible intelligence.—Boston Globe.

QUESTIONS ANSWERED.

We crave a small space to elucidate to your many readers what we believe, and is fervently impressed upon our mind relative to the Deity—three persons in one God. In order to make it plain to your readers, I will make it in form of a short catechism.

What is God? Answer: A spirit which fills immense-ness of space (so the Bible tells us,) hence cannot be a personality.

What is Christ? Answer: A man endowed with more than ordinary knowledge of the fixed laws of God, and professed (what to us who are ignorant of the law of God) miraculous things.

Was there ever any miracles performed? Answer: No. All that Christ did, was done by fixed law only, hence were not miracles. Our ignorance of the law is what makes them appear miraculous.

What is the holy ghost? Answer: The holy ghost are the spirits of departed men and women, sent to earth to mankind, to teach them the better way.

Then you say there is no trinity? Answer: Yes that is just what we say, and we think that the above is sufficiently lucid to correct that old creed made by man.

Have you any proof of this? Answer: Yes to an unbiased mind. Take for instance Blind Tom, here you find the finest musical talent ever upon this earth, and it is all a direct gift of God, brought about by fixed law. Blind Tom was in everything else an idiot. He never got any of his music by education, for he had no mind to educate. There are plenty of other instances similar to his; which we ask the readers to look up.

Was not Jesus by immaculate conception? Answer: No. All things are controlled by fixed law of God in all his ways, no miracles. "God is the same yesterday, to-day and forever, without shadow of turning," hence, there is no such thing as a freak of nature, it is all controlled by fixed law.

How do you account for the wonderful works Christ did on earth? Answer: Christ was the greatest medium ever upon the earth. He had hosts of the most enlightened spirits of the spheres, such as Moses and Elias, who materialized on the Mount of Transfiguration. These wise spirits knew the laws, and all that appear to man miracles were all wrought by these fixed laws. Well, friend, this appears new to me, but I will give it thought. Well, when you think, remember "Christ said he came not to make laws, but to fulfill," and this is Bible proof for all I have said. And now in conclusion, I believe if writers and lecturers would quit ranting against Scriptures viewed from a natural standpoint, and will study them spiritually, you can soon harmonize and open the eyes of creedal bondage to see with a spiritual eye.

Was not Jesus the son of God? Answer: Yes, we are all sons and daughters of God, yes, we are his children. "Behold what manner of love the father bestowed upon us that we should be called the sons of God." I John III chapter and 1st verse.

SPIRITUAL ASTRONOMY.

The argument is overwhelming in favor of the usual theory of scientists that the sun is a mass of incandescent matter, and not a magnet in any sense. A magnet attracts from certain points or parts of a substance, and is inert in the rest of it. The sun attracts from all parts equally. In other words the sun's attraction is not that of a magnetism but of gravitation. To be sure, the blue, indigo and violet rays are refined grades of electricity, and the red, orange and yellow rays, refined rays of thermism, and as these rays sweep through a bridge-work of atoms and strike a planet, they develop the magnetic and chemical conditions which are the life of that planet. The planets are delayed in their cooling and ripening processes by their proximity to the sun, though each planet develops an atmosphere the chemical character of which stones, in part, for its lack of good location. Thus some years ago I gave an account, in the Spiritual Offering, of the most distant planet of the solar system, which is far beyond Neptune, as it was described to me through my hand-telegraph. This planet, which we call Celestia, has not yet been discovered by the astronomers, although they have perceived a disturbing power on Neptune which would argue the existence of some body beyond that planet. Celestia was represented, by the exalted intelligences who communicated with me, as having cooled off and ripened for human life tens of thousands of years

before our own world, and although the sun appears very small in that world, the atmosphere there is so thermal as to be kindled into great luminosity and heat by its rays. Professor Proctor had rather concluded that no other planet than the Earth was yet in a position to be peopled. These intelligences, however, state that Celestia had a population that was almost godlike in its development compared with ourselves; that Mars had been inhabited thousands of years before the Earth, its higher population being far in advance of us in science, and having long ago entered into the harmonies of co-operative social life, although its lower people are not yet up to our highest earthly attainments; that no other planet is yet inhabited, and that all the moons have been uninhabited, and, with the exception of some which belong to Saturn, all have become dead worlds.

The people that once inhabited the moon seem to have progressed beyond the spirit zones and spheres connected with our world, so that little can be learned of them directly. The higher spirits declare that it has been a dead world for over a hundred thousand years and that its spirits formerly came and instructed those of our world. They declare also that it is considerably more than a hundred thousand years since human life commenced on this earth.

But the mysteries of the universe, both visible and invisible, are so many and so marvelous, that I must stop before I have fairly begun, for both time and space are wanting.—Carrier Dove.

ARE WE TOLERANT?

Mr. Heath, in his short article on the injury done the cause of Spiritualism by fighting old creeds and dogmas, which, if left alone, will die of old age, etc., voices, I have reason to believe the sentiments of a majority of Spiritualists.

No subject treated by our speakers is so distasteful as the continued condemnation they indulge in of Christians and their religion. I have listened to it Sunday after Sunday without being able to see the good which this harping was intended to produce. While comparison between our light and their darkness is proper and fair, I hold that we need not forever be the condemning judges of the church and its followers, for of all people we have the greatest possible reason to be tolerant of the faith of others.

The spirit of our truths and the intolerance under which we labored for so many years should be sufficient to keep us from taking up the weapon of the church, now almost discarded by it. It drags Spiritualism to the level of the church and its bigotry and begets an opposition on the part of listeners who come to investigate that is difficult to overcome. Spiritualism is full able to hold its own without abusing its less fortunate neighbors and it should always, especially through its speakers, maintain that high plane on which it is naturally placed by the grandeur of the truths it teaches.

We must remember that to a great extent at least all the human family are seekers after God (or good, if you please) and we need not therefore, remembering their object, be quite so dogmatic, especially when we keep in mind the teachings and practices of some of the people identified with Spiritualists who are a disgrace to it. Even we have therefore to admit that our mantle of purity has hidden within its folds some very ugly spots, hence we ought to go very slow in our wholesale condemnation of others. We need not be over-anxious to make converts to our faith by seeking them; rather let them who are hungering ruthlessly tearing down the old and worn-out theories, which will crumble to dust fast enough without help from us in any other way than to teach the simple truth as we know it. And as we claim so much of light, therefore much is rightly and properly expected from us by the outside world. Noblesse oblige. N. HERSHLER.

KODAKS.

Spiritualism teaches that "whatsoever a man sows, that shall he also reap," and that there is no way of avoiding the consequences of bad acts only as the individual may strive in his repentance to turn away the edge of remorse by doing many acts that are unselfish.

What other process can be conceived that would sooner cause shame and remorse than when the disembodied spirit finds that every act of his life has been photographed upon the robes he wears? Not photographed in the ordinary conception of the term, but imprinted in a way that the spirit may "read as he runs." The murderer has the terrible action as it is hurled from his mentality, woven in letters of blood upon his garment. The thief, the miser—every passion and every thought has a color and appearance of its own which the spirit never mistakes in reading. The mind is ever weaving in colors of light or shade that which hereafter will reflect happiness or shame and remorse.

What person would have the brazen effrontery to commit many of the acts that he now imagines are known only to himself, or to a few, if he imagined a man with a kodak was in sight and photographing him? But there is a spiritual "kodak" that will cause him poignant grief when he learns that his secrets are an open book to be read by every one when he passes into the world beyond.—Summerland.

IT PAYS

To be cautious in the choice of medicines. Many are injured by trying experiments with compounds purporting to be blood-purifiers, the principal recommendation of which would seem to be their "cheapness." Being made up of worthless, though not always harmless, ingredients, they may well be "cheap;" but, in the end, they are dear. The most reliable medicines are costly, and can be retained at moderate prices, only when the manufacturing chemist handles the raw materials in large quantities. It is economy therefore,

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ADDRESS

By S. D. Stibbe, President New York Society of Ethical Spiritualists, at their opening, September 2, 1891.

While extending a cordial welcome to our beloved pastor and to each other upon this reunion after the summer vacation, I should like to call your attention to the position Spiritualism occupies in society and our own significance as ethical Spiritualists in the world of advancing thought and crumbling theologies.

I know that you do not come here to hear me talk; it appears to be a weakness too common among presidents of spiritual organizations. I often think of the story of the mischievous parrot who called out, "sic 'em Carlo, sic 'em" to a slumbering dog, who started up and after vainly hunting about the room for the object and the voice, settled down again to sleep, when the parrot again aroused him by shrieking in his ear, "sic 'em, sic 'em, Carlo!"

While I would rather not be regarded as among the number of those who "darkeneth counsel by words without knowledge," yet I would like to know what Spiritualism is and how it happens that its progress is so slow and its possibilities so little understood after over forty years of opportunity.

A very sincere spiritualist, who ardently craved something better than the Spiritualism of meetings, sermons and sessions in mass, advised me to go to a little family dinner party where I met but a few ordinary agnostics who were here for the occasion.

Now it is vain to deny this for not one within the sound of my voice but could name many an earnest, honest investigator of spirit revelations who would hesitate to be classed with the fraudulent wretches that counterfeit and disgrace the sacred gift of mediumship on the platform in the clairvoyant's chair and

at the slate-writer's table, in the materializing cabinet, or the photographer's studio.

In the language of a famous or rather infamous medium of the same class in the political field (Tweed) "what are we going to do about it" after nearly half a century of scientifically tested phenomena and the intellectual morals, esthetic teachings of inspirational mediums—is Spiritualism only a belief in immortality, demonstrated by the phenomena—because one believes that coppers are made of iron and sulphuric acid, is one therefore a chemist? After all our experience is it not possible to peer within the veil and obtain some definite demonstrable system of spirit love, entitled to the dignity of a rational religion to which all men may assent, as to that new commandment "that ye love one another." Can Spiritualists—even the most ethical—give intelligible answers to those universal questions of savage and civilized people concerning life and death? Man's significance and uses in the universe is its origin, which only theologians think they have solved. Let us suppose that some Christian of average intelligence were to propound to the wisest Spiritualist the dogmas which have prevailed for eighteen centuries and constitute the rules for the nominal life guidance of 250 millions of Christian people, what replies would he obtain? Explanations, no; demonstrations, certainly not; only negatives—reasons why not perhaps; but nothing positive except immortality. Imagine such a dialogue. Do you believe in the fundamental doctrine of the atonement, asks the Christian.

Atonement, certainly not; can another digest my dinner for me? The idea is barbarous, wicked, and absurd. The ignorant savage, in order to propitiate an angry God who sent tempests and famine, sacrificed the dearest thing he had—his child—or the priest did, who have always mediated between kings and the people, and human sacrifices have been continued in some way ever since.

It is not creditable to the intelligence of the nineteenth century, however, that their God could only be appeased by the blood and torture of his only son whom he had begotten for the purpose. It seems like a hideous nightmare of superstition, cruelty and ignorance.

Oh, then you do believe in a divine son of God. Well, my friend, when Spiritualists believe anything about it they will tell you yes, as Plato proposed the son as the divine universe whose father and mother were divine thought and matter, as the sewing machine was the child of Howe. Yes, exactly the very worst form of infidelity. What do you believe of the resurrection, predestination, hell, infant damnation, the Bible? The Spiritualist, if not too polite, laughs at these questions, but replies as to the resurrection, we believe as Paul did: "There is a natural body and a spiritual body sown in corruption and raised in incorruption." The spiritual body is raised and lives. I have seen them and talked with them; as to the others we regard them as theological nonsense mostly. The Bible comprises the proverbs, legends, poems and rhapsodies of an ancient oriental people like the Vedas, Zendavesta, Shastar, and the like written in allegory; no history, no science in them; as to hell, the Church has made hell enough on earth—no need of another. No possible Deity could endorse an eternal hell or write so foolish a book; not even the theologian God; he is wicked, but not a fool.

Then as I understand it, you are Atheists. You believe in no God, no revelation; it is the worst form of infidelity and yet you profess to be in direct communication with the spirit world. You are mistaken, my friend. I said I did not believe in the God of the theologians; they have not demonstrated a personal God, nor do I think anyone has. As science and civilization have modified our theories of the universe, we have improved our God very much, but we have not yet attained man's noblest work—an honest God. One word as to what you call infidelity. Do you know what Russian Nihilism is? You shake your head no. Well, it is the struggling manhood of 100 millions of people almost crushed out of the semblance of humanity by ages of erring injustice and oppression indicted by kings and priests, the priest terrorizing their fear, ignorance and simplicity in order to maintain imperial power over them. Infidelity is similar to it, being merely the awakening of a long-oppressed people from the curse of wicked creeds and cruel superstition. Infidels see no way out of the dilemma except by revolution. The Clear and priest on earth and in heaven must go. Infidels demand new creeds, new laws, new morals, new government and new education. Old theologies and old idols must go down in the general wreck together.

But this is terrible, exclaims the breathless Christian, with no God, no redeemer, no Bible, no Providence and mankind so helpless and wicked. What is to become of us? Good gracious, my friend, why universalism, unitarianism and true religion were had enough. They believed nothing in particular, but they kept up social appearances, had churches and Sunday-schools, wore good clothes and had well-paid preachers. But Spiritualism, which professes actual knowledge and familiarity with the spirit world—

Not so fast, my dear sir. I did not deny a God or Providence, as you call it. I said that theologians had failed to demonstrate their God and feel as Edwin Arnold makes Buddha say:

"Can it be that Brahms would make a world and leave it miserable, since, if all-powerful, he leaves it so, he is not good, and, if not powerful, he is not God!"

If one of us were omnipotent would there be so much crime and suffering? Certainly not. We are better than the Jewish God. Minot Savage, the Unitarian, has made the best attempt to demonstrate Deity outside of assumed revelation. But Savage considered God as the summary of all the varied phenomena of the universe, analogous to Swedenborg's theory that the universe is in the form of a grand man whose soul is God, his argument is, that "man is a being, exists and is conscious; therefore God is a being, exists and is conscious; otherwise man is greater than God, which would be absurd." Not more absurd than the argument, for by the same reasoning one could prove God to be a monkey. We cannot even think of the infinite any more than we can think of a ring without circumference or centre. If we had never discovered that we think, we would know no more of our own consciousness than we do of other peoples'. If God has existed from eternity he doesn't know it since there is no condition of non-existence with which to compare it.

The earliest theologians in our era quarreled as to how many angels could dance on the point of a needle and learnedly babbled about what, as Ingersoll said: "They knew no more than an infant, and an infant knows as much as the priests." Of course, exclaimed the disgruntled Christian, you don't believe in a devil since what you say of God.

On the contrary, I think your theological devil is altogether the most plausible and probable of Christian inventions; otherwise it is very difficult to account for the nameless horrors of the inquisition and demoniac cruelties of the Christian Church during the dark ages. An oriental myth relates how a good man Nanak died, and on his road to the future was confronted by two roads, and by mistake he took the wrong one, which led to hell. He was equal to the occasion, however, and led all the inhabitants up into light. God's consternation can be imagined. "Oh, see here, Nanak, I can't have them in heaven; make a world and turn them loose in it," and the devil was made governor.

"Oh, my dear sir, the heathen Chinese is a saint compared to you," said the puzzled Christian.

Well, we have great respect for that wonderful "heathen Chinese," Confucius, who as Voltaire said: "Taught a pure morality; did not flatter the kings; never pretended to be inspired, and did not have a parcel of women running after him." The teaching of Confucius twenty-five centuries ago and long before the famous sermon on the Mount, if expressed in modern language would read like this: "Time spent in seeking for a God is only wasted." Since the supernatural being above and beyond natural reason cannot be a subject for reason and the infinite cannot be comprehended, or even in a measurable degree apprehended by finite beings, if there is another life, the nature of it must largely depend upon the character of this life concerning which we should therefore be chiefly solicitous. We cannot possibly do anything to aid God or make him more glorious or better by prayer or otherwise, but we can redeem mankind from the disabilities imposed by ignorance, superstition, greed, ambition, etc., we can plant flowers in the pathway of the weary, the lonely and the unfortunate; we can offer the friendly hand to the fainting wretches who have fallen by the wayside and guard the bruised and bleeding pit of the oppressed from the obstacle placed in their way by the selfish, cruel and reckless ambition of the more fortunate in their mad rush for power and fame.

While there are tears to be dried, ignorant to be taught, unfortunate to be comforted, suffering to be alleviated, oppressions to be destroyed, and liberty, equality, and justice to be established, we have enough to do without troubling ourselves about a God who has never helped us, or an immortality of which we know nothing. All mercy, kindness, and benevolence must come from the humanity of man; if at all, man must be his own savior and redeemer. We cannot sin on credit and have some one else to pay the bill. If you could demonstrate the existence of a Deity it does not follow that he is good; on the contrary, wars, famine, pestilence, and the thousands of incurable evils that render life a burden, the massacres, auto de fés and boundless cruelties, despair and infamies, enacted under the shadow of temples erected to a God of love, proclaim the very opposite. Confucius did not say all this in so many words, but it is the plain logic of his precepts.

"Oh, my good sir," says the Christian, "I cannot repute your eloquence, but I know it is not true. I still believe the Westminster confession of faith and 39 articles. The grand intelligence competent to organize and maintain such a universe as ours would not leave us to scramble about in the dark without aim or hope."

gence of the universe is the eternal cause without beginning or ending. All that is emanations from that utterly inconceivable in its grandeur and incomprehensible in its methods. We do not know even what life is. We can watch and trace Huxley's protoplasm from the little speck of jelly composed of the four gases—oxygen, hydrogen, nitrogen, and carbon—which comprise everything in the material universe up to man. We can wonder and conjecture why this little protoplasm should be endowed with the ten properties of organized animal matter—motion, expansion, contraction, digestion, nutrition, excretion, absorption, assimilation, reproduction, and sensation—in a word, life; but then our knowledge ceases; we cannot account for life; we know only,—

"That all to the ultimate germ of creation are parts of a beautiful consummate plan; in wonderful order, discretely ascending, from polypus up to intelligent man."

But, my friend, says the unabashed Christian, doesn't it appear to you that the knowledge you profess is simply agnosticism? You deny everything and affirm nothing. Your remarkable proficiency in ignorance concerning things that chiefly interest the Christian world seems to me phenomenal, with the exception of your professed belief in immortality. You know nothing and your boasted knowledge about that is of an indefinite, uncertain character. Spirits to whom you look for instruction differ in opinion as much as we do in this world, the character and value of their communication, if genuine, being influenced and perhaps determined by the organism or medium through which they communicate. From people in direct intercourse with the spirit world for forty odd years we have the right to expect some rational reply to the questions which you say theologians have so signally failed to answer. Can you do it? Have you learned and established among you any universally or even generally acknowledged system of belief which is entitled to the name of religion, science or philosophy as the world understands it? Anything in brief that one might explain or demonstrate to the understanding of another? The emotional phase, I admit, may be experienced by anyone who believes he has conversed with the spirit of departed loved ones and feels their continued presence and ministry in spirit or thinks so, but this emotional element is purely individual and cannot be imparted to others. When your spirits are able to answer the questions in a demonstrable and logical fashion our creeds will no longer satisfy or, as you assert, impose upon the human mind.

Now, my friends, this is about the status of Spiritualism in the average mind of the community. The picture has not been exaggerated or overdrawn on either side of the question, unless, indeed, a greater latitude has been granted to the Spiritualist than in general prevails. Now what are we to do about it as ethical Spiritualists, or can we do anything in order to advance human knowledge in the direction of the world of causes, so as to impart a new system of ethics to a drifting and earnest people. We have satisfied ourselves of the usefulness and significance of the varied phenomena with which kindly and prudent spirits have succeeded in securing the interest of the world, and are only too glad and ready to welcome any new phase of communication, but having (as perhaps some of us think) mastered the alphabet and spelling-book, is it not possible or even probable we may learn to read spirit lore? You will say and very properly, too, are we not already imbibing instruction through our chosen medium? Yes, surely, and no one can possibly appreciate that fact more than I do. But with such a medium whose delicate organization invites the ministry of spirits, the purest, most intellectual and learned, is it not possible to organize a system of investigation involving the great questions of life here and hereafter? The world of causes, man's relations and duties to it and the significance and future uses of Spiritualism, etc., in order to obtain knowledge demonstrable to anxious millions, so that we may not be accused of dealing in assumptions like the theologians, or denials like the Atheists and Materialists. I do not know if our spirit teachers concerning life in the kingdom of "Poonemah, the land of the hereafter," know any more about God and the occult forces and methods of nature than we do, but if they do, we may be sure they will not be unwilling to teach those who seek them in sincerity and in seriousness.

Suppose our committee, to which is entrusted the welfare and economy of this society, would take thought and devise such questions as might lead to the elucidation of some of these mysteries in a logical manner, and would secure the services of a stenographer, so that the revealed arcana might be given to the world and their use extended, and perhaps who knows our society may be the means of formulating a system of the things that we believe to which all men and women may accord their willing assent and enable Spiritualism to take the position in society as a religion to which their claims to a new revelation entitles it. I do not propose it; I suggest it for your consideration as a method of improvement and usefulness.

PERSONALS.

Contributions accepted: M. P. R., G. A. B., E. M. C., W. J. C., L. B.

Daniel Underhill, husband of the late Leah Fox Underhill, died at his residence in New York, August 22d.

G. F. Lewis, publisher of Zion's Day-Star, has removed his office and residence from Cassadaga, N. Y., to Cleveland, O.

The Ladies' Aid of the Union Society meets every Wednesday afternoon at G. A. R. hall. Mrs. McCracken, president.

Next Sunday closes Mrs. Richings' engagement with the Union Society for this season. J. Frank Baxter holds services during October.

Mrs. Lizzie Green, slate writing medium, may be found at 107 Carlisle avenue, every Wednesday and Thursday, when on a visit to the city.

Correspondents are requested to shorten their reports, otherwise we will have to do this for them, and may inadvertently omit what to them is the most essential. The addition of new societies who desire to be heard also, necessitate this request.

The Children's Lyceum of the Union Society of Spiritualists has been opened for the season, and, in view of the present agitation for spiritual schools, friends of the cause can show no better patriotism than by sending their little folks to the primary department of the coming school, and thus initiate them for a higher step on the road to progression. Lyceum opens every Sunday morning at 9 o'clock, at G. A. R. hall, 115 W. Sixth street. Instructions in elementary science, music and calisthenics free. Mrs. M. A. Ross, conductor.

NEWS ITEMS.

Lightning struck a church at Tolmezzo, Germany, during mass and killed three persons.

A wheelman of the N. Y. Athletic Club recently made a mile in two minutes and 19 seconds.

Christian Behra, of Brooklyn, has cataleptic attacks and recently came near being buried while in a trance, and consequently her sister declares her a witch.

Siam has decided to make an exhibit at Chicago, which shall eclipse the one it made at the Paris exposition, where it carried off the honors in the oriental section.

There are said to be but few people in England who can rival Mrs. Annie Besant in dinner-table oratory. Her voice is clear and melodious, and her mental grasp of the subject under discussion is remarkable. Her great speech at Westminster Hall in her own defense before the Chief Justice of England won the admiration of the Queen's Attorney-General.

Telegraphy without wires is said to have been accomplished in England. Mr. Preece, the head electrician of the postal system, succeeded in establishing communication across the Solent to the Isle of Wight and telegraphed across the River Severn without wires, merely using earth plates at a sufficient distance apart. It is now proposed to make a practical use of this system in communicating with light-ships.—Pittsburg Dispatch.

Replying to a person inquiring whether the discussion of Theosophy ought to be permitted in workmen's clubs where lectures and debates on religious subjects are tabooed, and whether such a discussion was likely to benefit workmen, Mr. Gladstone writes:

"I shall not adopt language of determined disbelief in all manifestations, real or supposed from the other world. They give me little satisfaction, but that does not warrant meeting them with a blank negative."

While in Cincinnati last week, says Hugh O. Pentecost in Twentieth Century, I had the pleasure of meeting the Rev. E. P. Foster and Mrs. Foster in the office of the "Golden Rule." A short time ago Mr. Foster was pastor of a church in Cincinnati. He became interested in the condition of wage workers and espoused their cause. It followed as the night the day that he is no longer pastor of a denominational church, for there is no place in a denominational pulpit for a clergyman who favors the laboring man and opposes the monopolist.

Judge E. H. Wheeler, in the United States Circuit Court of Brattleboro, Vt., ordered the return to Canada of the Chinamen who were recently arrested by United States officers at Windsor under the Exclusion act, and ordered returned to China by United States Commissioner Johnson, from whose order counsel for the Chinamen appealed on the ground that they held permits from the Dominion Government to return to that country. This is the first case under the Exclusion act to be heard by the Federal Courts in that State, and the decision is important, as it is claimed that all emigrants can readily obtain these permits, thus practically nullifying the Exclusion act.

Col. Elliott F. Shepard is erecting a new building for the Mail and Express. The cornerstone was laid last week. On the occasion a banner was stretched on Broadway, on which was inscribed, "God bless the 'Mail and Express.'" Col. Shepard's little son lowered the stone into place with these words: "In the name of the Father, and of the Son, and of the Holy Ghost, eternally one God, I lay this cornerstone. Amen." In the

stone were deposited copies of the Holy Bible, an engraving of President Harrison, the constitutions of the United States and the State of New York, the charter of the city of New York, a box of gold, silver, nickel and copper coins, and this year's reports of the Young Men's and the Young Women's Christian Associations of this city. God, Gold, and Government were all represented—in the box.—Twentieth Century.

Notice to Subscribers.

Watch the tag on your wrapper as it indicates the time when your subscription expires. Renew immediately if you do not wish to lose a number of your paper. We cannot undertake to notify every subscriber of the expiration further than to print THE DATE OF EXPIRATION ON EACH YELLOW TAG WITH YOUR NAME. If you cannot afford to renew for a year, send in a half yearly or a quarterly subscription.

Conditions For The Spirit Circle.

When we enter the sanctuary of the spirit circle with pure minds and feelings when we can indeed fling earthly cares away, when the desire of our lives is to do all things worthily, then, indeed, there is spread before us experiences which we can treasure up and prize in our interior heart. Then are given the conditions when the immortals come back, and, heart to heart, they speak to us. We are beyond the realm of doubt at such moments. We are at the gate of the celestial city and recognize the inhabitants. It is no case of being worked up to believe anything, but it is the natural result of our sympathy and aspirations that this pathway is formed, on which our brethren and sisters return to earth once more.—Two Worlds.

Apropos of a recent story to the effect that the Countess of Caithness had offered a statue of Marie Stuart to Paris only to have it declined, they are giving this reason for her special admiration for the unfortunate Queen of Scots: Soon after her marriage the Countess and her husband occupied an old castle which Marie Stuart had once owned, and she fancied she saw an apparition of the queen among the Caithness tombs. But this other incident is also described by the Countess: "One night I was about to extinguish the lamp before going to sleep, when I heard a very soft voice, which augmented in force toward the end, call me, saying, 'Mary! Mary! Arise, I conjure thee!' I fancied I was dreaming, but I saw clearly at the foot of my bed Marie Stuart, who pointed me to the door where my husband slept. I got up and obeyed mechanically. What was my astonishment to see the curtains of my husband's bed in flames. He had forgotten to extinguish a lamp, and in one instant more he would have been burned to death."

Dr. Dobson and \$2,000!

Friend Chappel: Like the man in Scripture history, "This day I do remember my fault," that of not telling you of a remarkable cure performed by Dr. A. B. Dobson, of which I learned while at Delphos camping in Kansas last September. A gentleman, learning that I was from Clinton, Iowa, asked:

"Do you know Dr. Dobson, of Maquoketa, Iowa?"

"Oh, yes; very well."

"Well, I know of a very remarkable cure here in Minneapolis, Kansas. The man was given up to die. He had spent \$2,000 on various doctors, but all to no purpose. Finally a friend advised him, as a last resort, to send to Dr. Dobson, and he is now a well man. One month's medicine, just one prescription, cured him."

The man was a stranger to me and so I made further inquiries. While in Pleasant Valley, visiting with the Benedicts and the Websters, I spoke of the matter and found that they knew both the man that was cured and the man who had advised him to apply to Dr. Dobson. They confirmed all that had been told me on the camp ground and more. The man's name was Cunningham and the man who advised him to write to Dr. Dobson was a Mr. Goucher. Mr. Cunningham paid the "legal regular" \$2,000 and received no benefit; he paid Dr. Dobson for one month's medicine (\$1.00 we believe the terms are) and was cured.

Great is the law (?) and great are our "regulars" (?), but Dr. Dobson carries away the victory.

LOIS WAISBROOKER.

Higher spirits assist nature in the development of human souls on earth, as man undertakes a like mission towards vegetable and animal life.

Notice to Secretaries.

Secretaries of Spiritualist societies are requested to send us the names of their respective organizations, with time of meeting or the holding of spiritual services, and locality, in order to have them correctly inserted in our columns of society meetings.

Beware of Ointments for Catarrh that Contain Mercury.

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure is manufactured by F. J. Cheney & Co., Toledo, Ohio. It contains no mercury and is taken internally, and acts directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Sold by all druggists price 75c per bottle.

Correspondence.

Brooklyn, N. Y.

Our Sunday services at Conservatory Hall were opened for the season on Sunday, Sept. 16th, with the well-known and popular speaker, Walter Howell, on the rostrum. Mr. Howell being one of Brooklyn's favorite speakers, his address, which was very fair, both morning and evening, was composed principally of old friends of the speaker, who extended to him a hearty greeting and he responded with lectures, both morning and evening, with his old-time vigor and tenacity, much to the delight of those present.

The morning subject was "Skepticism and what it has accomplished," the speaker saying: "We frequently hear from the churches that Christianity has done for the world, in view of which it is but justice that the skeptic should be heard."

Truth is immortal and cannot die; error is mortal and cannot live, hence we need not feel that our criticisms will effect truth adversely, and we can hold it up to view without fear of the result. A disbelief in certain dogmas cannot but be of service to us as thinking human beings.

We will confine our attention to the Christian era to prove that skepticism has been an advantage to the advancement of the world. Inimities in the minds of many have been caused by demagogical oppression, or spiritual obsession.

While Spiritualists claim that disease places the individual in a condition which enables such spirits to obtain such possession, and do away with the disease does away with the insanity or obsession.

In England, in the past, and not so long ago, a small reservoir of water was prepared at convenient points, and the poor unfortunate lunatic was thrown in and kept in the water until almost perished and then carried to the church to be prayed over, in order to drive out the obsessing spirit, and this was the custom until the skeptics of that age—not believing in the efficacy of the treatment—compelled the authorities to stop all such terrible punishment for the unfortunate.

At one time the world was under the domination of three popes, all claiming infallibility and to be the vice-gerents of God on earth, during the reign of which, as they were each warring against the other, humanity endured all the horrors that could be conceived of by mortal man, which continued until the people became better educated and more scientific—their skepticism was aroused and the so-called infallibility of Popery fell to the ground, and thus brought about our present freedom, and to-day we can enjoy as one of the results a free press, free speech and free literature.

The clergy of to-day are compelled to acknowledge that the astronomers are correct, and that the earth is not a flat surface, and that the sun and moon are not subject to the will of any one man.

We are not condemning the church for the good they have done, but raise our voices in support of all spirituality, from whencever it comes, but we do condemn the fallacy of dogmatic creed, and this change of sentiment is due to the skepticism of those who, looking beyond the teachings of the churches, think for themselves.

We are not supposed to spend our time writing epigrams for the dead past, but accept the truth of to-day, even if that truth condemns the ignorance of the dead past. We no longer have an inquisition or rack, nor the many horrors of the dark ages, and the church hierarchy are fast losing their control of the public mind. Let us extol the right if every man fails. It is better to be out on the tempestuous sea of progressive thought than to be anchored to the dogmatic theories of a bad past.

In the evening Mr. Howell's subject was "Does Christianity agree with the teachings of Christ?"

The speaker said: We do not choose this subject merely to criticize the churches or Christianity, but to awaken in you a desire to live in accord with those. The present forms of church worship, do not, in our estimation, fulfill the requirements as laid down in the New Testament, which is the authority, and by which they are supposed to be governed. If the teachings of Jesus are correct, then what is to become of our millionaires. Does he not say "That it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." "Blessed are the meek for they shall inherit the earth." Do you know of any very meek man that is over-stocked with the goods of this world. We do find that the meek man may enjoy the beauties of the earth while the mere owner of the soil, having given his time and attention and greatest energy to accumulating this world's goods has lost upon him.

"Love your enemies." Do we Christians love our enemies? Jesus says: "swear not at all, and yet in every day in the land this command is broken every day—the court compelling those appearing before it to do so or be committed to prison. "Verily I say unto you the work that I do ye shall also do;" and yet if we but repeat what we see done every day we are candidates for the lunatic asylum.

Jesus went about healing all manner of sickness, and was followed by multitudes of people listening to his ministrations. Suppose he was to pass along our streets to-day in that manner the first policeman he met would want to see his diploma, and if he could not produce one he would be arrested and taken to the police court and fined. The fact that he was healing gratuitously diseases that the medical fraternity could not heal does not avail him. Is it fulfilling the law as laid down in the New Testament?

If instead of calling people, who do not agree with the Christianity as practiced to-day, atheists, deists, and infidels, and other hard names, we accept the good in all, for all have some good in them, and thus find our way back from materialistic tendency of the present teachings of the churches, as practically illustrated in every-day life, to a more perfect oneness with the true idea of Christianity as taught in the Sermon on the Mount, and the example of the Nazarene when placed on trial, and reviled, persecuted, smitten and crucified, renented it not, but had only excuses on his lips for his persecutors.

If this system were established our criminals would no longer be criminals, our courts, our prisons, our systems of injustice between man and man would be relegated to the past, and all would be peace on earth and good will to men.

Walter Howell's subject for the Sunday morning lecture at Conservatory Hall, September 16th, was "Theism vs. Atheism." The speaker saying it would be interesting to trace the God-idea through its varied stages of Pantheism, Monism, and Theism, but that was not the purpose of the morning lecture, although that idea would be followed to some extent.

We must not forget that while accepting the fact of a great cause, that the question has been asked who caused the great first cause. There is an underlying principle of all things, which all things are without all things. We speak of certain things as being hard, and certain other things as being soft, and yet we can only give the idea as regulated by our consciousness. The eye looks out upon the world of light as accepted, but what do we know of

light. Nothing. The ear conveys to our intelligence the idea of sound. Without the ear we would have no conscious idea of sound, and thus we are circumscribed by our consciousness. When we assert anything we should be careful not to overstep the bounds of knowledge. We cannot tell what light is or what sound is. We can analyze a drop of water, and find its component parts, and thus can we ascertain its quality, but we know nothing of its quantity. We apprehend by intuition something of time and space, but not totality. If we find the pages of a book filled with letters without regard to form or order, we say it is nonsense only; but if the letters are properly placed to form words and sentences, punctuated as it should be, we say there is an intelligence behind it. There are laws of attraction and laws repellant, all of which are necessary, and behind which there is something that serves as a controlling power—an Intelligence. We find in the wonderful growth of all life an underlying intelligence. The vegetable draws its living from the mineral and the animal from the vegetable, and lastly comes man, the grandest formation of all, and that same intelligence directs the animal through instinct what to eat to sustain its life and what to avoid. Examine, if you please, some of the works of nature—take for instance the human eye, surrounded by an opaque substance, the center or ball being a well of intelligence, within which every shade of feeling, of passion, and expression. Was there no intelligence behind the formation of this delicate and beautiful organ?

We may see and appreciate the beauty of nature, the beautiful germ, the beautiful birds, the grand old mountains and the many beautiful valleys and plains, and last, but not least, the grandest work of all, man, all formed by and through that same intelligence, and yet we know of no personal deity, but instead infinite love and justice through all things, within all things and pervading all things.

Do we realize, when we are enjoying the animal instincts of our nature solely, that we are simply delaying our better, purer condition, and that we must continue to travel in the many, to us, unnecessary rounds until we have completed our lesson and rounded out and developed our true selves, and that what, in our estimation, is unnecessary is only a part of the lesson necessary to that development and to the great advantage of future generations. Nothing is made in vain. Everything has its proper place and purpose, and all is the result of the work of this superior intelligence that we call God.

In our estimation of the subject of the lecture was "Spiritualism vs. Materialism." While advancing arguments against Materialism we will try and not forget that the thinkers are all Spiritualists, and yet, too, in the more exalted sense of the word they are more Spiritualists than otherwise, and in the future Spiritualists and scientists will grow more into harmony with each other.

In our estimation of the knowledge of organic and inorganic matter is not well understood. We do not accept the idea that life can be traced back solely to the protoplasm. Life to us has a spiritual rather than a protoplasmic growth and existence.

Thought is not the result of any molecular action in the brain, but rather the molecular action of the brain is the result of thought. We want to meet the materialist on fair ground and accept his truth regardless of any isms. Modern research has proven that as far as we can demonstrate the fact of molecular change. Such changes are the result of thought.

We can analyze the body and ascertain what are its component parts, but we cannot analyze the man, the real life, the ego. In dreams we enter into conditions of existence and pass through scenes that are utterly out of proportion to all material conditions.

The same may be said of cases of partial drowning, where in many instances scenes pass in review before the mind in a few seconds that would require several years to accomplish, and in cases when a man is suddenly hurt and becomes unconscious, remaining so for weeks, months or years, and when restored to consciousness the first thing to be done is to pick up the thread of consciousness just when it was broken and complete what they were doing when the injury occurred.

Spiritualism has explanations for all this phenomena in nature, and yet we must not jump to our conclusion in regard to spiritual phenomena, but slowly and carefully weigh and analyze as we progress, and then we can come into vast oceans of thought not known to Materialists.

Communicating intelligences often speak and write their communications in language and characters not understood by either the medium or the auditor, and can only be understood by one versed in the language or style.

Life does not begin here and cannot end here. In conclusion let me say to those seeking spiritual knowledge, we do not advise you to visit this or that public medium for demonstrations, but form your own spiritual circles within your own family or friends, placing yourselves in a condition that will invite demonstrations from the friends you seek, devoting to them the same loving greeting that you would were they present in the form and allowing sufficient time for them as well as yourselves to learn the laws necessary for them to demonstrate their presence, and you will have demonstrations that will satisfy all earnest, honest seekers for truth.

Fraternally,
DOCTOR.

The Brooklyn Progressive Conference was opened at 8 o'clock sharp by the president, Sam B. Bogert. The first speaker of the evening was Mr. Mathews, a former minister of the Baptist Church, who had come twenty-five miles for the purpose of being once more among his spiritual friends. The word spiritual, he said, sends a ring through my old Baptist heart, although drifting away from the pulpit and taking up life as a lawyer, it was the knowledge, the belief, and the truth of spirit return that made me turn aside from the so-called Christian or church religion and adopt that of Spiritualism, for when thrown on a bed of sickness and all prayers sent up for him gave him no relief, his good, dear, old mother and his beloved sister coming to his bedside, took the scales from his eyes, and henceforth he felt that his duty to speak was among the Spiritualists and not on the pulpit, for was not this great lesson of Spiritualism taught us by that grand and great man called Jesus; by spirit he healed, by spirit he caused the blind to see, by spirit he told the dead to arise, and did he not likewise teach to us the religion of humanity, of love and of peace? And by trying to follow his example, by trying to be good and true Spiritualists, we must become better and nobler men and women.

Mr. C. R. Miller again favored the conference with a written message through the mediumship of Mr. Cole. Prior to reading this message, however, he read an invocation given to him by a spirit who spoke the words and he, Mr. Miller, writing them down, showing how anxious spirits are to communicate if we mortals will only give a gentle push to the door and let the good angels come in. The written message was of "charity," from the well-known, much beloved, and highly esteemed Henry Ward Beecher, and was illustrated with marked attention by everyone present; also another message coming from W. S. Bacon, of New Jersey, in which it was said that indisputable phenomena in Spiritualism was the only thing to con-

vince a person, but when convinced, truth requires no apology, it stands on its rock of fact, and those who have found this truth, let them not hide it in a closet, but come forward and proclaim it to the world so that it be known.

Mrs. Merrill being called upon made a few pleasant remarks, giving tests, thereafter describing President Bogert's daughter, who came to him, greeting him with a bouquet of flowers, and after leaving the platform gave various excellent tests to different ones in the audience.

Mrs. Vltorn, like the former speaker, was not prepared to say anything, but the president declared emphatically that the conference did not contain any know-nothings, took the platform and made a few timely remarks in reference to Mr. Mathews' description of the orthodox hell.

Mr. Cole was called upon and greeted with a storm of applause, but was not prepared to take the platform, promising, however, to do so in the near future, which promise was gladly accepted by the conference, as we heartily welcome every phenomenon and every medium willing to give us his aid.

Captain Dey was requested to explain and again read a message he received from his former friend, Horatio Beymour. Captain Dey described the process of preparing the paper, envelope, etc., previous to putting it in the box, remarking, after having read the letter, that the remarks contained therein, viz: W. H. Seward and Roscoe Conkling send their regards, was more convincing to him than he was able to explain, and that there was not a shadow of doubt in his mind but that the letter was genuine.

Mr. Bowen, speaking next, corroborated the statement made by Captain Dey about preparing the letter, etc., but at the same time endorsing the manner of Light in the stand it took about recent so-called fraudulent manifestations.

Captain Davis made some explanatory remarks regarding the written communications coming through the medium Mr. Cole, but the hour of dismissal having arrived, Mr. Davis did not take the platform and the meeting was brought to a close; everyone departing, taking with him the assurance of having had an enjoyable and highly instructive evening. E. F. K.

The Liberal, Mo., Campmeeting.
This new Southwestern Spiritualist Campmeeting is no longer an experiment. It has come, has had its first annual flight, has finished its well-rounded month, and is a marked success.

One gentleman from one of the Missouri towns said that when the posters of this meeting first appeared at his place they created more talk than a circus. He said there was manifested as much desire to see the campmeeting as is usually shown to see a manager; says they are slow to move; that they need time to think it over, and that by another year a much larger element from his town will be here.

The speaking for the entire time has been of the highest order. The mediums have been a decided success. The music has received only compliments, and the general good, social feeling has been of the true, old-fashioned Southern character—hearty, spontaneous, and enjoyable.

The lecturing was closed with short valedictory addresses by Lyman C. Howe, Mrs. Orvis, Mrs. Jennie Hagan-Jackson and G. H. Walker, and the final closing in a conference the next morning at which all made good-by speeches, and hand-shakings and a general good social time pervaded. With these farewell words there mingled regret, as there were many expressions of sorrow that the meeting could not be continued a couple of weeks longer. Many who came at the last regretted that they had not come sooner.

B. F. Poole, of Clinton, Iowa, who treats the world to spirit-adjusted melted pebble spectacles, has been busy here, as he is wherever he goes. He understands and sometimes practices the old method of adjusting glasses to the sight, but if his clairvoyance is contrariwise, he follows the latter, and finds it his true guide. In this way he is as successful with strangers at a distance as with those present in person.

Dr. Munson, one of Iowa's best healers, goes to Springfield, Mo., where he thinks he may settle permanently.

Mrs. Orvis goes to Wier City and Pittsburg, Kansas, for two weeks, and to Lawrence, Kansas, for October.

Lyman C. Howe goes to Kansas City and Detroit for October.

Mrs. Jennie Hagan-Jackson returns to her home in Michigan, and goes to St. Louis, Mo., for October.

Dr. Koehmerl goes to his gold mines in Georgia.

George Goodman has had a development in his mediumship during this four weeks that is prophetic of a first-class career.

We made a Spiritualist out of the gatekeeper, J. M. Sorrels.

The hall was packed the last Sunday equally with the previous Sundays.

A remark made on the rostrum by Mrs. Jennie Hagan-Jackson, as speaking a good deal for this camp, is worthy of record. She said that she had attended eight different camps this season and she had enjoyed herself nowhere more than here.

In her closing remarks, Mrs. Orvis could not praise sufficiently the great, broad work now established here on so firm a foundation.

Lyman C. Howe said he had been happily disappointed in many ways, and especially that the comforts were so many. Said his health had improved here.

Mrs. Jackson, Mrs. Orvis, and Mr. Howe gave a poem on an impromptu subject, where each gave the alternate verse.

This campmeeting is now organized into a stock association. It will be known hereafter as the Liberal Spiritualist Association. The shares of stock are ten dollars each. The voting limit is fifty. One can own more than fifty shares, but cannot vote more. The officers for next year are President, G. H. Walker, Liberal, Mo.; Vice president, Mrs. W. S. Pettit, Creston, Ia.; Secretary, Mrs. H. M. Walsler, Liberal, Mo.; Treasurer, Mrs. J. K. Bell, Liberal, Mo. The Board of Managers are G. W. Rogers, Newark, Kansas; T. P. Spear,ureka Springs, Ark.; B. W. Bristol, Joplin, Mo.; Mrs. L. H. Greely, Liberal, Mo.; and B. L. Abel, Pittsburg, Kansas. The Finance Committee are Mrs. G. W. Rogers, Newark, Kansas; Dr. J. E. Fleming, Kansas City, Mo.; J. H. Washburn, Liberal, Mo.; Mrs. Cyrus Baldwin, Elkhorst Station, Nebraska; and A. H. Thatcher, Rich Hill, Mo. J. H. Washburn was made Superintendent.

Lake Pleasant, Mass.
The summer days have gone, and the many hundreds of people who have been here have left this delightful grove for the busy cares of life and the noisy turmoil of a city and town life.

Our camp has been a pleasant one to all, and hope for greater and especially absolutely needed improvements next year with us in the grove. Hopes are even entertained for far better walks, lighting up and sanitary conditions throughout, which is an absolute necessity in certain sections of the camp.

is hoped that they may be given a chance, as they desire to demonstrate their good and wise judgment in things necessary.

Judge A. H. Daily and wife have been at Lake Pleasant and met a hearty welcome among our many thousands here, and at the Ladies' Improvement Society here, and his wife were conspicuous among these "busy bees" of work and usefulness. We are happy to say that Judge Daily is improving in health, a joy to his hosts of friends who will be happy to hear it.

The band of Worcester is gone, taking with it the melody of the souls and hearts who so dearly are attached to its sweet strains, but await in sweet abiding patience till the summer days will roll round again, when heart and soul with sweet refrain will welcome back these birds of song.

Only a few stay here—four or five families during the winter, and their lovely loneliness is to them an abiding peace undoubtedly.

Lake Pleasant is a picture: it is one of the loveliest of all spots to be found; its air is pure, its waters the purest and the best—and the scenery the very best, charming, grand, not to be excelled anywhere. It is directly on the road to Stratton, N. Y., and is the center of many places of near resort, thus making Lake Pleasant sure of its foundation on this score.

Cottages are being built and many new ones in course of erection. Let us with heart and soul do all we can for this our delightful little paradise and Mecca to thousands of people to forward its purpose and unite one with all to build it for all and all.

We leave this spot most reluctantly, but again to visit it in the summer days of its blazing glory and music-filled air in July and August next.

From Lake Pleasant to the charming city of Springfield wended our way, where we found an anxious people awaiting us to receive the word and the light of truth.

We are glad to find THE BETTER WAY so conspicuous among the people, and so much liked. W. E. JACK, M. D.

Boston, Mass.
At the First Spiritual Temple, corner Exeter and Newbury streets, on Sunday September 13, 1891, Mrs. H. S. Lake, regular speaker. After reading of the poem and giving the invocation, delivered a lecture of over an hour's duration, punctuated with applause by the hearers. The following is a synopsis of a few of the thoughts presented by the entrancing intelligence announced as Byron:

"Truth, in the realm of spirit, corresponds to what you here denominate facts. Its vitality or life constitutes the natural nutriment of the soul. Truth is positive; that is, it takes possession of the life of the individual, and compels expression. Your spiritual sensations are dependent upon your relation to truth. Some spirits suffer intensely without understanding the law under which they struggle, just as persons in the body realize the injurious effects in the physical conditions without understanding how these are produced. Take, for example, my own life-work, scrutinize its effects. I cannot now read what I wrote, but I can trace the spirit of the thought. I can distinguish much of myself in the independence which inspired those who were contemporaneous with me, until hatred of opposition and rebellion against customs took the form of more liberal and beneficent laws. This aspect of my work creates satisfaction within, but when I trace the farther effect of much which I wrote upon the moral sense of mankind, I can realize its injurious tendency. To inculcate one to love of beauty is well, but to influence him so that to obtain it will destroy another or degrade himself is not well. Both genius and art may be angels of light or demons of darkness. Much that I conceived and wrote carried with it the condition of my own tortured spirit and stirred impulses which were hostile to tranquility and peace. Yet I wrote and labored, as do all, under the necessity of my own soul's progress. I proceeded along the path which presented itself most clearly. My design and desire were towards the just and the true, but my body-states did not favor the expression of my soulself. I do not offer this as an apology, I only state facts. I strove to understand right relations, but failed. I did not discern the law of duality, of oneness, of complement. I was blinded and bewildered by the states about me and the conditions which prevailed.

On my retirement from the body I entered the realm of the spirit—a vast solitude. I confronted my inward self, and struggled to perceive the law by which I had moulded this undying man. I saw advancement and deliverance meant reconstruction of the spiritual understanding.

At first I tried to evade the operation of the law by mental jugglery, but more and more vivid became the picture of the living truth, and more and more did it oppress me. I yielded at last, as all must yield—laid aside my superiority and settled convictions. By slow degrees I began to understand that the soul essence reveals itself objectively in myriads of ways; that the spirit was the effect of the vibration of this essence in relation to more objective states of being.

There were many answers to questions interwoven with the body of the discourse.

THOM. H. DUNHAM, JR., Sec'y.

Seattle, Wash.
In a letter dated September 16th, which reached here on the 2nd, Mr. Ed Keeley writes: "Would you kindly give space to just a mere outline of the doings of Galea Wallace, the Australian medium? I am a skeptic, but I certainly must admit that this man's messages from the dead are wonderful; he has been here in our city some three weeks, and we have done all we could to prove him a fraud, but it is without avail, as he has defied us so far. He gave some very beautiful messages—I think about twenty in a little over an hour, and each and every one recognized with the full spirit name in each case; his public life-readings are also very good, and at his last meeting he challenged any physician in the hall to write a prescription in any language that he could not read by spirit power and tell what the effects were on the system. Three physicians of Seattle handed him prescriptions, which he very quickly read, claiming by the power of the spirit. One wrote a prescription, trying to fool him, but he got a very severe and witty scorching, and he felt himself very cheap before the medium got through. He announces to hold another meeting on next Sunday night, and a local mind reader has asserted he would expose him. We expect a very interesting time, as this Irishman, the medium, is the smartest we have ever had in our city and he is making many friends to the spiritual cause.

Stuttgart, Ark.
J. R. Alter writes that the friends of that city have resumed their fortnightly meetings and are busily engaged in the preliminaries of the erection of a spiritual temple which is to begin this week, and will probably be finished before the holidays. Designs are wanted for interior arrangements—for the platform, alcove, tapestry, and wood work. Those enabled to give this information will confer a lasting favor on Stuttgart Spiritualists by addressing Mr. Alter.

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WANTED</

Women's Department.

Written for The Better Way.

The Twilight Hour.

Down by the brook There's a shady nook Where I love to sit and list to the lay Of the birds in the trees, And the sighing breeze As through the branches they do stray.

Written for The Better Way.

REINCARNATION.

If the germ of the soul was not a perfect germ, it could never develop to perfection or angelhood. The stream never rises above its fountain head.

The perfect soul germ, expressed from the deity parts of the conditions it finds itself in when first it reaches consciousness and expresses itself in a limited manner, but as far as present environments and brain development and activity will admit.

It may make a great many attempts and meet with a great many failures before it can exhibit the perfect soul germ, or mature to angelhood. Indeed it is necessary to remove it from its present environments, nourish it again in spiritual realms and re-express it in different conditions (for it is never expressed twice in the same conditions.)

Plant life and human life are very similar, only the human germ, coming direct from the deity (the perfect, all-permeating soul) is perfect at the outset, while the plant has come through the evolutionary processes from lower to higher, and in its struggle for better conditions sometimes manifests an imperfect germ, but this dies or is absorbed and only the best survives for the perpetuation and further unfoldment of the species.

No such necessity arises in the human soul. The imperfections we see it manifest in this expression of itself, are owing to the environments which surround it.

If any of us are able to manifest a higher grade of life than our neighbor, we need not puff up our air about it, but very humbly thank the messengers of higher spirit realms for placing us in better environments, which have brought forth and strengthened the better, higher, more spiritual parts of our nature, instead of the lower.

If we have advanced further on the journey of unfoldment than has our neighbor, it may have been because we have had more expressions and therefore more experience than he, and we need take no credit to ourselves for that, for we had nothing to do with it.

We are creatures of circumstance beyond our control, from the first expression to the last. Let us enlarge our mantle of charity.

There seems to be such erroneous ideas in the minds of many people in regard to this subject of reincarnation or re-embodiment, its reality and its purpose, the teachings of its adherents, etc., I felt moved to write the above and would like to point those who are puzzled and uncertain in regard to it, to the book which settled the question for me and with it many other questions which had never to my mind been satisfactorily answered.

The book which I prize above all others which I have ever read (I have never read Mrs. Richmond's "Soul" which I suppose is on the same subject) is "Spirit Eons' Legacy to the Wide, Wide World." It is the most beautiful written book I ever read, in language the most beautiful and exalted and yet the most simple. I wish everyone could read it and I think this subject of reincarnation would assume a different look, and we should no longer be pained by the spirit of ridicule with which I am sorry to say, even some of our best speakers are wont to handle it.

There is much yet for even the wisest of mortals to learn.

Written for The Better Way.

PROGRESS AND ENVIRONMENT.

If one were of a fanciful frame of mind, if there were still clinging about one the aura of the old delightful tales of childhood, one might easily humor the caprice of an idle moment by imagining that this brown old earth was an enchanted spot, presided over by a double-faced fairy god-mother. Sometimes she is a

bewitching circle, but oftener she is a hob-goblin who delights to draw after her the long funeral train of human hopes. We imagine her on a metaphysical broomstick, peering with the malicious pleasure of a Mephisto down at us poor pigmy mortals, as she sees us consumed by a "teasing crowd of small anxieties," tears flowing from the sponge of our own folly, playing at cross purposes, instead of harmonizing ourselves and learning the lessons of each strata of our conditions. No wonder Puck or some other wise little body said, "What fools we mortals be." When we look about us and see the seeming inconsistencies, the injustice, the wretchedness, the world's few smiles trembling between a sob and sigh, when we see virtue in rags and vice ornate and enthroned; when we see the Shylocks and Scrooges, the Smallweeds and Machiavellis we think of that lazy, old philosopher—Sam Lawson—"roosting placidly in the porch on the sunny side of the house"—and sympathize with his sentiments. "Wal, I dunno," says Sam, "this ere world is curus, when we git to thinkin' about it, we think of we'd ha' had the makin' on't things would ha' ben made diffunt. Sometimes I think," says Sam embracing his knee profoundly, "and then again I dunno." We certainly join in Sam's optimistic wish; "I kind o' hope the Lord'll fetch everybody out 'bout right some o' these 'ere times."

If the idea is accepted that the universe is under the sway of an over-soul of beneficence and wisdom, we also accept as a fact that each individual experience is what that individual requires, for his ultimate good. We cannot conceive of an environment that is not conducive to the progress of man. We believe Divine Wisdom manifesting through law, governs the universe. This truth has been apparent in all the slow gradations of evolution, by which the unthinking protoplasm has grown into a conscious being. Finite beings with their undeveloped spiritual vision may not comprehend the beneficence of the Infinite; with their small knowledge they may question the wisdom of the methods of law; they may not realize the benefits resulting from the changing environments of life. Short sighted philosophers are inclined to exclaim; "O, if I had not been ill," "If I had not lost my money" or "If I had not done this or that." From these experiences the individual has suffered, but he has also grown. Pain is the asp of violated law whose sting teaches us to learn and to live in accord with the laws of our being. The penalty paid by mistakes teaches the path of wisdom; progress is the result. As individuals are pupils of environment so also are nations; and never did the teacher—environment—administer a more severe punishment than the French Revolution! Let's hear what Hugo says regarding it: "The French Revolution had its reasons and its wrath will be absorbed by the future, and its result is a better world; and a caress for the human race issues from its most terrible blows. The brutalities of progress are called revolutions, but when they are ended this fact is recognized; the human race has been chastised, but it has moved onward."

Many viewing the tragedies of revolution, the cataclysms of nature, earthquakes, floods and famine, are inclined to wonder—is this long travail necessary? Is it in accord with the idea of a loving God? It is necessary because God is envied by law. It is in harmony with beneficence for without this travail progress would never be born nor happiness possible. It is the conquest of environment that gives piquancy to life. By contrast we enjoy. If we had never felt pain we could not sense pleasure. Even if it had been possible and God had made us perfect, placed us in a trim little garden of Eden, filled to the brim our cups of desire, we would be a race doomed to eternal ennui. Nothing to learn; nothing to overcome. Eternal misery; when we have reached a certain stage on the road of evolution, when from the assimilated lessons of experience we have gathered wisdom, we will in a measure bend environment to our will—or we will harmonize ourselves to each changing condition. This is the key to approximate happiness; to rest in the arms of our father not with blind faith, but with reason sustained by an instinctive trust. But says some critic "Does not this contentment tend to make us lazy—to hinder progress?" No, it is instructive with every normal person to be always trying to improve conditions. We may be ill, we may harmonize ourselves with that environment by realizing that we are learning a lesson from the unhappy experience that is for our good, but we will also try to get well and if we succeed it is for our good that we should be well. So whether struggling 'mid etiolated conditions or expanding in the sunshine of prosperity, we are traveling the royal road of progression.

And when from its carnal castle the soul wings o'er the starlit sea of death, it furls its wings in a beautiful city, then methink a stately vision rises; a ladder fair and endless, and on each shining rung we read the word—Progression.

Yet courage soul nor hold thy strength in vain

For beyond the Alpine summits of great pain

Lies thine Italy.

Virtue is supreme felicity.

Written for The Better Way.

SIMILITUDES.

Yesterday's darkest clouds may seem present to-day, only as lingering drops of rain that refresh and beautify all nature, as the clouds in life's sky that now seem to hang over us like a pall, will, on some to-morrow, distill upon our way as tears of joy, resplendent with trust-light for the future. Every afternoon is but the close of what was once an earlier morn,—a future then untried,—and harbinger of a night that precedes another day, so the life that is frosted with the disciplines of many years, is but the afternoon of a life that once dawned as the rosy morn of youth, and the night, luminous with the day's experiences, will usher in another morning. Now, we often pass from a dreary, cloudy afternoon to a night made bright indoors and out by electric lights, that rival the sunny day in light and beauty. The time was when the dark night was a terror, for in the darkness lurked foes more feared because invisible,—so then, death was considered a horrible night, and when the afternoon of age came, it was dreaded and feared, because of the awful things a primitive theology described as hiding within—the shadows, but now knowledge has so illuminated it that it is fast losing its terrors for all, and in the light of Spiritualism, the aged one awaits with gladness the dawning of the morn beyond, for if the night is so bright what must the morning and day be. We can rejoice in an age where knowledge is lighting up all of the dark places of the past, and slowly, but surely, preparing us to free ourselves from not only the bondage of erroneous beliefs, relating to theology, but those as enslaving, relating to disease.

We do not marvel that many who have exchanged belief in a future state of existence for knowledge, acquired through facts gained in connection with mediumship, though they realize the necessity and experience satisfaction in executing well the work of to-day, yet look forward with pleasure to the lengthening shadows that proclaim the approach of twilight—the herald of death—for it is a love illumined archway, that opens into a sphere of larger freedom, more extended usefulness and grander possibilities, where the imperfection of the first day—earth life—will be outgrown in the brighter day dawning.

Written for The Better Way.

We Have No Mother Now!

The frost may blight the forest leaves, And summer birds depart, But colder than the winter snow, Is the death chill of the heart. The hidden sun will shine again The skies be bright and clear, But what can soothe the lonely child To have no mother near?

Hope lingers like a far-off star That gives a flickering ray, And whispers, mother still is near And never far away. We know that now immortal youth Encircles her fair brow, Perhaps she hears us when we say "We have no mother now!"

For in this gloomy shadow land Where hearts are crushed and bleed, We cannot feel that mother's gaze When we her presence need. Yes, in a pure and heavenly light She lives and loves, we know, And watches o'er her darlings still,— In dreams she tells us so.

IDEAL MEN.

To the Editor of The Better Way. My ideal man is one who has never wished to hold a soul in human bondage. One whose heart never plays second part to intellect, together working, but always leading. One whose emotional nature, however pure, should never be held subjective to finer spiritual forces. One whose mortal career has been trained and cultured by inner qualities of spirit, so that his farewell to earth may mark an era of light and peace of an unfettered soul. One whose earth life has not been marred by creeds, but rather glorified by unselfish deeds, that none but the recipient should ever remember. One whose heart contains no "amen corner" to justify shortcomings of physical life, nor foolish pride to suppose that his withdrawal from our cause would stop its onward march. Thus you see my ideal man must be centered largely in spirit, and be guided by its promptings; the other kind that float on the fashion wave of society and are full of duplicity and shams of popular life, don't reach everywhere near to where I fix the standard of simply a good man, much less an ideal one of a spiritual type, for here (to me) is the final anchorage. FLORENCE E. ALCOTT.

What Dreams Reveal.

Michael Conley died in Dubuque, Ia., a short time ago. His body was taken to the Morgue and the clothes he had on were thrown aside.

When his daughter in Chickasaw County heard of his death she fell into a swoon. She dreamed she saw the clothes he wore when dying and received from him a message, saying that he had sewed up a roll of bills in his shirt. On recovering consciousness she demanded that some one go to Dubuque and get the clothes. In order to quiet her mind her brother visited that city, received the clothes from the coroner and found the money sewed in the shirt with a piece of his sister's red dress, exactly as she had described, though she had known nothing about the patch or the money.—N. Y. World.

MEETINGS.

NOTICE—Secretaries of societies will please forward to the names, place and hour of meeting of their societies, and their officers, and all changes of time of meeting, place and officers, so as to make this directory as accurate as possible.

Boston—Dwight Hall, 54 Tremont street, opposite Berkeley. Spiritual meetings at 2:30 and 7:30 p. m. Dr. J. H. Conner, Office, Hotel St. James, 27 Shawmut ave. Berkeley Hall, corner Berkeley and Tremont streets, 10:30 a. m. and 7:30 p. m. Instruction in Spiritual Science, Tuesday, Thursday and Saturday at 7:30 p. m. Spiritual Temple, corner of Newbury and Essex streets. Meetings every Sunday at 11 a. m. and 2:45 p. m.; Wednesday evening social at 7:30 p. m. Dinning, J. secretary, 17 State street. Eagle Hall, 606 Washington street. Spiritual meetings at 10:30, 2:30 and 7:30 p. m. Matthews, conductor. Alpha Hall, Essex street; services every Sunday at 10:30 a. m., 2:30 and 7:30 p. m.; also Thursday, 2:30 p. m. The M. Higginson, 41 Clarence street, conductor. Bathing Hall, 491 Washington street; meetings every Sunday at 10:30 a. m. and 7:30 p. m. Chelms, Mass.—The Spiritual Ladies' Aid hold meetings in Phiglin Hall, Hawthorn street, after-noon at 2:30 p. m. and 7:30 p. m. Meetings every Friday. Mrs. L. M. Dodge, secretary.

Brooklyn, N. Y.—The Brooklyn Progressive Spiritual Science Society meet at Broadway Hall, 249 1/2 Fulton street, every Saturday evening at 8 o'clock. The Helping Hand Conference meet on Tuesday evening at 8 o'clock at Broadway Hall, 249 1/2 Fulton street. The Independent Club meet every Friday evening at 8 o'clock at Broadway Hall, 249 1/2 Fulton street. Children's Lyceum, meets Sunday afternoon at 3 o'clock at Broadway Hall, 249 1/2 Fulton street. Spiritual Science Society meet every Friday evening at 8 o'clock at Broadway Hall, 249 1/2 Fulton street.

Cincinnati, O.—The Psychic Research Society meet every Sunday afternoon at 4 o'clock, at Castle Hall, northwest corner Sixth and Walnut at 3 o'clock. Admission free. Good speakers. The Society of the Spiritualists meet at A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:30, and in the evening at 7:30. Good speakers and music. Morning services, free every 15 cents. The Spiritual Progressive Society meets at Englewood Hall, 107 Madison street, at 8 o'clock, on the first and third Sunday of every month. American Health College. Free college. Full medical and nursing course. Established by superior Vitaphone system and erected his college now furnishes college instruction free for the poor. The American Health College, Palmyra, Ohio. Also Sunday free religious meetings for everybody.

Chicago, Ill.—Martin's Hall, 53 S. Ash street, Mrs. C. L. V. Richmond will lecture at 10:45 a. m. and 7:30 p. m. The Spiritualists meet at the Medical Society, Douglas Hall, Thirty-fifth at 8 o'clock at Bricklayers' Hall, 93 South Peoria street, at 2:30 p. m. every Sunday. Fifth Avenue Hall, 116 Fifth avenue. Meeting at 2:30 p. m. every Sunday by Mrs. R. H. Gill. Spiritualists meet at 8 o'clock at Bricklayers' Hall, 93 South Peoria street, at 2:30 p. m. every Sunday. Mrs. S. F. DeWolfe, President.

Metz Hall, 107 Madison street. Daily spiritual circle the afternoon and tests and psychometry in the evening. Progressive Spiritualists, Bricklayers' Hall, 93 South Peoria street on Sunday at 8 p. m.

Columbus, O.—The First Spiritual Ladies' Aid Society meet every Sunday at Masonic Temple on Third street, Wednesday evening.

Cleveland, O.—The Lyceum meet at Memorial Hall, every Sunday evening. Thomas Lees, Secretary.

Dayton, O.—The First spiritualists society meet every Sunday at 10:30 a. m. and 7:30 p. m. at N. Main street, at 10:30 a. m. and 7:30 p. m. Good speakers, seats free. Wm. E. Kates, secretary, 126 West Fourth street.

Detroit, Mich.—The People's progressive spiritualists meet every Sunday at 3 and 7:30 p. m. in Kewee's hall, 255 Michigan ave.

Fitchburg, Mass.—The First Spiritualists Society meet every Sunday afternoon and evening.

Grand Rapids, Mich.—The Phenomenal Society meet every Tuesday evening at 7:30, at 30 Sinclair street, at 7:30 p. m. The Progressive Spiritualists Society meet every Sunday at 10:30 a. m. and 7:30 p. m. at Elks Hall, 35 N. John street. Also on Thursday night at 8 p. m. Mrs. E. F. Josselyn, Pres.

Indianapolis, Ind.—The Mansur Hall Association of spiritualists meet every Sunday at Mansur Hall, corner East Washington and Alabama streets, at 3 and 7:30 p. m. The Indiana Association of Spiritualists meets every Sunday morning at 10:30 and in the evening at 7:45, at Lorraine Hall, cor Washington and Tennessee streets.

Louisville, Ky.—The First spiritualists church meet Sunday at 11 a. m. and 7:30 p. m. at 31 Euclid Hall, West Jefferson street on a seventh.

Liberal, Pa.—The Spiritual Science Association meet every Sunday at 10:30 a. m. on Wednesday night; Ladies' Aid every Saturday afternoon.

Minneapolis, Minn.—The First spiritual society holds services every Sunday morning and evening at Odd Fellows hall, 12 and 14 Washington Ave., North, at 10:30 a. m. and 7:30 p. m. The Washington Union Spiritualists hold services Sunday morning and evening at 20 and 22 Second street, North. Minneapolis Progressive Spiritualists meet every Sunday evening at 7:30, at 624 Hennepin avenue. Lecture and tests. Miss A. A. Judson, Pres.

Milwaukee, Wis.—Liberal Club meet every Sunday evening at 26 Grand avenue.

New York City.—The First Society of Spiritualists convenes every Sunday at Carnegie Music Hall, 116th street, at 10:30 a. m. and 7:30 p. m. Henry J. Newton, President. The Progressive Spiritualists hold services every Sunday at 3 and 8 p. m. at Arcadium hall, 37 West Twenty-fifth street, northeast corner 4th avenue. Dr. J. H. Conner, Conductor.

The People's Spiritual Meeting every Sunday evening at Mrs. McNeill's parlour, 14 Lexington avenue. Meetings at 7:30 p. m. on Tuesday at 9 p. m. The New York Spiritual Society meets every Wednesday evening at 530 Sixth avenue. Speakers and medium always present. The public invited. J. H. Sulpho, president, 26 Broadway.

The new society of ethical spiritualists meet every Sunday at 10:30 a. m. and 7:30 p. m. at 4 West 10th street, at 10:30 a. m. and 7:30 p. m.

New Orleans, La.—The New Orleans Association of Spiritualists meet at their 50 Camp street, every Sunday evening at 7:30. J. W. Allen, President.

Philadelphia, Pa.—The First Association of Spiritualists meet every Sunday at 10:30 in the morning and 7:30 in the evening at the corner of Eighth and Spring gardens. Joseph Wood, Pres. Keystone Spiritual Conference meets every Sunday at 10:30 a. m. and 7:30 p. m. at the corner of South and Spring gardens at J. S. Rowbotham, Pres. The Association of Spiritualists meet every Sunday at 10:30 a. m. and 7:30 p. m. at the corner of Front and Spring gardens at J. S. Rowbotham, Pres. Fourth Association of Spiritualists meets every Sunday evening at 7:30 at K.ystone Hall, Third and Girard ave.

Pittsburg, Pa.—The First Spiritual Church of Pittsburg lectures every Sunday morning at 10:30 a. m. and 7:30 p. m. at the corner of 1st and 2nd p. m. at their hall, 818 1/2 street. J. H. Lohmeyer, sec.

St. Louis, Mo.—Ethical spiritual association meet at the hall corner Harrison ave. and Olive at 10:30 a. m. and 7:30 p. m. social conference at 8 p. m.

Westboro, Mass.—The Spiritual Association meet every Sunday evening at 7:30 in Henry Hall, south street. Frank P. Marshall, secretary.

CASSAGAGA: ITS HISTORY & TEACHINGS. This valuable work should be in the hands of every visitor to Cassadaga and every spiritualist as well. Expository articles by J. O. Barrett, Hudson Tuttle, Emma Rood Tuttle, Lyman C. Howe, Mrs. R. S. Little, Mrs. Cora L. V. Richmond, Walter Howell, Hon. A. B. Richmond, J. J. Morse, Hon. Sidney Jean, W. J. Colville and Chas. Dabarna, on the principles of Spiritualism, sketches of all the prominent camps in the United States, the history of Cassadaga in detail and biographies of Cassadaga's pioneers are to be found in this work. The book contains 250 pages, is well filled with handsome engravings of the grounds and lake and with portraits of the leading speakers and workers at Cassadaga.

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Written for The Better Way.

TOPICS OF THE TIME.

At the twenty-sixth annual session of the American Social Science Association, presided over by Andrew D. White, and held at Saratoga two weeks ago, the theories of Malthusianism were thoroughly discussed with a result that will likely put this cruel doctrine in the limbo of an outgrown political economy. It will be remembered that in 1798 there appeared in England an anonymous pamphlet claiming that the number of births yearly greatly exceeded the power of food supply and space to live, and that eventually the fate of the human race would be starvation. War, floods, earthquakes, diseases and famines, in fact, all agencies destructive of human life, cruel and inexorable, yet to be welcomed as saviors of the human race by giving those who survived an opportunity in life's unrelenting struggle. The article came from the pen of Thomas R. Malthus, and for nearly a century has proved a prolific source of discussion and debate. The remedy Malthus proposed was an enforced celibacy among the poorer class, and the reproduction and perpetuation of the race to devolve upon those parents whose affluent circumstances would prove a restrictive limit upon the number of births, besides being well able to maintain these independent of the care of the State, which the poor with increased birth-rates were unable to do. Pessimism eagerly hailed the doctrine as being in perfect accord with a deity who created and governed the world for the misery of many and the enjoyment of the few. But the love and the bounty of a loving All-Father cannot be doubted. The unseen and apparently useless organisms that live and have their day pass it under the guidance of an Inscrutable Hand and Mind. Please, now, do not cavil at terms. How much more then the perfected being. The salvation of the universe has never been dependent on wealthy parents. In the concentrated aim of love, justice and progress the eyes of God penetrate below superficial excrescences, and Nature often puts down deep her hand in the substratum of society to show that her wisdom and ways are not man's.

Professor Francis Wayland of Yale read a paper by M. Levasseur of the French Institute on Malthus and the law of increasing population. The discussion that followed the reading of this paper was participated in by Professors Wood, Bemis and Harris, Secretary Sanborn, Rev. Wayland and a host of others, the unanimous opinion being "that the marvellous industrial and scientific developments of this century have demonstrated that the fundamental assumption of Malthus is false, and that meat multiplies faster than mouths." In connection with this finding of the association, it is interesting to note that one of Malthus' strongest disciples, Mrs. Annie Besant, has made, in the language of the press, a recantation of Malthusianism. Her Malthusianism, she claims, sprang directly from her Materialism, but when she left this and became a disciple of Madame Blavatsky, her Theosophical principles urged a reconsideration of her views as to the limitations of families. With characteristic honesty she set out upon a re-consideration and examination of her views and with usual candor and lucidity explains her rejection of the doctrines of Malthus in the current number of Lucifer. Speaking of her experience when, from an atheistic point of view, she advocated her renounced teachings, she says: "No one save myself will ever know what that trial cost me in pain: loss of my children, though the judge said that my Atheism alone justified their removal; loss of friends, social ostracism, with all the agony felt by a woman of pure life at being the butt of a vile accusation." She then believed that man was the outcome of purely physical causes, instead of their master and creator. She found that she had urged a material cure to a disease which seemed of material origin, but in the light of Theosophy the evil was of subtler origin and its causes lay not in the material plane. She found that man is a spiritual intelligence, "eternal and uncreate, treading a vast cycle of human experience, born and reborn on earth millennium after millennium, slowly evolving into the ideal Man. He is not the product of matter but encased in matter, and the forms of matter with which he clothes himself are of his own making. For the intelligence and the will of man are exercised by man in every act of thought, thus he is ever creating around him thought forms, moulding subtlest matter into shape by these energies, forms which persist as tangible realities for those who have developed the senses whereby they are cognizant. Now when the time for re-birth into this earth life approaches, these thought forms pass from the mental to the astral plane, and become denser through the building into them of astral matter; and into these astral forms in turn are built the molecules of physical matter, which matter is thus moulded for the new body on the lines laid down by the intelligent and previous life of the previous, or of many previous, incarnations." Malthusianism is then inadequate, the only remedy being "that of self-control and self-denial," whereby men and women can now set the causes which on their future

return to earth life shall build for them bodies and brains of a higher type. The sooner the causes are started the sooner the results will accrue." She says in conclusion, "I frankly say that my former teaching was based on a mistaken view of man's nature, treating him a mere product of evolution, instead of as the spirit, intelligence and will, and without which evolution could not be."

The English Trades Union Congress met last week at New Castle, and is said to have been a splendid testimonial to the evergrowing strength of the workmen. There were 500 delegates in attendance, representing nearly 2,000,000 British workmen. Mr. Burt, member of Parliament, presided over the body. The cable dispatches report the sessions to have been extremely turbulent, so that even Mr. Burt with "his long experience, weight of character, and unflinching tact," failed to control them. We reproduce the cable dispatch: The delegates were broadly divided into two camps; the one to which the chairman himself belongs representing moderate views, the other, known as the New Unionists, including the extreme and Socialist wings. That the latter were numerically in the majority was proved at the outset by a division taken after a stormy debate on the question of the method of voting. The old Unionists desired to work on the principle of property qualification. The new Unionists insisted upon manhood suffrage pure and simple, and carried their point by an overwhelming majority. Nearly the whole of the first day having been tumultuously occupied in deciding how business should be conducted, the Congress decided by a vote of more than two to one to urge the Government to negotiate with foreign powers for the establishment of a universal eight-hour work day. The session closed with the recommendation of numerous reforms, the adoption of which, it was claimed, would be of mutual benefit.

Margaret J. Preston contributes the following lines to Harper's Bazaar, under the title, "The Touch of a Vanished Hand."—

Oh, why should the world seem strange, With all its beauty around me still? And why should the slope of my sworded path Seem suddenly all uphill? I had gone, with a buoyant step, So cheerily on my way; How I could I believe so calm a light Could turn to so chill a gray? And wherefore? Because the hand That held in its clasp my own— Whose touch was a benediction such As only the blest have known— Was caught by the viewless hand Of an angel, and upward drawn. What hope, what comfort, what guidance now, Since the stay of my life is gone? "But a stronger is left to thee." Some comforting whisper saith— "The arm that shall carry thee safe to him When thou crosses the tides of death." If Christ in His mortal hour Had need of the chosen three, To watch with him through the awful throes Of his dread Gethsemane. Oh, surely his human heart Will pity and understand That speechless yearning, too deep for words, For the touch of the vanished hand!

It is satisfactory to learn of the improved condition of the Mexican Republic from the speech of President Diaz, opening Congress last week. In referring to the progressive movements which have been inaugurated, he said that a new ministry, that of communications and public works, has been established. A new sanitary code has been promulgated. The penal code has been reformed. The school system has been improved. Mining is progressing. Public land is being rapidly taken up. Agriculture is flourishing. Mexico has accepted the invitation of the United States to attend the Chicago exposition, and I expect that Congress will grant the amount of money necessary that we may make a showing worthy of the place we occupy among civilized nations. You see the country progressing and developing its natural elements without the precipitation of convulsions of any kind and consequently without the risk of crisis or panics; and we show the world a country satisfied with its institutions, dedicated to the peaceful development of its natural resources and tending to the consolidation of her credit by prudent business reserve.

If social distinction were dependent upon riches gained in the following prescribed manner, would it be an adequate compensation for all that we must necessarily have lost in the struggle? "It is not so hard after all to grow rich," remarked a cynical young man at one of our prominent hotels, as he ordered "another bottle." "It is to trust nobody, is to befriend none, to get everything and save all you get; to stint ourselves and everybody belonging to us; to be the friend of no man and have no man for our friend; to heap interest upon interest, cent upon cent; to be mean, miserable and despised for some thirty years, and riches will come as sure as disease and disappointment. And when pretty near enough wealth is collected by a disregard of human heart, at the expense of every enjoyment save that of wallowing in filthy meanness, death comes to finish the work—the body is buried in a hole, the heirs dance over it and the spirit goes—where?"

Miss Abby A. Judson and Her Book. There are comparatively few in this age, as in all previous ages, who, upon seeing a truth, unhesitatingly and at once accept it, so far as to publicly acknowledge it, if such acknowledgement controverts popular opinion and runs counter to the individual's own previous convictions and professions. In our time Spiritualism tests the quality of all men and women in this regard. Its application has proved many to be loyal to truth, but ten times their number to be disloyal.

Among the former no one is more deserving of mention than Miss Abby A. Judson, daughter of the world-renowned Baptist missionary, Adoniram Judson. With the entire Christian world looking to her, almost idolizing her as the child of one of its most self-sacrificing workers, and as a consistent, faithful representative of its faith with all its irrational, repulsive features of total depravity, infant damnation, foreclosure, death, resurrection and eternal torment, she turns her back upon it and repudiates its creed, because a "voice from heaven" has spoken and said, "Come up higher."

In her recently published book, consisting of twelve lectures, delivered before the Associated Spiritualists of Minneapolis, Minn., she clearly states "Why She Became a Spiritualist." It is a volume which will do everyone good to read. Its facts are incontrovertible; its arguments convincing; its testimony to the truths of Spiritualism unequivocal; but greater than all these, is the evidence it gives that "He is a free man whom the truth makes free, And all are slaves beside."

It is an excellent work to put in the hands of church members and all religiously minded individuals, because of the antecedents of its author. It is a volume of nearly three hundred pages, cloth bound, with portrait of Miss Judson, and is supplied at one dollar a copy by the author, at 1,026 Harmon Place, Minneapolis, Minn.—Banner of Light.

LITERARY. *Starnos*: Quotations from the inspired writings of Andrew Jackson Davis, seer of the Harmonial Philosophy. Selected and edited by Della E. Davis, M. D. For sale and published by Colby & Rich, 9 Bosworth street, Boston, Mass. The title of the book almost speaks for itself, but we will add that it is neatly and tastily gotten up; leather binding; printed in large type; is a handy edition; arranged alphabetically, which makes it a sort of spiritual dictionary, besides giving the reader a digest of nearly the whole of Davis' writings. Price \$1.00 post paid.

Obituary. The funeral services of Mrs. A. W. Allen were held at the residence of Mr. Burgess, her son-in-law, Loraine, Ohio, Wednesday, September 3d, Hudson Tuttle officiating. Mrs. Allen was 73 years of age, and for 27 years a devoted Spiritualist. Her life and death proved that Spiritualism is not only good enough to live by, but to die by.

Colorado City, Colo. Will you allow us space in your paper for a short notice of our spiritual organization in this city? Our society was formed August 16, 1891, with a membership of thirteen, which has now risen to a membership of twenty-two, and hope to have double this number before the year closes. Mrs. Jeannette Crawford, of Boston, gave us a grand lecture last Sunday. Subject, "Duty." It is designated "The First Society of Spiritualists of Colorado City, Colo." Officers: H. F. Gourley, Pres.; Mrs. E. L. Trowbridge, Vice-Pres.; Mrs. L. Barager, Sec.; M. S. Irwin, Treas. The society meets in Woodman Hall every Sunday at 1 o'clock. All who are friendly to our cause are cordially invited to attend. Very respectfully, C. E. TROWBRIDGE.

Haslett Park, Mich. I was greatly disappointed at this—my first visit—to Haslett Park. I have never met with more genial people or more pleasant social conditions. Universal harmony presided and high aims seemed to animate all. The dining room was especially attractive, both for its well supplied table and excellent order and delicacy of culinary art, and the pleasant cheer and affability of the ladies who served our appetites. I often think of the weary overworked help who seldom share the social tonics and pleasantries of the guests and are usually ignored and poorly appreciated by those they silently serve. They are seldom mentioned outside the dining room unless it be to complain of them, or inside, except to demand their help; and if they cannot serve all at once they are likely to be criticized if not censured. At Haslett Park Mr. and Mrs. Tucker had charge of this department and made it a perfect success. No complaints were heard. There was no chance for any. Mr. Fred Gibson prepared the meals and they were excellent for all carnivorous appetites. Miss Tillie Keenan and Miss May Kitson attended the tables; and though often weary with their tasks, not a frown or scowl was visible, and every attention was given to capricious appetites, of which I had a troublesome supply, and the good nature with which all gustatory whims were met and supplied remains a pleasant memory—"something sweet to think of." The audiences were exceptionally orderly and appreciative. Memorial day was spent with spiritual sweetness and tender emotion, voiced in touching words, poems, music and the tangible rain of heaven, which fell like showers of dew upon all. Mr. Haslett's name was uppermost and frequent visions and messages from him were read. Hon. H. C. Hodge presided with ability and wise discretion; and to his mild firmness and thorough knowledge of parliamentary usages may be attributed much of the good order and harmony that prevailed. Mrs. Mary C. Lyman was active in conferences and her discourses well received. She has many friends in Michigan. Mrs. Ada Sheehan more than met the highest expectations of those who had not heard her. I have seldom heard as much valuable matter pressed into one speech as she gave us on Tuesday. Earnest, original, logical, fearless and full of beautiful sentiment and stirring oratory, she carried her audience to a high pitch of enthusiasm. Dr. Street gave lessons in his specialty and Dr. Roethermel met the needs of doubters. Haslett Park is a beautiful place and with time may rival Cascadaga. LYMAN C. HOWE.



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Cincinnati, O.

The Union Society services last Sunday at G. A. R. Hall, 115 W. Sixth street, was marked by a large attendance in the morning and a fair-sized audience in the evening.

Mrs. Helen Stuart Richings, the speaker for the month, interested the audience in her usual, pleasing manner. The subjects for discourse were: What benefit is sensitiveness to a mortal; Spirit Guides vs. Conscience. The origin of consciousness; Is intuition an elementary factor of the soul; The value of sentiment in Spiritualism; The lights and shadows of our cause.

The lecturer thought the benefits derived from sensitiveness were manifold—even if not always a desirable gift. But the discomforts which it caused could in a measure be averted by right living and listening to the voice of the inner or higher consciousness. Without it, however, there would be no mediumship and consequently no spiritual revelation, and the more sensitive persons are, therefore, the higher and more spiritual the revelations coming through them. But the highest revelation that it brings, is a knowledge of self, something neither books nor senses can teach—even if the latter can do a certain amount of character reading. However penetrative a psychometrist, he or she can never reveal that which is hidden in the remote recesses of our soul, and which we can sense through this subtle virtue or gift, and through which we make our best spiritual progress.

Spirit guides, she said, were physical aids, while conscience is the finite intelligence—the God-in-man speaking through him. One animates our inspirational or intuitive faculties—the other is intuition per se.

The origin of consciousness, she thought, was an effect of the first impregnation of light from the God center, though individual effort is necessary to increase it and give it force, understanding and character as an individuality, or finite being.

Intuition is most certainly an elementary faculty of the soul, it being the soul's expression—its voice—only that it needs attention and cultivation to make it serve a practical purpose, i. e., taking the place of ordinary reason, its parent and, subsequently, its substitute.

A little sentiment in Spiritualism she considered necessary to offset the cold, intellectualism that was freighting out the love element. Too much head cultivation to the neglect of the heart would ultimately creedialize Spiritualism, and we would be no better off than orthodox Christianity.

On the lights and shadows of Spiritualism much might be said, but suffice it to repeat that the phenomena alone is worth all the sciences and philosophies in the world, for it opened the way to happiness in the future, and this one light is sufficient to cover up all the shadows that may be in it.

Both services were closed with psychometric readings by Mrs. Richings. During the morning services Mrs. Rickers made a few remarks in addition to the regular discourse. In the afternoon Mrs. Shirley held services and gave some thirty tests, which were all recognized.

The Ladies Aid met at the G. A. R. Hall, Wednesday, Sept. 16th, with Mrs. McCracken presiding. President and Treasurer only officers present. The resignation of Mrs. Kate Dechant, Secretary, was read by the President, and the ladies decided by a vote to accept it. Miss Cora Davis being elected to fill the office during the unexpired term.

A supper and social for Wednesday, Sept. 30th, was decided upon, and donations solicited for same. Some general business was attended to, and session closed very pleasantly. Our spirit friends were then called upon and responded with their usual activity, through several of our mediums, but the great treat of the afternoon was the appearance of a new test medium, a young lady of not more than seventeen, surprised all present by her most wonderful powers. The absent members missed a rare feast: full names and accurate descriptions being readily given. We cordially welcome the new light, and once more predict that Cincinnati will send forth some splendid talent.

All members of the aid are notified and requested to be present at the meeting of October 7th: important business and election of Officers. Ladies come, one and all, you lose something every time you are absent.

Defiance, O.

I am pleased to say that on Sunday last—afternoon and evening—Bishop A. Beals addressed an audience here and gave tests, his work being highly appreciated. Mr. Beals won many friends here among persons who do not call themselves Spiritualists by his transparent honesty of purpose and earnestness in advocacy of Spiritualism. He was his own organist and choir, and so found no embarrassment in conducting the meetings here to a successful close, notwithstanding there is no organization to help in such work.

I salute the readers of the good BETTER WAY from this provincial town at the hospitable home of Bro. Kingsbury, where I am pleasantly domiciled during my brief engagement of one Sunday. Bro. Kingsbury is a prominent lawyer and an influential citizen here and well posted in the literature of Spiritualism and a liberal subscriber for all spiritual periodicals in this country and Europe.

Bro. Sanford, of this place, is also an earnest worker, and much of the present interest in the subject of Spiritualism is due to his indefatigable efforts to secure speakers and mediums in this place, and the present outlook bids fair to build up a permanent organization here in no distant day. My meetings here the last Sunday were well attended and by a critical attentive audience, notwithstanding a fee of ten cents was taken at the door. The psychometric readings and tests were all recognized and well received, and the cause has received a new impetus and an expressed wish for a continuance of them, and this is especially encouraging to your humble servant.

The yearly meeting which I have just attended at Westworth Grove, a few miles from here, was largely attended and a pronounced success, the estimated number in attendance Sunday being three thousand. This meeting was the twenty-third season since their commencement, and this year a permanent organization is about to be arranged, and the erection of a commodious hall on the grounds where the meetings have been held, and where they will commence a series of quarterly meetings as soon as the hall is completed for use.

Mrs. Sheehan, of your city, and the writer were the speakers on the occasion, and their lectures were well received and applauded by the listening multitude. Mrs. Sheehan earned new laurels to her already growing fame on the occasion, and demonstrated her ability as an orator and womanly grace to sway her hearers by the charm of her voice and well-chosen words.

I go to Dayton, Ohio, from here for the last two Sundays of this month and speak at Albany, N. Y., for October. Yours in the work, BISHOP A. BEALS.

Topeka, Kan.

Music Hall was well filled last evening to hear Mrs. Lillian L. Wood give her lecture on "Materialization and her experience with the occult forces in the East."

Mrs. Wood is a clear, earnest, fluent speaker, and was well received by the intelligent audience; and while she was speaking one could have almost heard a pin drop, so intense was the interest manifested in the subject. She expressed herself as willing to answer questions on any subject, and did so at the close of the lecture. She will speak again next Sunday evening, taking for her subject "Slate Writing," and will exhibit slates with pictures, executed in crayon and bronze, explaining the methods used in obtaining them; also giving her experience with occult telegraphy. Mrs. Wood is not afraid to speak of her experience, and gives in a clear and concise manner what she saw and heard, and not hesitating to avow herself a Spiritualist. She has made for herself many friends by her strict adherence to the truth, and has won golden opinions from many people who have heard her in the past and hope to hear her in the future. That we may have many more such earnest workers in the cause is the earnest wish of one who loves Spiritualism for the good that it brings to all humanity, and who is a close observer and a progressive thinker.

Washington, D. C.

The First National Association of Spiritualists of Washington, D. C., will begin their regular meetings Sunday, October 4th next in the Grand Army Hall. The society have been very fortunate in securing the services of the following eminent and popular speakers: Mrs. Nellie J. T. Brigham for October and January, Prof. W. F. Peck for November, Mrs. Adeline M. Glading for December, Mrs. H. S. Lake for February and April, Mrs. Jennie B. Hagan Jackson for March, and Miss Jennie Leys for May, also Miss Maggie Gaulle, of Baltimore, the wonderful test medium, the second and fourth Sunday of each month, the New York society having secured Miss Gaulle for the first and third Sundays. Am happy to say our society is a harmonious and prosperous body. Our Lyceum is in good condition. The enclosed order for the BETTER WAY will show you how your paper is appreciated. Fraternally Yours, G. A. HALL, Sec'y.

Miss Maggie Gaulle, of Baltimore, the wonderful test medium, who created such a favorable impression at the Cassadaga Campmeeting this summer, commenced her regular Friday night meetings here at Wonn's Hall, on the 11th inst. Her first two meetings were crowded, and her tests were remarkable for the number and the accuracy of the same, every test being acknowledged. She spends every Friday evening in Washington, at the residence of Captain and Mrs. Cabell, for private sittings, and will give from twenty-five to thirty each day, and very many are brought to believe in the beautiful truths of Spiritualism, through her wonderful powers. Respectfully, G. A. HALL.

Hot Springs, Ark.

Thomas and Susan Cook write that they have two small fruit farms near the suburbs of Hot Springs, and having no heirs to leave them to, are willing to "devote, consecrate, devise, and bequeath them, now or hereafter to be acquired, to the cause, and the question arises, who can we leave it to?"

From the balance of his letter Mr. Cook's desire seems to be to turn it over to some school or project—either to the Cassadaga school or to build up a school in the South.

Advice is, therefore, in order. Address the above, Box 406, Hot Springs, Ark.

Detroit, Mich.

We opened our meeting on the 6th with Moses Hull for speaker, and we can say our audience was large, enthusiastic and respectable, and has increased with each succeeding meeting. Mr. Hull's discourses are deep, logical, scriptural and historical, and as he never fights anybody, he seems to draw in many whom we have not before been able to reach. The Peoples' Progressive Spiritualist Society is now encouraged as it never was before. We hope to so live and work, that the interest may continue to grow.

Wichita, Kan.

The Spiritualist Society had a very enjoyable social at Mrs. Deans, Thursday evening, Sept. 10th. There was card playing and the usual flow of spirits in every sense of the word, except ardent.

Prof. Allen was controlled, and gave some beautiful communications. He will remain a short while longer, when Mrs. A. L. Lull, also a fine lecturer and medium, will succeed him here. Yours truly, N. X.

Building Association Members' Grand Festival.

To take place at Woodside Island Park, Sunday, September 27th, 1891. The local Executive Committee of Building Associations of Hamilton County have arranged with the C. H. & D. R. R. for a Grand Festival of Building Association Members to take place at Woodside Island Park. A number of prominent speakers have consented to make addresses. There will also be several contests for prizes and a general good time is assured. The C. H. & D. R. R. will run excursion trains from Cincinnati, Dayton, Middletown, and Hamilton, for which unusually low rates have been made.

Testimonial.

29 CHICAGO TERRACE, CHICAGO, ILL. August, 22, 1891. B. P. POOLE, Esq. Dear Sir: The glasses were received last evening, and I cannot tell you how delighted I am with them. They are so thoroughly restful to the eye, it is difficult to realize I am using any aid to my own sight. They are perfections. Yours gratefully, MATTIE E. HULL.

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MOVEMENTS OF MEDIUMS.

Juliet H. Severance, M. D., is now located at No. 7 Warren Ave., Chicago, Ill.

Dr. Ella A. Higgins writes that she is now located at No. 7 Dwight street, Boston, Mass.

Mrs. Nellie S. Baude may be addressed for fall and winter engagements at Capac, Mich.

Mrs. Adah Sheehan has returned to the city and may be addressed at 4 West Ninth street.

Mr. Geo. H. Brooks may be addressed as heretofore at 124 Charter street, Madison, Wis.

Miss Maggie Gaulle has returned from the camps to her home in Baltimore, 514 Dolphin street.

Dr. W. S. Eldridge, the magnetic Physician, is at present located at 329 West Twenty-fifth street, New York City.

Mrs. J. W. Still, now of Georgetown, Madison Co., formerly of Oneonta, Otsego Co., N. York is open for engagements.

Bishop A. Beals speaks at Dayton, O., the last two Sundays of September. May be addressed for engagements at Miles Grove, Pa.

F. N. Foster, Spirit Photographer, has gone to Kansas City, Mo., where he will remain about one month. Address Hotel Thorne.

Mrs. Elizabeth Strange, lecturer and test medium. Calls will receive prompt attention. Address 91 McConnell street, Grand Rapids, Mich.

Mrs. Julia E. Davis, platform test medium, is ready to make dates for the coming season. Address her at Windsor street, Cambridge, Mass.

Mrs. F. A. Logan holds her public spiritual circle of harmony every Sunday at 11 a. m. in St. George Hall, 909 1/2 Market street, San Francisco, Cal.

Hon. Sidney Dean is the speaker for the Progressive Spiritualist Society of Grand Rapids, Mich., for the month of September, and is giving grand lectures.

Frank T. Ripley may be engaged for a few dates for the fall and winter season as a test medium. Address him at Banner of Light office, Boston, Mass.

Mrs. A. E. Sheets may be addressed Grand Lodge, Mich., P. O. Box, 833 by parties wishing to engage the services of an inspirational speaker. Will attend funerals.

After a season of hard work at the camps, Dr. A. W. S. Rothermel has retired to Tallapoosa, Ga., for a rest, where he may be addressed until further notice.

G. W. Kates and wife will hold meetings in Philadelphia, Pa., during September, at hall corner Third street and Grand avenue. Address them 224 Frankford avenue.

Moses and Mattie E. Hull hold meetings in St. Paul, Minn., Thursday and Friday nights, Oct. 1st and 2d; in Duluth, the Sundays of October. Address accordingly.

Dr. Marguerite St. Omer, of London, England, trance speaker, psychometrist and platform test medium, will accept engagements for the coming winter. Address Box 1636, Fitchburg, Mass.

Mrs. E. A. Adams, magnetic healer, of Fresno, Cal., is at present located at Santa Cruz, where, by the power of magnetism, she has worked wonders, particularly in cases of nervous prostration.

Mrs. Maggie Stewart, platform test, clairvoyant, and business medium, will give advice by letter from lock of hair on business, domestic or social matters. Price \$1. Address 264 East Main street, Piqua, Ohio.

Mrs. M. W. Leslie has returned from Lily Dale, N. Y., and has a few Sundays not engaged. Would like to make engagements on liberal terms with societies for speaking and platform tests. Address 44 Tremont street, Boston, Mass.

The well-known trumpet medium, Mrs. S. Seery, of Dayton, Ohio, left that city on the 14th inst. for a three weeks' trip. She will visit Columbus and Toledo. During her stay in the first-named city, she can be found at J. A. Sarber's residence 22 1/2 South High street.

Mrs. Dillingham Storrs has returned to her home, 122 Clark street, Hartford, Conn., where she will be pleased to see her friends at her Thursday afternoon circle, and now sends greeting to THE BETTER WAY and the many kind friends she met at Cassadaga during camp.

Geo. A. Fuller, M. D., of Worcester, Mass., has the following dates unengaged between now and the year 1892: Sept. 27th, Oct. 18th, Nov. 23d and 29th, and Dec. 20th; would like engagements for the same. Address him, 42 Portland street. He will speak at Mediums' Convention, Westboro, Mass., Sept. 19th; West Harlow Davis, the celebrated platform test medium, and independent slate writer is open for engagements after September 15th. His work in Seattle has been a success. Societies in any part of the country desiring his services should address as early as possible to Box 405 Seattle Wash. Would like to hear from Galveston, Texas and Denver, Col.

Lyman C. Howe speaks in Detroit, Mich., the Sundays of October. He will answer calls for week evening lectures during the month and for Sundays in November, January and February. Address care of H. W. Tibbals, 109 Columbia East, Detroit, Mich. In order to arrange for lectures in October calls should be made as early as the last of September. December is taken at Pittsburg, Pa., and March at Indianapolis, Ind.

Walter Howell begins his Fall and winter work on Sunday, September 6, in Conservatory Hall, Brooklyn, N. Y., and will continue there until the end of said month. During the winter he will speak for the First Society of Spiritualists, in Carnegie Music Hall Building, for two months. Societies near New York may obtain his services for Sunday and week night lectures, if they wish. Open dates on application. Address 100 West 61st street.

W. J. Colville is engaged in Norwich, Conn., Sunday, Oct. 4th and 11th; in Haverhill, Mass., Oct. 15th, and in Hartford, Conn., on intervening days. He commences a six weeks' period of work in New York at Union Square Hall, Oct. 21st. He is engaged in New York, Brooklyn, and Philadelphia till end of November, after which date he is open to consider offers of engagements from societies or a responsible business manager.

Mr. J. Frank Baxter spoke Sunday, Sept. 13th, also Tuesday, Wednesday, and Thursday evenings, Sept. 16th, 17th, and 18th, in Ellsworth, Me. He will lecture, sing, and describe spirits in Sutton, N. Y., Sunday, 20th inst., and in Plymouth, N. H., Tuesday and Wednesday evenings, 23d and 24th. On Sunday, the 27th, he occupies the platform in Salem. The Sundays of October are secured to Cincinnati, O.; Sundays, Nov. 15th to Brockton; Nov. 8th to East Dennis; Nov. 15th to Haverhill; and Nov. 22d and 29th to Lynn. For week evenings address him 201 Walnut street, Chelsea, Mass.

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FILIAL INGRATITUDE.

Strange Neglect—A Shakspearean Characteristic. To the Editor of The Better Way.

Inconsistencies so confront us on all sides and from every condition of life, that "the unexpected is sure to happen," finds popular recognition as an established truism; but human character furnishes no greater anomaly than that presented by certain passages in Shakspeare's life. His whole career was in fact an abnormal one. No page of romance is half so wonderful as that on which are found the recorded events that group themselves around the half dozen known facts of the great poet's life. Most of that which relates to Shakspeare's own personality comes down to us enveloped in the mazes of uncertainty. Much that passes for biography is only conjecture. Where authentic information is most desired there is the least reliable data. Halliwell-Phillips, the most conscientious of biographers who personally examined the municipal records of forty-six towns and cities in hopes of finding some mention of the immortal dramatist, but succeeded in finding only a few brief notices of the theatrical company with which he was connected, says, "a fatal obscurity appears to surround nearly every incident of Shakspeare's life."

Accepted history represents him as retiring from the theatre and metropolitan life when only forty odd years old, having secured an agreeable competency. Measured by that of to-day, his income would be more than \$10,000 per annum.

His father, though he could neither read nor write, was one of the chief officers of the town (a place which then numbered about 250 householders), serving as an ale-taster, constable, bailiff and alderman, respectively; and though he became much reduced in circumstances before he died, it is supposed that he must have left a little property to William—sufficient at least to perpetuate his memory in stone. But much or little, one cannot but wonder how "the most illustrious of the sons of men" could have failed to mark the last resting place of his parents with an appropriate monument; while at the supposed death of one of the characters of his own creation, the chaste Imogen, he could move a comparative stranger to lament her demise in such tenderest strains as this:

With fairest flowers While summer lasts, and I live here I'll sweeten this sad grave. Thou shalt not lack The flower that's like thy face, pale primrose, nor The azur'd hare-bell, like thy veins; no, nor The leaf of eglantine, whom not to slander, Out-sweetened not thy breath. The robin would With charitable bill, O bill, sore shaming Those rich-left heirs, that let their fathers lie Without a monument, bring thee all this.

How difficult to associate such inconsistency with one to whom the world is so indebted, and yet it is no more incongruous than that Shakspeare's own daughter, Judith, as late as when she was twenty-seven years old, she should not be able to write her name, but was obliged to make her mark when called upon to witness a conveyance.

Think of the daughter of him who, in the face of his immortal declaration—"there is no darkness but ignorance," kept his own child immured in the midnight gloom. How inconceivably strange that he whose imperial wisdom clearly saw and enunciated for all time, that "Ignorance is the curse of God; Knowledge the wing wherewith we fly to heaven," should allow his own offspring to be reared without the blessings of education! Where else in all the range of human contradiction can this be equalled? GEO. A. BACON.

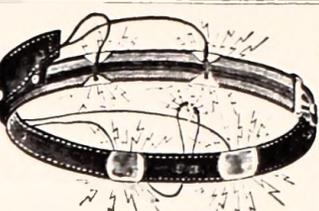
STRAY THOUGHTS. Man exposes his own ignorance by the estimation in which he holds others for theirs. The most charitable are sometimes the most exacting, thus marring their beautiful gift by cavil. The self-made man is only so far self-made, as he has acquired his possessions in accordance with divine justice. All beyond that will weigh heavily on the spirit in the future. People are often intuitively led to seek distant places for rest and recreation in order to get out of range of opposing influence that hamper them in their home surroundings or native heath. Thus the journey of many across the Atlantic, despite the two sea voyages in connection with their vacation.

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