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THE BETTER WAY

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THE BETTER WAY.

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A. F. MELCHERS EDITOR

EDITORIAL.

To realize the grandeur of the seen is true worship.

GERMANY'S minister declares for peace, but Germany's army is not in accord with this heavenly tune.

CHICAGO has decided to close the World's Fair on Sunday. The greater the sins of a city, the greater the cloak needed to cover her sins.

TRUE inspiration fills the soul with a warmth akin to the glow occasioned by the magnetic inhalation of the morning sunshine.

AND now comes Chili and singles out the United States as a safe nation to insult. Poor Chili! What would be left of her if Uncle Sam should simply sneeze in that direction?

THE case of King, the Seventh-day Adventist, has been taken to the Supreme Court of the United States. A decision by that august body will settle the matter whether States have the right to make religious laws or not.

A RAID is now being instituted against calisthenic exercises as injurious to some natures. The exhaustion which these exercises produce is said to be more detrimental to health than total abstinence. Vital force or energy is life; and a waste of this is also detrimental to spiritual growth.

AFTER Balmaceda, Boulanger has sought death in suicide. That is, what the world regards as death. What they thought may not have been so gruesome. The former wanted to escape the fury of his enemies. He did in spirit. The latter perhaps sought after his lost love in this manner. Like the former he may have gained his point. Who knows what a soul suffers to superinduce such a method of getting away from the body?

DR. BRIGGS, the young and talented Presbyterian preacher, who was on trial for heresy, has been indicted by the New York Presbytery, being accused of disbelief in the Bible as the only source of spiritual authority; also of disbelief in scriptural inspiration and the immediate glorification of souls who die in the faith. His friends made an effort to secure a discontinuance of the investigation, but in vain. He stands before the world as another Galileo. Will he recant? That depends, perhaps. May his finances allow him to remain consistent to his views.

LIKE attracts like on the mortal plane with the same subtlety that it does in spirit. The selfish, for example, are often neglected because the rapport effected by a thought for them, causes an abstraction that makes one naturally forget them, or neglect them. It is Nature's law of reciprocity which the unscientific mind regards as the operations of a personal deity. The rapport with conscientious individuals inspires with confidence or a like condition of mind or soul.

THE last relic of barbarous pomp left among civilized nations is the manner in which the Pope of Rome celebrates mass. At a recent celebration at St. Peter's, say the dispatches, His Holiness (capitalized) was carried to his throne at the pontifical altar. He was attired in pure white vestments, and wore upon his head the papal tiara. He carried in either hand fans, which resembled beautiful palm leaves. As the head of the procession entered the church the trumpeters of the Swiss Guard heralded the Pope's approach—the latter bestowing benedictions as he was borne along.—And all this outside of Siam.

HAD Voltaire, Diderot, and Rousseau not lived, it is said, the revolution of 1789 might have been delayed many years. Were certain prophetic writers or speakers not living now, the present mental revolution might also have been delayed many years. But as Nature

permits nothing to be delayed, she acts through sensitives for certain effects, which effects are the fundamentals for the world's onward march. Those who are enabled to sense these, what might be termed Nature's impulses, are in the lead. And Spiritualism being the highest impulse of Nature, embraces all the fundamentals necessary for the world's progress.

T. B. WAKEMAN writes in *The Arena* an article in the defense of Nationalism, in which he says: "We want a general temporal government which will protect liberty, and ensure that every priest, sect, fanatic, and phase of thought and opinion shall tolerate each other."—One of the aims of *THE BETTER WAY* has been to generate a sort of universal tolerance among Spiritualists—while opening its columns to every shade of thought and opinion that comes within range of Spiritualistic principles—and hopes yet to see it accomplished. Of course, the proviso is always that such articles are free from personalities and rant (which many mistake for radicalism) and have sufficient literary value to find acceptance.

EVERY issue in Spiritualism has one fundamental truth at the bottom. When we reach this, all further argument or debate is useless. The bottom fact concerning organization is that the spirit-world is not yet ready for such a move. When they are, we shall all perceive it as one irresistible impulse—as one manifestation of unconquerable joy—and unity of purpose and thought will prevail throughout the ranks. So all concerns of our cause have a spiritual base or support, but which can only be discerned as we listen to the voice of the spirit—intuition. In the meantime conventions, held for special purposes, as for the World's Fair, for example, would not be out of place, and would probably be in accord with that which is to follow.

LIKE a romance seemeth the late cablegram of the English Queen's little device to foil the ambitious young Emperor in his unpeaceful designs to enter into a contest with France. While in England last summer he one evening asked the Queen to accord him a confidential interview, and then told her, for reasons given, that Germany must have war with France. The Queen dissented and at the same time bethought herself of a fairy-tale scheme to stall the little warrior. She wrote to the Czar of Russia what had occurred and implored him to exhibit a great (sham) friendship for France, while she (the Queen) would do likewise. It was done as it is known, and it all frightened the little Emperor so much that he packed up his war implements and has engaged in some other, more practical imperial diplomacy since—probably the art of turning the sword into a pruning-hook or of improving kindergarten.

TO READ of the many crimes committed and the sentences imposed in consequence—especially where it affects people of some refinement or intelligent culture—is exceedingly painful to the feelings of people whose compassion is thereby affected. It is not always maudlin sympathy, as many would have it, but a commiseration for such unfortunates on account of their lack of moral development and the spiritual strength necessary to resist temptation. Spirits never delight over a mortal's punishment for crime, and earth's children should endeavor to overcome their antipathies for individuals whose misfortune it is to possess these discords—these tendencies for crime. No man is born perfect; and while he need not go to the other extreme by letting crime go unpunished, it is rather unspiritual and out of harmony with true inspiration (intuition) to feel comforted by the knowledge that criminals are duly punished. Hate the crime, but not the individual; for by so doing we learn to guard ourselves against its encroachment—its influence—and thus obtain a better comprehension of true virtue instead. We cannot learn the positions of the heavenly constellations while the skies are beclouded. Thus we can not understand the truism of virtue or morality while accusing crime. The remedy is not found in that way. Sympathy only brings us into accord with causes—the spiritual of man and nature.

Animosity, resentment, asperity keeps us on the animal plane—in the realm of effects—and our vision is beclouded by matter. Let us find the palliative to lessen these evil tendencies in man through the method pointed out by our spiritual teachings—study the virtues necessary to offset them—and more actual good will be done, than by legislation or the invention of additional modes of punishment.

CHURCH UNITY.

The attempt made in 1886, by the bishops of the Protestant Episcopal Church, to bring all the Protestant Churches into substantial unity upon four cardinal features of that Church, though received with enthusiasm by the American and English Churches of that denomination, has signally failed, as was expected by all progressive thinkers. The four points all have too narrow an orbit to meet the demands of the minds and hearts of this age. The cornerstone of the new temple of unity was, of course, the truthfulness, sacredness, validity, and authority of the King James' translation of the Jewish and Christian Scriptures. But these Scriptures are now under analytical process by the "higher criticism" applied by the most learned divines of the Churches; while the rank and file of the unlearned and superficial are shouting "heresy" with hoarse voices inspired by bitter hearts.

The second plank in the proposed basis of unification, demands the acceptance of the "Apostles" and Nicene creeds. But these creeds just now, are under as hot a fire of criticism, and application to their teachings of the laws, forces, and reasonings of this progressed and enlightened age, as are the Scriptures. The third, or the two Sacraments of the Church, are generally accepted by all Protestant Churches—our Quaker friends excepted—as imperative "outward signs of inward bestowed grace," but thinkers, both in and out of the Churches, are enquiring *Qui Bonos?* what good? The last is the "historic Episcopate," which non-Episcopal forms of Church organization will be slow to accept. In fact, they will reject acquiescence in it, *in toto*.

In our judgment, the Churches can only secure substantial unity by leaving creeds and all else speculative out of the plan, confirming both the right and the privilege of private judgment, and concentrating their forces upon the work of systematically carrying forward those human and practical benefactions for the race as a whole, which were inculcated by the wise philosopher and living Brother of Nazareth. The Churches have drifted away from the practical, and are living in and fighting for the speculative. To unite on a practical basis for the elevation and blessing of suffering humanity, would give promise of success. Spiritualists will yet find a way to accomplish this, and will enter upon a friendly rivalry with any such proposed Church unity. With a more reasonable and consistent religious philosophy, thus practically administered, spiritual truths will conquer the world.

POST MORTEM RELATION OF BODY TO SPIRIT.

There is an old, what we might term, superstitious notion among Spiritualists, that the removal of the bones or earthly remains of a departed individual is a futile undertaking. Because the resurrection idea has been logically proven to be unreasonable and impossible, and because it is true in a large measure that spirits care nothing for their earthly remains, it does not and can not be applied universally. It does make a decided difference to some spirits how and where their bodies are placed, and it is of very material importance where the remains of a great man is deposited or buried—to the community, the environments or the country that hold them. If a simple rock, by psychometrization, manifests an aural influence attached to it, human bones certainly exert an influence, if not to a stronger degree even than matter of a lower order, so to say. And a great reformer's bones, therefore, should always be deposited in the country where he has instituted his reforms, for the sake of the influence that they may continue to exert on their surroundings. Not only in, perhaps, developing others like himself, but in giving his

spirit a firmer foundation on his native soil—every influence attracting its similitude, however related, and no piece of clothing, furniture, letter, or object handled by a being can be more impregnated with his aura or magnetism than his own bones; and if the former retain it, which no psychometrist can deny, the latter should, most assuredly. And where the relationship is very close between spirit and body, as it is the case with earth-bound spirits, or such who have been precipitated into spirit life without warning or preparation, and in midst of a wild, sensual, or selfish life, and where the spirit is naturally attracted or even attached to the body by strong materialistic bonds, it makes a decided difference how the body is treated, and where placed. The intuitive tenderness with which people treat the "dead" is not in vain; nor is the decorating of graves and the beautifying of cemeteries inexpedient inventions. They are really necessary—if we truly love their memory or their individuality. To those who are freed from materialistic ties and sensual habits, or sufficiently spiritualized to be able to sever all physical or material connection, it can make but little difference what becomes of the body—except it is wanted for further use in attracting the spirit. But in the burial of the body let tenderness be substituted for pomp; simplicity for display; and love for vanity; and we will prepare a peaceful aura around the corpse, and one that will also influence the spirit for peace in its new abode.

WHICH SHALL WIN?

The popular mind seems greatly disturbed over the subject of the opening or closing of the Columbian Exhibition on the Christian Sabbath. The claim made by the creedist is that it is "the Lord's day," ordained to be kept sacred in all its hours from secular labor and recreation and that, too, by biblical or divine command. This our "Sabbath day" Christian brethren deny, and affirm that Saturday, or the Jewish Sabbath, is the only one enjoined by the Scriptures.

Now as the Bible is the only acknowledged authority appealed to by the learned and fervid advocates of Sunday closing, we submit that to be consistent these Bible worshippers should make their pleas for the closing of the Fair on Saturday and not on "First day." It is of no possible force to say that the entire Christian world have accepted "First day" as the Sabbath. There is a "thus saith the Lord" for the observance of seventh day, and according to all creedal Churchmen the words of the Book are authority against the reasons, the judgments, and the united verdict of the whole race. If we must have the old Jewish law requiring the holy observance of the seventh day, let it be *the* day and not a substituted one.

But we deny the special sacredness of any specified time. All time is sacred. All life is sacred; and all our acts and temptations ought to be sacred. As to time, its use makes it more or less sacred to the individual. To a hard-working, struggling mechanic, artisan, or day laborer, or sewing woman, clerk, or servant, whose six secular days of every week must be spent in a sturdy fight to keep the wolf of want from the door, and whose hours are filled with the pains and weariness of excessive labor, a day of freedom from grinding toil, whether Saturday or Sunday, is sacred because consecrated to rest, recuperation, and recreation of both body and spirit.

When the question is forced upon the attention of the world, whether a fountain of pure delight, of inspiration, of knowledge to be acquired by object lessons, of restful surprise and mental and spiritual growth; or a hard lesson in metaphysical mysteries, creedal absurdities, and mythical eternal horrors, shall be forced upon tired brain and weary spirit, while the aching body shall be held, in the vice of custom, upright and motionless as well as speechless under the law of decorum in Churches, until dismissed by pastoral benediction, then there will be no question as to the popular verdict.

The chief plea made by the creedalists is that the opening of the Exposition on Sundays will empty the Churches of Chicago. Very well; let them be voluntarily emptied when they offer a less attraction than a study of nature, art, me-

chanics, with all their simple lessons—which inspire mental and spiritual growth. The Columbian Exhibition is not designed or held for the purpose of any dogma, be it Jewish, Christian, Mohammedan or Buddhist. It is to disclose the growth of the race and its advance in all departments of civilized industry and social culture. It is not the property of, neither should it be controlled by any Church or sect. It should be for the benefit of all, as it is the outgrowth of all genius, industry, and representative cultivation.

The Rev. Dr. Patton when confronted with the patent fact that hundreds of thousands of toiling men and women within a radius of easy approach to Chicago and the Exposition, would be deprived of an enjoyment and a means of cultivation which he and his fellow professionals could enjoy at their leisure, should the gates be closed on Sunday, is credited with this heartless reply: "So much the worse then for the working-men!" Shame on you, Dr. Patton! Do such sentiments and expressions commend the Churchman of to-day to the thinking masses, and is it any wonder that orthodox churches are being emptied that their former attendants may crowd the forums of more progressed and liberal teachings?

An able editorial in the Chicago Herald of the 14th inst. states, as fact, that which must alarm these advocates of shutting the toiling army out of the Exposition on Sundays. It avers that a liquor syndicate, handling a large capital, are in sympathy with the reverends and creedists and expect them to win. This syndicate is formulating their plans to place beer and liquor saloons in such numbers in Chicago and its environs that these toilers with their families, excluded from an orderly visit to the Exposition, will be cast upon the streets and kept under the hottest fires of temptation to drink. If the statements of the Herald are true, no minister or creedist will have occasion to ask, for information, that old question: "What concord hath Christ with Belial?"

CRIMINAL CONSERVATISM.

We say it with regret; but no fact is more patent, historically, than that the Protestant Churches of this country—and of all Europe also—are conservative to the point of criminality. They will not, as organizations, take an advanced step without being forced through fear of loss of membership and influence; are always following and never even keeping abreast of the world's progress. It has ever made great pretensions of leadership; but the claim has been set up after others have fought the battle against wrong, and forced the leaden steps of the Church to follow.

This conservative position and policy is born out of a supreme faith in, and submission to old religious teachings and dogmas as being the directly expressed will of the unchangeable God. The theory is that because men placed upon parchment, records of history, poetry, genealogy, prophecy, conception of astronomy, social and civil laws, belonging to, and governing a portion of the race, thousands of years ago, and parchment copies of these writings have been gathered into a book, and after the discovery of printing, placed in type, this compilation contains the only authorized and authoritative expression of the divine will. Nay, that it must be revered and obeyed against every law and revelation of nature, and every unfolding of the laws pertaining to the human race. It is the antiquated snuffers of an old semi-barbaric, Jewish age, trimming the candles of all subsequent centuries, or snuffing out the light, at the pleasure of dogmatists and creedists.

Take the slavery question as an example fresh in the minds of this generation. Who does not remember the gallant fight against overwhelming odds of a few lovers of humanity known as Abolitionists—a hated name among politicians and in the Churches—for the practical application of the principles upon which this republic was founded, and the cleansing of the government from as despotic, foul, and inhuman a sin as ever cursed the world? Who does not also remember that the Church and its ministry—with few rare and glorious exceptions—was the bulwark of the infernal slave-system, that it was entrenched in

all the Southern Churches, and that the Northern clergy from their pulpits demanded that the Church should accept, defend, and aid in enforcing the infamous "Fugitive slave-law" which negated every command of Jesus concerning man's relation to his fellow man?

And why? Because, in the Book, Paul, a Jew, commanded a young minister, to return one Onesimus, an alleged slave, under the old Jewish law which allowed one man to nail the ear of another to a post in token that the man thus nailed was the life-time slave of the inhuman brute who did the nailing. The Church was swift to acknowledge what was not proven, neither could not be, to wit, that Onesimus was a slave and not an ordinary servant. The admission helped slavery, and as it was the dominant power in the country, the Church bowed before it as the old Israelites fell down before their golden calf. When the political sense of the country had doomed slavery then the Churches fell into line; and not a moment sooner.

Take the question of Woman's rights. Who is ignorant of the fact, with the Bible before him, that under Judaistic laws and usages woman was a cypher representing no rights or privileges, and that under the Pauline Christian system she remained the same? Every right she has won. Every step in her elevation looking towards the acknowledgement of her natural equality in rights with man, under civil law and by the acknowledgement of civilized society, has been won again and in spite of the opposition of the Church. When she wins her perfect emancipation from old chains, the Church will then step in and claim that it inaugurated the movement and led it on to victory, just as it now claims to have destroyed American slavery.

Mrs. Elizabeth Cady Stanton, in a series of letters to *The Woman's Tribune*, in which the position of the Church in worshipping the Book rather than a loving and beneficent Deity is very plainly discussed, puts some very pertinent facts. We quote a couple of paragraphs and commend their careful reading to the sisters of the Churches:

All through the winters of '86 and '87 Mrs. Stanton Blach and I occupied our time in studying the Bible, and reading the commentaries of Clark, Scott, and Wardsworth, Bishop of Lincoln. We found nothing grand in the history of the Jews, nor in the morals inculcated in the Pentateuch. Surely the writers had a very low idea of the nature of their God. They make Him not only anthropomorphic, but of the very lowest type. Jealous and revengeful, loving violence rather than mercy. I know no other books that so fully teach the subjugation and degradation of woman. Miriam, the eldest sister of Moses and Aaron, a genius, a prophetess, with the family aptitude for diplomacy and government, is continually set aside because of her sex, permitted to lead the women in singing and dancing and nothing more. No woman could offer sacrifices or eat the holy meats, because, according to the Jews, women were generally unclean, and always unholily.

But where is the use, say some, of attaching any importance to the customs and teachings of a barbarous people? None whatever; but when our bishops and archbishops and ordained clergymen stand up in their pulpits and read selections from the Pentateuch with a reverential voice, they make the women of their congregation believe that there really is some divine authority for their subjection. In the thirty-first chapter of Numbers, in speaking of the spolia taken from the Midianites, the five stock is thus summarized: "5,000 sheep, three-score and 12,000 oxen, three-score and 1,000 asses, and 32,000 women and women-children," which, Moses said, the warriors might keep for themselves. In placing the women after the sheep, the oxen, and the asses, we have a fair idea of their comparative importance in the scale of being among the Jewish warriors. No wonder the right reverend bishops and clergy of the Methodist Church, who believe in the divine origin and authority of the Pentateuch, exclude women from their great convocations, in the American Republic in the nineteenth century.

In view of the fact that our children are taught to reverence the book as of divine origin, I think we have a right to ask that in the next revision all such passages be expurgated, and to that end learned, competent women must have an equal place on the revising committee.

There is another equally forcible illustration of our position which the length of this article forbids considering.

Verdi is seventy-seven years old, and nearly forty years have elapsed since he produced what Owen Meredith describes thus:

Of all the operas Verdi wrote
The best to my taste is "Il Trovatore."

The noblest and most useful lives are made up of small acts well done.

Written for The Better Way.

THE WORLD'S FAIR: THE DILEMMA OF SPIRITUALISTS.

BY J. A. LUTTLE.

The great Columbian Exposition, in addition to the display of human progress in the field of art, and the subjugation and use of the forces of nature, by mechanical appliances, has wisely resolved to also give an exposition of the world's thought in all the varied fields of religious, philosophic, ethical, and scientific investigation. To effect this "The World's Congress Auxiliary of The World's Columbian Exposition" has been organized for the consideration of the living questions in all the departments of human progress. "Differing religious denominations, temperance societies, schools of medicine, and other organizations will work in harmony to secure results in which all are alike interested, and to obtain which the auxiliary will endeavor to exercise the highest impartiality and justice. It will aim to secure a presentation of the best aspect of every sincere and commendable effort to attain a result beneficial to mankind, leaving the comparative merits of competing movements and institutions to the judgment of the enlightened world."

To accomplish these great ends, a series of congresses will be held from May to November, 1893, in which all these questions will be discussed. The general committee has been already appointed, and the special committees of several of the leading religious sects have also been appointed. The special committees of the various organizations are expected to bring into requisition the best talent in the world to make a presentation at those congresses of the basic principles and ultimate purposes of such organization and the methods by which those purposes can be secured. Nothing more fair or just could be demanded by any person or body.

As all the readers of THE BETTER WAY are aware, there has been for some months past considerable anxiety among some Spiritualists to have Spiritualism represented at the great exposition. Why should it not? Why will it not be?

Some gentlemen have suggested the name of Hudson Tuttle as the man to represent Spiritualism at the exposition. At the recent campmeeting of the Mississippi Valley Spiritualist Association the writer was elected as a committee to represent the Spiritualist movement at the exposition, and to secure a recognition thereof in the same form that religious reformatory bodies are recognized in the auxiliary department. Now comes the important, the difficult part of the work. Suppose Mr. Tuttle, or myself, or both of us, apply to the general committee to be placed on the sub-committees representing Spiritualism, where, and what are our credentials? Mr. Tuttle could say that certain gentlemen, through the papers, had suggested him for that position. I could present the appointing resolution of the campmeeting. "Very well," the committee could answer, "but whom do you represent? Have you any organization known as Spiritualism?" What are we to answer? We have none. Mr. Tuttle would represent the gentlemen naming him—nothing more. My claim would be limited to the campmeeting appointing me. There is no organized, no unitary body to be represented. There is no agreed-to formula representing Spiritualism which can be used as a basis for an intelligent and reasonable application for admission into that great congress of our age. There is no one entitled to ask for admission. It would be amazing cheek to attempt it, and I can not conceive of the effrontery involved in such a demand. This is the dilemma in which we are placed. We have no ground—no right to even ask for this grand opportunity of presenting the supreme truth to the world at the place where the world would hear it.

How does it happen that we are in this disgraceful dilemma? Because not a few, who will clamor loudest for a representation and growl the fiercest if it is denied, have been the effective obstacles of that organic unity which would have secured to the world what it needs, and what Spiritualists might have given. The persistent opposition to any organic unity on the part of many and the *vis inertia* of others finds us, at the moment of our great opportunity, utterly powerless to improve it. Private, selfish aims; a pandering to the lowest forms of ignorant credulity among us, on the part of the press and the platform; the ignoring, through ignorance and superstition of the canons and methods of science, have created the disjointed, anarchical condition of the Spiritualists of to-day. I am and beyond power of expression that we are in no condition to avail ourselves of this opportunity. That while the most insignificant bodies, like the "Swedishborgians," the "Independents," are freely accorded a position, the thousands of Spiritualists—like an unorganized rabble—have no authority to ask, and no method to respond, even if the privilege were granted.

But there is one ray of light, or rather I should say of hope, amid this darkness. It is that that this occurrence will stir up the earnest, intelligent Spiritualists to say, "we will have an organization." There is time even now to effect an organization in season to secure a partial representation. It does not open until May, 1893. We can do the prelim-

inary work so as to form a national organization next summer, in season, to have some six or eight months for preparation. Of course, we ought to have a year at least. But we can do much in six months, if we address ourselves in earnest to the work. Will the editors of the spiritual press enter into this work in earnest? They ought to sense the immense responsibility resting on them. They ought to be leading on to higher and still higher modes of activity in the continually unfolding forms of social evolution. Brethren, Spiritualism, if it is worth anything to the world, should lead the thought of the world. If it has a new idea, it must revolutionize all forms of human thinking and acting. It must be, and it is, both integrating and reconstructive energy. It is no patcher of old garments—it "makes all things new," or does nothing, except to disturb and destroy, as its enemies assert.

You are watchmen on the walls. What will you do in this crisis of time, to utilize the vast energies of these unorganized, isolated thousands so they can strike one mighty blow for truth? Their eyes are upon you, and history is waiting to render a verdict in accord with your doing or not doing in the premises. In conclusion, let me suggest that every brother and sister take this topic into careful consideration and then act, write, speak, so we can mutually understand ourselves the country over. Let it be known in some way whether we wish the world to hear us or not, whether we wish a unitary action, or whether we are satisfied to work on, and have the mass of our people gathered into liberal Churches, and ultimately every talented lecturer gathered there also, and Spiritualism as a distinctive movement swallowed up in other bodies having sense enough to organize their energies for efficient action.

TALMAGE COMMENDED.

J. H. M. P. ROSECRANCE.

In our early years we honestly believed that theological seminaries were institutions gotten up expressly for the purpose of educating simpletons. So far as our knowledge extended, the men graduating from these schools possessed no original conception, but like educated parrots, they could only repeat the words and ideas that others had repeated before them. That under high-sounding names and titles they could repeat the senseless gobble they had learned at college to a gaping crowd of fools that would gather to listen to their educated rantings.

But we are happy to state that we certainly have found one exception to what we had conceived to be a general rule among the class of educated simpletons. Among that class we really have discovered one original thinker, we have discovered one theologian that has given birth to a new idea. This new idea is so grand and profound that the infidel thinker stands amazed and scratches his head in wonder. In proof of this see the story of Jonah and his fish all accounted for on a scientific basis by the Rev. Mr. Talmage at his great tabernacle on March 24, 1889.

The "Jonah story" has been regarded as one of the toughest of the tough ones in the holy Bible, and many infidel thinkers have never been able to reconcile some of the facts related therein with the known laws of nature. They could not realize just how Jonah could have lived down there, under the water, in the bowels of the fish, three days and three nights, and the gastric juices not take hold of him and digest him. We are free to confess that we could not see just how Jonah escaped such an awful calamity.

Mr. Talmage said: "He once saw the skeleton of a whale with a cavity in its mouth large enough for a man to live in." He said: "There were sharks found again and again with an entire human body in them." He thought "Jonah could have lived down there, in the stomach of the fish, three days, if he had kept in motion so as to keep the gastric juices from taking hold of him and destroying him, and at the end of three days, the monster would naturally be sick enough to regurgitate Jonah," which, we think, means, "puke up Jonah."

This is the finest explanation of the "Jonah story" that we ever heard of, and we have no doubt but Jonah did some tall capering, and did thrash around all-fired lively—that he jumped and cut up as lively antics as did the "holy prophet David," when dancing around an old box called an ark nearly naked, while his wife looked on from a window, perfectly disgusted at the leaps of the silly old fool.

We used to think it an impossibility for human beings to live, or to carry on business in the stomach of a whale or a shark; but we have had reason to change our mind.

The "Jonah story," so scientifically explained by the eminent theologian, is not the only one upon which we have our latter-day opinion. We have another, story, equally true, equally marvelous, and better vouched for, than is the Jonah one. We think it stands about as well corroborated or vouched for as does the tale of the reverend divine of the reputed loss of a ship and little taps on a table sending a lot of fool women up to a lunatic asylum.

Many years ago a ship had made its way around Cape Horn and had entered

the Gulf Stream. On this trip many of the passengers sickened and died. When they died it was the usual custom to read over the dead the burial service, attach a weight to the bodies and cast them overboard. Among the passengers were an old man and his boy. The old gentleman had been out as a missionary to some island denouncing the evils of Spiritualism. At last he sickened, and it was supposed he had died. The usual service was read over his body, a carpenter's ax and grindstone were attached to it, and it was cast overboard into the sea and passed from sight. This crazed the boy, and in a paroxysm of grief he leaped overboard and disappeared also.

It was discovered that many sharks were following the vessel, and the sailors baited a hook, threw it overboard and caught one of the monsters, and with the aid of a windlass they drew it on board. When the creature was dissected the sailors found the old man and boy in its stomach. By chance, or by the power of God, they had both been swallowed by the same shark. The old missionary was not dead, as supposed, but only in a religious trance. The warm atmosphere inside the shark had revived him. They had set up the grindstone, the boy was turning it, and the old man was grinding the ax preparatory to cutting their way out. As they had been working all-fired lively to prevent the gastric juices from taking hold of them and digesting them, and the atmosphere being quite warm, and the air rather impure, they both sweat tremendously. But after using two or three bottles of "Orthodox Stomach Bitters," the old man seemed better than he had been for some years, and entirely recovered. This modern tale settles the "Jonah story" without further controversy, and sustains the theological idea advanced by the "Reverend Doctor of Divinity," that constant motion will prevent the gastric juices from their process of digestion, and men can live in the bowels of big fish for days, and then be puked up safe and sound. So Mr. Talmage says: "All the strange things in the Bible can be explained, if you wish them explained."

One thing more connected with the book of Jonah strikes us as peculiar. We think the God that Jonah did business with was entirely different from the one Mr. Moses and the other prophets were working under. Jonah's God, was, to all intents and purposes, a pretty decent sort of a fellow—was kind and magnanimous, while the other one, seemed never satisfied unless a murder was perpetrated. He seemed to bloat over the murder even of little innocent babes and sucklings, and nothing seemed to add to his enjoyment more than the smell of roasted meat of some kind. Hence it has been thought that the burning of the few heretics would appease his anger, and they were cheaper and worth less money in the market than cattle or sheep. While in contrast to his character, the God of Jonah seemed to be possessed of a heart as soft and tender as that of a woman, and had no delight in blood, suffering or cruelty. He accomplished his great work, nicely and completely, without the sacrifice of a single life, or shedding a drop of blood. He saved the sailors in the storm by ridding them of Jonah—saved Jonah from drowning by preparing a fish expressly for that purpose—converted and saved 120,000 people from their sins, without a single funeral, or the death of even one little innocent lamb—treated Jonah like a gentleman by shading him with a vine. He told Mr. Jonah plainly that he did not believe in killing people that were so ignorant they did not know their right hands from their left ones, neither did he make war on cattle.

This Jonah story is not such a bad one after all. But how under the starry heaven it got itself into the Jewish or Christian Bible, and its God mixed in with the one that could be satisfied with nothing short of the murder of his own innocent son, is a matter that the educated "sensationalist" leaves in the dark. But the explanation he did give us, shows his ability to be far greater than is that of the ordinary "Doctors of Divinity."

By-Bills.

To the Editor of The Better Way. I noticed a criticism of some length upon the word "by-bills" used in a former writing of mine. I used the word upon what I considered good authority. It is a very small matter and not worthy the space in so valuable a paper as yours. Whether it be "by-bills" or "bi-bios," is of little consequence. To me the teachings are of vastly more importance upon that point, there is a vast difference of opinions. Setting aside the diverging critics, and taking those who accept it as divine authority, a direct inspiration from God, we find hundreds of sects each claiming "we are right while all the others are wrong." "Go my way, and be saved, or your way will be lost." Then take any one sect, question each individual, and you will find no two agreeing upon this very question. Admitting it to be a direct inspiration from God, that man is not capable of understanding, because he can not comprehend divine wisdom. But there are parts of it so plain that every one can understand it, and if they would put it into practice the millennium would be rapidly hastened. I will quote one passage of three words, and leave it to preach its own sermon, viz., "Think no evil." H. H. BRIGHAM.

Written for The Better Way.

A TRUMPET CALL

To the Spiritualists of America.

DR. DEAN CLARKE.

FRIENDS OF SPIRITUAL TRUTH! A most momentous period in the progress of our sacred cause is at hand. A crisis is not far off that will test the fidelity and courage of every professed believer in our divine philosophy. The powers of superstition and spiritual darkness in both the material and spiritual worlds are working in unison and in secret to stay the progress of a heaven-born truth that has so greatly disturbed their dominion. With the crafts in strategy, the unseen allies of "the visible Church" are using every possible psychic power to alienate the unwary and the vacillating, and to seduce them from fealty to the cause of truth and progress.

Unable by direct assault to capture the stronghold built of the impregnable facts of nature, cemented together by both material and spiritual science, the wily enemy has resorted to the artifice of the captors of ancient Troy, and securing the services of a few apostates and traitors, has introduced within our gates the "false gods" of ancient mythology and mediæval mysticism, whose "true inwardness" is to demoralize our soldiery and capture our citadels when sufficiently unmanned!

Understanding the weak points of human nature, the builders of these idols labelled them with the taking titles of "Christian Science" and "Theosophy," and with an effrontery equalled only by their cunning, they proclaimed them far superior in "wisdom" and vastly "more respectable" than the divinities of despised Spiritualism whose thunder they stole.

Beguiled by these specious pretenses, and persuaded by subtle sophistries regarding the cause and nature of spirit phenomena, thousands of unsuspecting Spiritualists have deserted our ranks and gone over to the arch-enemy from whose masked batteries are hurled the "shells" that make so much confusion and havoc among us!

Thus "the church militant" of Rome and of Westminster, holding an armistice with each other, that their combined weapons may be directed against Spiritualism, their common foe, though of late firing but an occasional random gun to keep in practice, is being aided and abetted by the gathering hosts of Eddies and Blavatskies, who purpose to paralyze us with "occult science," and let loose upon us their "dogs of war," the gnomes, sylphs, undines, salamanders and elementaries, that they believe must surely put the angels of heaven to flight!

Such are the open and secret foes of Modern Spiritualism who are combining and plotting its overthrow. They number many millions on earth, and an innumerable host in spirit life still in the thrall of theological error, who are working with mighty power to aid their earthly allies. Doubt it as some may, it is as true to-day as in the days of St. Paul that "we fight not against flesh and blood (enemies) alone, but against principalities and powers of the air, against spiritual wickedness in high places." These spirit cohorts of ecclesiastical despotism, and not the mythic "astral phantoms" and "elementals" of theosophic creation, are the "diabolic emissaries" who cause our mediums to perpetrate fraud, who give lying communications, and use every psychologic artifice to produce confusion in our circles and inspire doubt and disgust in the minds of investigators, etc. They capture every spiritual medium and worker they can, leading them into the "fads" and follies that have disgraced our movement. They are the occult cause of a large portion of the discord, antagonism, jealousy, backbiting, and other "cussedness" that has broken up circles and societies from first to last!

Spiritualists, the time has come when it is a question of vast moment what shall be done by the true friends of our cause to cope with all these enemies, seen and unseen.

What is indispensable to further the aggressive work which it is the great mission of Spiritualism to perform as an educator and reformer?

The answer comes from a mighty host in spirit life, who, in a recent congress, assembled to consider these momentous questions and to devise ways and means, delegated our illustrious arisen brother, Wm. Denton, to bear to us their "plan of campaign." This is their scheme of operations:

The first move, and the *sine qua non* for any effective results, must be the organization of our forces into such associations as shall concentrate our human power and form the batteries through which alone spirit power can be conducted and radiated, viz.:—private circles and regular public assemblies to which all seekers for truth shall be invited. As soon as these nuclei of spiritual forces are in regular and continuous operation, as has hitherto been spasmodically done, the wisest, the most unselfish, and the most spiritually gifted should be chosen to form a congress, to convene yearly, or as the call may come from its prototype in spirit life, which shall co-operate with its spiritual counterpart in a general supervision of work. Without such methods and means of co-operation we will prove wholly inadequate to cope with an enemy that is already organized

in both worlds and disciplined as a veteran army, armed and equipped with all the munitions for the carnal and spiritual warfare, which it is determined to wage for our extermination.

This is no idle dream, but a portentous fact, which every Spiritualist in Christianized and Romanized America should awake to consider and immediately act upon. The omens of an irrepressible conflict are obvious to every discerning of the "signs of the times," and it is high time for every lover of religious liberty and of its palladium, our heaven-born Spiritualism, to respond to the trumpet call of the angels of deliverance and enroll himself as a worker in the cause that embraces every good to humanity.

Be hoodwinked no longer with the delusive belief that the existing Church will open its doors and give welcome to any but spirits yet in bondage to its creed and dogmas. Spiritualism, pure and undefiled, will never be put by the Angels of Light in the "old bottle" of despotic Ecclesiasticism. Never! It demands a new garb, new implements, and a new field for its untrammelled labor for human progress. The pattern of its temples shall descend from the shining spheres. Its oracles and its prophets shall be ordained by angels and not by men. "Let the dead bury their dead" in their "whited sepulchers," but let not live Spiritualists entomb themselves with dead men's bones.

SPIRITUALISTS OF AMERICA.

The time is at hand to begin practical, systematic co-operation. It is the genius of the age; the pre-requisite of success; the indispensable means of both aggressive and defensive activity. Until you organize on an unmovable basis of clearly defined scientific fact and plainly stated spiritual principles you are at sea, each in a little "dug-out" of his own, without chart or compass, or anchor, or even a life-preserver, and liable to be wrecked or drowned by every shifting "wind of doctrine," that stirs a mental wave!

Without co-operative association in definite lines of action, you are, as today, a confused mob, a chaotic, struggling and conflicting mass of angular individualities running "helter-skelter" to pandemonium!

Hitherto beneficent spirits have done the principal work of this dispensation, aided only by such mortal agents as they could psychologically coerce into their service. Now they call for volunteers to enlist with them to fight the battle of truth against error, not as "bushwhackers" and lawless scouts, but in solid phalanx that can meet a trained enemy on equal footing.

The immortal heroes who will lead us on to victory send forth this summons to duty. Let not the foolish fear that your liberty is to be hampered by "a creed" longer keep you in a state of cowardly inactivity where the enemy may pounce upon you at any moment and bind you hand and foot with chains of sophistry and error.

If you have any truths to defend or principles to maintain, there is no good reason why they should not be boldly put forth as the basis of your action, and as the rallying ground upon which to concentrate your forces, and from which you may march on to greater achievements and higher attainments, untrammelled!

Moved by these and other considerations of equal practical import, and by special solicitation from a host in spirit life who wish to have their and our principles closely defined that all may know what we have to teach and defend, we submit for your adoption as the basis for associative action the following synopsis of our philosophy, and urge you by all that you hold sacred to adopt it, and rally around your standard and carry it forth to victory over delusion, despotism and darkness.

Written for The Better Way.

THINKING, DOING, WHAT AND HOW.

W. WINN SARGENT—NO. 11.

Anyone who has followed this series of articles must have sensed in them an earnest plea and appeal for a higher standard of work, both in means and methods in the special line of Spiritualism.

Criticisms have been freely made, not from a love to be critical, but from a desire to see the truth relieved from many barnacles that weigh it down in the mire of disrepute. That such criticisms are opportune I confidently submit to the judgment of every true Spiritualist.

While the plea thus far as to the methods of doing concern more particularly the confirmed Spiritualist, the other part of my subject, "What to Think," which will characterize the succeeding articles, is proposed to reach a more multiplex thought in spiritualistic themes. (And here, by way of parenthesis, in the

interest of the cause and of spiritualistic journals, let me suggest that every reader would become an element of power in the cause by a judicious distribution of conservative publications coming to hand.

What to think in the realm of higher truth has been the problem of the ages and will continue so to be. Approach to the truth and the whole truth is all the while relative. A distinguished feature in all epochs of thought we find to be a divergence from the real genius of the native thought. The original germ thought in every special line of ethical or spiritual culture becomes in part lost—buried beneath the growth of innovations, which have inserted themselves. This is particularly noticeable as is given us in the history of the Christian religion. A period of purity, simplicity, thence a period of growth from illogical deductions, and thence a climatic period of reform, or of re-vision of return in part to the primordial germ of truth. But, fortunately, it is the law of progression that each special period of thought-housecleaning, although apparently a retreat, is one step forward to a more perfect home of the mind, heart, soul.

Modern spiritualistic interpretation is a young bride just commencing house-keeping with the primal facts of nineteen hundred years ago, and experience teaches that care should be taken that the gardener does not cultivate skunk cabbage in lieu of the lily of the valley; that the house-maid does not serve soft soap in lieu of noodle soup, or that the whole household does not mistake a distant clap of thunder as the ringing of the house-gong for dinner. All of these would be sure to result in disorder, misdirection, estrangement, and perhaps divorce.

I had some hesitancy in entering upon this part of my theme. The public mind most in need of agitation in spiritual line of thought is difficult to reach through a special spiritualistic publication. And yet aside from the fact of spirit return and communion, as demonstrated, Spiritualists seem to be somewhat at sea in their thought processes and deduction from the cardinal principles underlying Spiritism; and in attempting to burnish the mirror that the old housekeeper may see more clearly, perchance the young bride may see the removal of some fly specks of recent date.

One of the greatest needs of humanity at large is a more diversified exercise of mentality. It is true that this century can boast of a greater number of thoughtful people than any preceding one, and yet, when you can advance beyond the common civilities and daily necessities of life, a mental paralysis seems to seize a majority of human beings. This condition of the human mind is thus far the most part from the character of social and religious elements which have had sway through the centuries. Organized systems have been the real formulators of belief, and not in any considerable degree have the inherent powers or analysis of individual minds. Heredity or automatic thought is ever persistent in its way and sway. That which is new and true must labor long and late before an error of heredity is eradicated. Every intelligent person should even bear this in mind when tempted to condemn the efforts of others in reform movements. It is quite safe to assume that experience, observation, and analysis have seized upon something better that warrants the reform movement or advance step. Were it not so the word progression carries with it no meaning in our language.

What to think can not be defined for individuals. We can only attempt an analysis of some primitive facts, and if such analysis is favorably received by the consciousness of the individual then there is implanted a base for thought and action. This is true more particularly in metaphysics. In physics the scope of speculative thought is more limited; the anxious are necessarily self-evident, and being self-evident the mind most loves to linger there, hesitating to labor in abstractions. Hence it is in most religions sentiment has been master over mind, and having been mastered the mind surrendered most of its prerogatives and quietly slept in the embrace of surrounding mists. So, dear reader, in a few succeeding articles let us reason together and see if there can not be found a field in which the mind can labor and still the heart shall love. See if we can not find a religion of sense as well as one of sentiment, which shall be aids along the pilgrimage of life. The human heart is weary in its search for rest; not that rest that is found in faith alone, for faith is naught but smothered fear, but rest which comes from thought behind the faith and in a restful mood ascends beyond the realm of hope, or even faith, and calmly says, I know.

He who cries for freedom should be consistent enough to extend it. Holding dependent ones, whether as parents, guardians or employees, in mental slavery or making them subservient to our will, is robbing them of their manhood, which is equal to physical degradation.

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Reporter's Note-Book.

MATERIALIZATION-TRANSFIGURATION-TESTS.

In company with his fourteen-year-old son, a reporter of THE BETTER WAY dropped in on Mr. Aaron Willis, of this city, for the purpose of spending an evening with the spirits, if such would condescend to materialize in his reportorial presence. They did; and not only to the gratification of his senses—sight, hearing, and touch—but of his emotions, his heart's feelings, his soul's desires. Sense and emotion were touched, fed, but not satiated; for, when the soul is touched by something not of the earthly, it only longs for more—it craves for the higher continuously—absolutely; it craves for the real, the spiritual, without having to return to the every-day, cold, materialistic existence, known as the mortal. From the former to the latter is like returning to night after having enjoyed a day of beautiful sunshine. But such is poor mortal's fate. Heaven is not for him, until nature calls according to law. But he has a forecast, at all events, and can indulge at intervals, after a spirit-friend learns to materialize through a medium. Such was the writer's good fortune.

Although he had attended several seances on previous occasions, and blessed with many tests, that convinced him of the genuineness and grandeur of Mr. Willis' mediumship, he never received any heart-gratification until on the last occasion, about a week ago. And with it came the denouement why it did not occur before. On two or three occasions a female spirit had called for him in the cabinet, but gave neither name nor indication of her identity. In figure, complexion and color of hair she resembled a recently departed sister. But not resembling her in features, no questions were asked nor hint given that he suspected whom she might be.

While sitting in the circle on this occasion, awaiting that which was to come, the boy was called inside of the cabinet. "Don't be afraid," said Mr. Willis. But hardly had the boy entered when, as he asserted, his uncle approached him, took him by the shoulder, led him into the next room, out of the hall door, past the circle-room door (from which both the sitters and reporter could hear him passing and see the illuminated form of the spirit), as the latter had been left open on account of the heat. From here the boy and spirit disappeared into the back room leading into the yard or garden. Now, to give the test, the spirit whispered to the little fellow, "my knife." The boy understood it, for he had at that moment, the pocket-knife of his departed uncle on his person. It had attracted him, or aided him to materialize. But while the boy was still out, a female spirit suddenly emerged from the cabinet door, came within two feet of the writer and in a loud whisper called him by his nickname three times in rapid succession—a name by which nobody there knew him. It startled him; for the voice was familiar—he had heard it under similar circumstances before. Arising, he approached the spirit, and when within about eight inches of her face, he recognized his sister—perfect in features with a pathetic smile that she was wont to wear during her last illness—dying in the brightest hope of womanhood and first motherhood. More than that, the manner in which she spoke that nickname was a repetition of what she did on an occasion shortly before her death or transition, and was the test that went to the heart. Her features convinced the outer senses. And then it flashed upon the writer that it was the spirit who had called him on two other occasions, but had neither strength enough to give an oral test, nor individuality enough to give the test of vision. Spirits need practice and occasion to perfect themselves in materializing as do mortals in learning how to swim, or dance, or drill. One or even two seances with one medium is therefore not sufficient to enable your spirit friends to do justice, either to the medium or themselves, or to give you the desired test. The writer expected nothing more—having concluded that his spirit friends could not manifest through this medium—but was overwhelmed with the most wonderful tests, both for himself and son, who also verifies to the last, because he too, knew the spirit in question.

This was not all. Besides passing several handkerchiefs through a seamless curtain in a light sufficiently bright to see the time by the watch, and standing directly in front of the curtain to receive them, Mr. Willis, the medium, was transfigured, or transformed, into another being.

At one period of the seance, Mr. Willis had occasion to wind up the music-box. While doing so, the light was lowered (by spirit manipulation) and almost immediately raised again. To the writer's surprise, who was sitting next to the medium, the latter had a full gray chin beard, a somewhat ashen-hued complexion, and a gray ulcer on the hand that was still winding the music-box (and which had not for a moment ceased) was protruding through the sleeve, showing that it was not merely thrown over like a shawl or wrap, but put on like a coat with sleeves to be. It was a phenomenon in which matter was passed through matter. In about fifteen seconds the light was lowered again, but instantly raised to show that the medium

was as quickly restored to his natural condition as he had been transformed—and still winding the music-box. The latter was undoubtedly to make a "test-case" of it. Of course, the whole proceeding had to be done during the time that is required to wind up a music-box, in order to give a perfect manifestation of spirit-power and the alacrity with which spirits can act. For without the latter it would have been no test, and skeptics would have had reason to assert that the medium was practicinglegerdemain. But this was spirit-legerdemain, which no professional trickster could imitate if he practiced a hundred years. Everyone present received equally as good tests as the writer, was asserted, and there is no reason to doubt it, considering what our side of the house got.

A STRANGE VISION AND WARNING.

The vision of Charles XI. of Sweden was one of the most remarkable in history. The following singular narration occurs in the Rev. J. T. James's Travels in Sweden, Prussia, and Poland. The most marvellous part of the whole affair is that, as the reader will see, no less than six persons, the monarch included, agree in attesting to the reality of his wonderful vision. Charles XI. was sitting in his chamber, between the hours of eleven and twelve at night, when he was surprised at the appearance of a light in the window of Diet hall. He asked Bjelke, the grand chancellor, who happened to be present, what it was he saw, and was answered that it was only the reflection of the moon. With this answer, however, he was not satisfied, and the senator Bjelke, brother of the grand chancellor, soon entered the room, whereupon he addressed the same question to him, receiving the same answer. Soon afterward the king looked through the window and now declared that he saw persons in the Diet chamber, which was just across from the royal mansion. The king now rose and said: "Sirs, all is not as it should be. In the confidence that he who fears God need dread nothing, I will go and see what this may be." Ordering the two noblemen before mentioned, as also Oxenstiern and Brahe, he sent for Grunsten, the doorkeeper, and descended the staircase, making straight across the street for the Senate hall. Here the party seem to have been sensible of a certain degree of trepidation, and, no one else daring to open the door, the king took the key, unlocked it, and entered first into the ante-chamber. To their infinite surprise, it was fitted up with black cloth. Alarmed by this a second pause then took place; at length the king set his foot within the hall, but fell back in astonishment at what he saw. The hall was lighted up and arrayed with the same mournful hangings as the ante-chamber; in the centre was a round table, where sat sixteen venerable men, each with large books lying open before them. Above was a king, a young man, with a crown on his head and a sceptre in his hand. At his right sat a person about forty years of age, whose face bore the strongest marks of integrity; on his left, an old man of some seventy or eighty years, who seemed very urgent with the young king that he would make a certain sign with his head, which, often as he did, the venerable men struck their hands on their books with much violence. "Turning my eyes," says the king, "I beheld a scaffold and executioners, and men with their clothes tucked up cutting off heads so fast that the blood formed a deluge on the floor, those who suffered all seeming to be young men. Again I looked up and saw that the throne was almost overturned; near to it stood a man who seemed to be a protector of the kingdom. I trembled at these things and cried aloud, 'It is the voice of God!' 'What ought I to understand?' 'When shall all this come to pass?' A dead silence prevailed, but on my crying out a second time, the young king answered me, saying, 'This shall not happen in your time, but in the days of the sixth sovereign after you. He shall be of the same age which I appear now to be, and this personage sitting by me gives you the air of him who shall be protector of the realm. During the last years of the regency, the country shall be sold by certain young men; and, acting in conjunction with the young king, shall establish the throne upon a sure footing, and this in such a way that never before was such a great king ever known in Sweden. All the Swedes shall be happy under him; yet before he is firmly seated on his throne an effusion of blood, unparalleled in history, shall take place. You have seen all; act accordingly.' This remarkable document, the above being a literal copy, is in the Imperial Museum at Stockholm. It is signed by Charles XI., King of Sweden; H. I. Bjelke, the grand chancellor; R. Bjelke, senator; A. Oxenstiern, senator; Brahe, senator, and Petre Grunsten, Huissier, referred to in the body of the document as the doorkeeper of the Diet hall. Taken all in all, it is the most wonderful vision on record, being the only one that is attested to by six persons so prominent in the world's history.—Am. Notes and Queries.

Every human being has a work to carry on within, duties to perform abroad, influences to exert, which are peculiarly his, and which no conscience but his own can teach.

Written for The Better Way. SEANCE EXTRAORDINARY.

On a recent evening I was invited by Mr. Frank Wilson to attend a seance at his residence, Mantua Station, Ohio. I went. There were present some eight or nine persons. I was acquainted with all of them. They are respectable and truthful. There were two good mediums present, and several that were more or less mediumistic. Mr. Fred Morse, of Claridon, was one of the mediums (and I believe he will eventually attract much attention), and Mr. Frank Wilson, of Mantua, the well-known lecturer, the other medium. Mr. Morse and Mr. Wilson became entranced, and they gave some very sweet music on the violin and mouth-organ, accompanied by Mrs. Wilson on the piano and Mr. Wm. Farr on the violin. The respective Indian guides of Messrs. Morse and Wilson conversed for a while in the Indian tongue. Mr. Wilson also talked Italian. Beautiful and lasting lights were seen flashing about the room, sometimes accompanied by an illuminated hand; all the persons in the room were many times touched by delicate fingers. A small bell floated about the room and rang; small pieces of furniture were carried in the air by unseen hands; illuminated hands and forms were seen; the piano was played upon by unseen hands, and the very atmosphere of the room seemed alive and pregnant with living beings, but the most wonderful of all was the transference of the body of Mr. Fred Morse out of the seance-room into an adjoining room. This was done twice. There is no question about the genuineness of it. A circle was formed with hands clasped, with Mr. Morse in the centre. Mr. Dan Benedict and Mrs. Benedict sat in the doorway with hands clasped. When Mr. Morse was transferred into the adjoining room the varied phenomena that had occurred in the centre of the circle took place in the adjoining room.

There was much about this seance that recalled the performance of seances by the celebrated D. D. Home. There is certainly an element in Mr. Morse that ought to be cultivated, for such varied phenomena is rarely centered in one individual.

"DEAD AND GONE."

To the Editor of The Better Way. The article entitled "Dead and Gone," reprinted in THE BETTER WAY of September 12th, was cut by me from the Cincinnati Weekly Commercial-Gazette of the date of either August 19th or 26th, 1891. It was headed "Special to the Com. Gazette." It was printed exactly as it appeared in THE BETTER WAY, and was not given as a product of spiritual manifestation. Investigation proves it to be altogether fraudulent. I might add that the Cincinnati Commercial-Gazette is considered as one of the standard papers of the nation. Its principal editor is a deacon of the Presbyterian Church and well known as a public man. I submit, if the paper, from its well-known character, should not be above publishing a hoax on so serious a subject. Perhaps it was the purpose of the management to have the public believe that Ohio is not behind any of the ancient nations in the matter of translations or physical disappearances.

C. H. MURRAY, Elkhart, Ind.

"OCCULTISM."

Spiritualism in Chattanooga, Tenn., says the Chattanooga News of the 17th ult., has attracted more or less attention for several years. Every new phase is closely watched by an interested class. Many who have no interest in Spiritualism watch its developments also.

The latest thing now is "occultism." It has developed in a lady Spiritualist, who is "controlled," and while under control she writes intelligently, at the time not being aware of what she was writing. "Occultism" is declared an old science, made new to this generation. It is creating considerable interest among the faithful.

The following is a communication written by the lady while "controlled" and signed by the "control," "Nina," "The one who knows."

"That every soul has its individuality is affirmed by Christians, Jews and Pagans, Spiritualists and Materialists. I go still farther and affirm that the soul has the same powers, and same forces, the same attributes, in one individual as in the other at the time of conception—when incarnation begins. The same grandeur and sublimity of soul that existed in Washington and Lincoln, and now exists in Edison and Ingersoll, does exist in each individual soul, for are you not all a part of that great over-soul, the great cause of effects? There can be no difference, for they originate from the same great source. But this does not relate to the soul of man only. As every thing which has existence (and is there anything inanimate in nature?) springs from the supreme cause, hence everything terrestrial and celestial is provided with the same essence that we call soul, though the degrees vary in the minor beings—in those kingdoms lower than that of man.

"Your thoughts are things material though not tangible to your outer senses, and music, poetry, medicine, astronomy and all the arts and sciences are the inheritances of your souls, each soul having in its inception the same quality and quantity that goes to make up the per-

fect being, though not made visible to you in each, owing to imperfect conditions or weak efforts on their part to bring out these attributes which, dying before maturity, return as part of it to the divine essence.

"The arts and sciences must have existed and do exist in the soul of souls, otherwise they could not find a reproduction in yourselves. They therefore exist in each individual soul.

"I will illustrate what is meant regarding the soul in everything, by a fable, as you could term it: Fables, ancient and modern, are not fables in your acceptance, but contain not only truths, but are grounded on the teachings of the ancients, that soul pervades all matter, that the trees, the flowers, the water, the air, contain the soul essence, and that on the other hand, thoughts, aspirations, and desires, were in themselves material. This digression was unnecessary to put force to my fable, which I will entitle 'The Clover Field and the Rain Cloud.'

"During a very hot summer, when the ground was parched and dry; no rain having descended for many weeks to bring refreshment to the burning vegetation, a neighboring clover field, which was among the sufferers, felt that its death was nigh unless the storm-king could be speedily invoked to come to its aid. A few of the hardier blossoms came together, and after consultation delegated one of their number to offer a prayer to the storm-king and implore his help. Gathering the last particle of moisture that could be garnered from all the field, the beautiful little clover blossom, with its soul full of tenderness and sympathy for each sister blossom in its field, sent its spirit in search of the one who should prove their savior. The tiny spirit lifted its voice in prayer, so full of love for all its suffering mates that this prayerful thought, becoming an embodiment, was wafted by a gentle zephyr to the region of the mighty storm-king. Beholding this embodied, sentient prayer, and feeling as it appealed to him, his heart was touched, and marshaling his cloudy hosts, he commanded them to follow the guidance of that spirit prayer of the clover blossom and give freely of their gifts to the suffering field.

The clouds were soon at their destination, and seeing the poor burning blossoms, lifting up their parched mouths, their souls were touched, and weeping as though their hearts would break, their tears descended in copious showers. The field was thereby quickened, and the clover blossoms so refreshed, they broke forth in songs of praise to that great nature which had so ordained that the soul of one of them had met response in the soul of that other element, which had brought them salvation from certain death.

"This sounds like a fairy tale, but I assure you it is but one of the daily occurrences in nature.

"Let this suffice for this hour. Should you become interested in this subject, I will gladly give you what I have in store for mankind. All I ask of you in return is to be patient and passive, and give to me a few moments daily for our intercourse. I bless you, my child.

NINA (The one who knows)."

SAW THE VISION. The mystery surrounding the sudden disappearance in 1889, of William Short, who was at that time employed by the Long Island Railroad Company, has been solved. The discovery of his body in an abandoned well in the car yard was the result of a dream by his wife just before she died on Tuesday.

At the time of his disappearance little was said in regard to the matter. Mrs. Short speaking of it only in her family and to relatives. Every night from the time of her husband's disappearance to the time of her death Mrs. Short placed a light in the window and left a door unlocked, believing her husband would return.

The support of the family, of four boys and three girls, fell upon the wife, and at times it was hard for her to get along. Monday morning she attempted to leave the house, but sank into the chair exhausted and died shortly after.

During the period intervening between Short's disappearance and his wife's death, the children repeatedly declared that they believed the body of their father would be found at the bottom of the old railroad well. At the time of his disappearance Short's broom and pail were found near it. The railroad authorities ridiculed the idea.

Mrs. Short did not at first agree with the statement of the children. Recently however, she told some neighbors that she had been awakened at night by a vision of her husband, who told her that he had fallen into the well. The vision appeared so real that several times she got up and lighted a lamp after which the vision would disappear.

Recently two men, John Magale and William Amberman, started to search the well. Magale made the first descent, but soon reappeared with a frightened look on his face. When questioned he replied that Short's body was at the bottom of the well.

The news spread rapidly, and a crowd soon gathered. A rope was procured. Magale made another descent and fastened the rope around Short's body, which was drawn to the surface. It had been in the well two years.—N. Y. Morning Journal.

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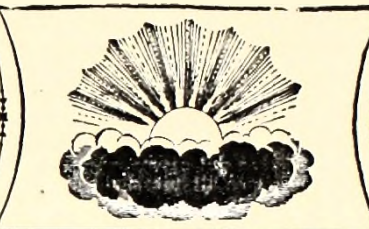
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Written for The Better Way.

LABOR CONGRESS AT THE WORLD'S FAIR.

J. O. BARRETT.

"From everyone according to his abilities, to everyone according to his needs."

As an auxiliary to the World's Fair it is proposed—and the movement is already organized—to hold a congress in Chicago with the object in view of bringing "all the departments of human progress into harmonious relation with each other in the Exposition of 1893; to crown the whole glorious work by the formation and adoption of better and more comprehensive plans than have hitherto been made to promote the progress, prosperity, unity, peace, and happiness of the world, and to secure the effectual prosecution of such plans by the organization of a series of world-wide fraternities through whose efforts and influence the moral and intellectual forces of mankind may be made dominant throughout the world."

Each month of the six is to be devoted to special work, which, when complete, is intended to cover all the essential instrumentalities of human brotherhood and progress. The work of September directly correlates with that of October, devoted to labor, protective and commercial interests, and ethical and co-operative organizations, a full two months' consideration of what most concerns the laboring classes in all parts of the globe. As this congress is world-wide, based on the fundamental principle that humanity is integral in rights, every State in the Union and every nation on the globe should be represented by men and women of the most comprehensive views, who can recognize all other lines of reform as running parallel with their own; who are international in scope of thought, cosmopolitan in respect to language, literature, science, art, religion, citizenship; who are able to pass over all political and national boundaries, and work for all in working for one, and able to secure to all the inalienable rights on which the American Republic is built—"life, liberty, and the pursuit of happiness."

'93 will be the opportunity of ages for such advance. Shall we improve it or lose it for generations, centuries hence, to resurrect? Shall we perform our duty when we can, or be no prejudiced against capitalistic leaders of the Exposition as to remain where we are—servants to obey? Can we afford to miss it? Are the professors of the popular schools, and statement of the dominant parties, more or less warped as they are by conservative prejudices, able to voice our claims, and materialize them in custom and law? Simply mitigating our troubles continues them. We who have studied them under "bloody sweat," and gathered a knowledge of justice by "hard knocks," are better qualified to voice the need of the great whole. Some one must be on hand to demonstrate that a *laissez faire* policy is but the perpetuation of capitalistic supremacy, strengthening at every compromising step. Ideally the matters may desire the abolishment of war and the consummation of international union, but they are not

masterly enough—for this is impossible—to attain these ends along the transmitted lines of competition, evolving into privileged syndicates and trusts. What is the social significance of the 400th anniversary of the discovery of the Western continent by Columbus? Is it not the abolition of slavery among all the enlightened nations? Verily so. If, however, the celebration of the great event is so dazed by the power and glitter of capital as to hide from sight another form of slavery, growing from the old, it will but rivet the chain upon human limbs. Hence, the moral necessity of labor representation at the congress, capable of handling the mighty problem at hand. If it be rightly presented, it will formulate a new civilization initiative to the twentieth century. The situation is a momentous one. The "Dark-est Africa" of our Republic is just ahead. There is to be a battle of fierce arguments, if not of swords, over ages of concession to the institution-alized rule, that the few shall own the bounties of nature, and the many be allowed a slave's living. When "the divine rights of kings" comes up for discussion, a labor representation must be there to voice this self-evident truth, that every human being, irrespective of sex or color of skin, is by birthright entitled to the equal blessings of free land, free air, free sunlight. The logic used by the royal leaders will be, that the masterly should have special favors, because they are masterly; that expenditure of money and time to develop brain force for public use is justly deserving of extra pay; that, therefore, the man or woman who has only muscles to sell, does not and can not perform so useful and important work as the finished gentleman or lady; that the "qualified" is entitled to a palace with superior comforts and pleasures and special position of honor in society, while the "muscle-worker" may have a humble cot and stunted fare, and needs no more. The apology for this disparity is, that the brainy man demands more of the benefits of capital than his less lucky brother can wisely and economically appropriate.

The tenability of this postulate, fortified by Church and State, involved in the social system which we have inherited, inwoven in all our secular relations, needs to be discussed at the Labor Congress. A labor representation must be there to demonstrate, that, in justice, inherited or acquired talent is already paid in the intrinsic commodity of knowledge and the usefulness of skill; that, if any distinction is to be made, the one who lacks is entitled to special consideration; that the bod-carrier or the wash-woman is, in his or her sphere of life, just as useful as the poet or orator, the minister, or the lawyer, in fact, more useful for the poem or speech, sermon or plea, is but the flowering out of the root which the laborer develops. Shall the head say to the foot, "I have no need of thee?" It must be demonstrated that there is no high or low in the divine economy, and should not therefore be in labor-art; that whosoever does his best should have equal competence with another who does his best; that an earned competence must be guaranteed in custom and law, leaving out the factor of class or caste—on the principle of, "a man's a man for a' that." The representation of the congress must be able to defend the corollary of this demonstration of inalienable and equal rights, and formulate the principle that labor, by virtue of office or position, must be the master of capital. Is not the producer superior to the thing produced? The man greater than his incidents? If so, if the man, made in the image of God, is intrinsically of far greater worth than the "almighty dollar" which labor prices, then is he in justice entitled, above bare costs, to the full benefits of his personal earnings. Then the wage-system must be abolished before the reign of justice can be established. Holding as it does our competitive industries in the interlinking chain of speculation, it does not pay in full what the laborer earns. It is but a refined savagery, misnamed compensation. It is the fruiting of medieval feudalism whose castle lords waged war upon each other for plunder. It gives to the plutocrat the strange satisfaction of appropriating the profit of labor, leaving to the earner the "oxen's fodder," and says to the earner, "I have more on my table than I can eat, but you shall not have any of it, because I am smarter than you!" The affirmation must be maintained that whatever law or institution mars or starves a single human being, is God condemned, and ought to be governmentally condemned.

True, the law of our country does not interdict a wage-worker from having property, but this is also true, that the chances to own anything, even his body, wife, or child, are constantly lessening. The world over, the tiller of the soil, the factory hand, the trench digger, or what not, is an underling, is but a tithe of the man or woman promised in natural endowments. A system of business or government that forestalls liberty for the full development of citizenship must be abolished. Wages, if such we must continue to have, should be proportional to the demands of the times. Every advance in civilization implies a corresponding advance in the needs of competence; and competence should be tendered in fullness where it is due, to the earner and not to the speculative gam-

bler. But fix wages as we may, it fails to develop the best citizenship, because the worker has no possessional interest in his employer's business beyond satisfying his employer, holding his position, and getting his pay. There are happy exceptions, but the rule is, that the hiring runs away when the wolf comes, "because he is a hireling and careth not for the sheep." The wage-worker is not developed in the science of economy. His dependent position neutralizes self-reliant business habits. Intellectually dulled by toil, unmanly, discounted, kept down, neglected, except at election time, what is liberty to him but to sink or swim? Swim he may, but never to touch the shore of competence adequate to his whole needs. Not only does the wage-system enslave the hireling, but the employer also by over-taxation of nerve and brain. What is the reward of the wealthy master? Competence and paralytic liabilities, honor and luxury, and sequential decay. Is not this a slavery that deserves a speedy abolishment? What is the reward of the dependent day laborer? A floating life, a rude cottage or hut, social ostracism, child toil, a wife's ruin of health or morals in the struggle to get poor bread, the cup to drown an "aching void," and at length early sickness and a pauper's grave. Is this one of our American citizens dead in the furrow? Yes, and he represents a heavy per cent. of the wage-workers.

The abolishment of the capitalistic and wage-system may come as hard as did that of African slavery, but not, we hope, on the same lines of bleeding sacrifice. It is no small task to uproot transmitted customs embodied in law. But whether the struggle be prolonged or not, anyone who reads must realize that the present form of society is breaking up under the upheaval of a new stratum of thought. Our inherited competition has already swung to combination of capital for a swifter capitalization of wealth. The trust-form of competition, demonstrating the science of economic production, may be compelled to demonstrate on a national scale the science of economic and equal distribution. It is now the mighty drive-wheel to our wage and swallow-up business system, and it may drive the people to take possession and institute a national and thence international trust, as the proper substitute for corporate and tariff competition, eliminating the leech system of speculation and gambling in the necessities of life. This grander trust is in the air, almost ready to materialize itself, and when it does materialize there will be scarcely time for the monopolists to say to the mountains and rocks, "Fall on us and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who is able to stand?"

The transition from the old to the new Democracy now moves and swells like the ocean tide, swashing all shores. The railroads that span the continents, the telegraphs that speak with tongues to all the nations, the invention of machinery to do the work as by sentient fingers, the dispatch of commercial interests, the spontaneous awakening of the peoples on the whole globe to the fact that we are "members one of another, and if one member perish all the members perish with it," have inaugurated the transition, and it is left to us laborers of America, in the Labor Congress of '93, to voice it, paving the way. It is not to be expected that the congress as a whole will be prepared for such a departure. The capitalistic representation is not aware that the great masses of producers the world over are sufficiently imbued with radical sentiment, looking to the betterment of conditions, as to move forward at the call of wise and safe leadership. Our business is to organize these forces politically for the election of men to legislature who know how to emancipate the labor and capitalistic slaves. If at the congress in '93 we can voice self-evident principles and make a candid appeal to the practical judgment of mankind, it will be the sowing of the seed of industrial brotherhood to be peaceably harvested when we are gone.

Of the matter in question this is the summary to be laid before the Labor Congress in its proper order: All special privileges abrogated; all monies issued by the federal government; money loans obtained at cost. The internationalization at length of this financial system with checks and balances so severely just all speculation in the necessities and comforts of life shall be forever abolished. A constitutional federation of nations, organized to adjust commercial relations and peaceably settle all difficulties. Free trade the world over, and direct taxation for the support of government. Land and all other natural monopolies owned and operated by the people for the people. An advanced state and national education, free to all, enforced by law, qualifying for citizenship. Co-operative industry absolutely removed from the incentives of selfish competition; government supplying the working implements. Work demanded from everyone, allied with this system, according to his abilities; equal distribution of profits and personal right to appropriate and economize such profits as he or she may choose, provided in so doing there is no trespass upon another's equal right. To forestall the accumu-

lation of personal property above one's natural or acquired needs, government interfering only when trespass occurs, let there be municipal or co-operative manufacture and distribution of food, raiment and other consumable articles, proffered at cost and therefore cheaper and better than isolated families can produce, and governmental provision made for ethical and social progress and happiness on so vast and beneficent scale as to evoke personal ambition to work and live for the great whole of the commonwealth, and to render self-aggrandizement, above one's needs, a puerile and burdensome possession, thus evolving a spirit of emulation for nobler citizenship and a just Democracy.

"THEOSOPHY VS. SPIRITUALISM."

To the Editor of The Better Way.

In your issue of the 3rd inst. is an article entitled "Theosophy versus Spiritualism," in which occur the following statements: "As we believe in fair play and free discussion among all creeds and religionists of all ages and schools," I accept this as your position. It is also mine, and fair play requires plain statements of fact unbiased by either prejudice or ignorance of the subject stated. Now, while I speak with no "authority," save my own personal responsibility, I have read very carefully most of that which has been published by the Theosophical Society since its origin, and I desire to enter a flat denial as to fact, i. e. an entire misapprehension on the part of the writer of the article under reference as to the following statements contained therein.

"Its (Theosophy) disciples are the bitter opponents of philosophic Spiritualism." On the contrary they accept Spiritualism as far as it is "philosophic." Again, "as taught by Madame Blavatsky and her school, Theosophy is a conglomerate of the wildest imagination when examined under the calcium light of a clear reason." This is undoubtedly the writer's idea of it, but it is not a fact, as can easily be proven. Theosophy rests upon facts and philosophical deductions from those facts, and rejects everything not completely justified by reason and experience.

"The few (Theosophists) are far from being a unit in the formula or substance of their creed." On the contrary, they are a unit in denying all creeds, especially any creed in Theosophy, and have so declared from their first publication to their last. Freedom from bondage is the first requisite of all truth-seekers. "Theosophists scout and deride as silly the claims of the Christian system." If this refers to "theological Christianity" the statement is true. If it refers to the nature, the teachings, and the altruism of "Christ" it is not true.

While Theosophists have no creed, they agree in the three objects of the Theosophical Society, viz.: "To found a nucleus of universal brotherhood without distinction of race, creed, sex, or color; to study ancient religions, philosophies, and sciences; to investigate the latent psychical powers of man. Most members of the Theosophical Society take issue with most Spiritualists solely in their interpretation of so-called mediumistic phenomena, and no respectable Theosophist ever has abused or misrepresented a Spiritualist for differing with him at this point, conceding as he does to everyone the same unqualified freedom of belief that he claims for himself. So called Theosophy teaches not as a creed, but as reasonable and beneficent, to be accepted or rejected, according to evidence by each individual. The Essential Brotherhood of man, the eternity of spirit, matter, and motion, are intracosmic, not extra-cosmic Deity, and not personal; the law of evolution as threefold, spiritual, intellectual, and physical, and not physical and sensuous only, thus making man an improved animal or "monkey." It teaches that Involution from the Divine source of all Being supplements the three-fold evolution. It teaches the Law of Karma, or eternal justice, in place of chance, caprice, arbitrary rewards and punishments, etc., and it teaches not as a creed, but as a logical necessity the "doctrine" of Re-incarnation, which many advanced Spiritualists teach under another name, viz.: "Re-embodiment."

I make these statements not on "authority," but as facts, with which I have been familiar for fourteen years. Each of such statements should be examined solely on evidence and intrinsic reasonableness, instead of being, as they often are, denounced and ridiculed without examination. The so-called theosophical teachings contain a great deal for which every advanced and intelligent Spiritualist is in search. He can close his eyes and turn his back to them if he chooses, or he can examine and accept them and remain in his own organization, only so much the wiser. These things are not the special property of Theosophists, and did not originate with them. Instead of claiming any patent on them or any exclusive jurisdiction over them, every intelligent member of the Theosophical Society knows that they are older than him and the heritage of all humanity. If they are true and beneficent, why should they not be in the possession of Spiritualists as well as so called Theosophists? If they are not only do not want them, but arrogantly deny that such things exist, I say, very well, that is your privilege also, but why

caricature or ignorantly misrepresent them? Is that "fair play?" The "mantle of the late Blavatsky" has not "fallen" on Mrs. Besant, or on any other man or woman. How often must this statement be made? Mrs. Besant will give her own views of Theosophy and of truth in general—nothing more.

Very respectfully,
J. D. BUCK, M. D.

Written for The Better Way.

THOUGHTS UPON PASSING EVENTS.

R. D. BARRETT, M. D.

I learn that one of our spiritual papers disclaims the need of colleges under control of Spiritualists. This is one of the greatest mistakes ever made, and shows that the author of such an expression should be illuminated and transformed until he shall gain some knowledge of the world-reforming and heaven-given truths of Modern Spiritualism. Nearly every college of the present day follows the European methods, which require many years of study of dead languages instead of the grand laws which underlie human development. The mysteries of the physical system and the sublime forces which underlie the psychic nature of man are almost ignored by our colleges, or, if taught at all, are presented in a very ignorant way. They say we must have in our colleges that only in which we have exact knowledge, and then they rush off into the most inexact speculations concerning psychology, theological dogmas and medical laws. The living present is developing marvels of discovery and invention, but these colleges love to dwell in the moldy past, and I have known various students, who, when graduating, have become materialistic, scorned all the great movements of the day and found their principal attractions in the Greece or Rome of past centuries. The truth is that the single invention of printing surpasses in its civilizing tendencies nearly all the inventions of the ancients put together. The higher world is letting down upon us, not only the great truths of immortality, but the great principles that regulate human minds and bodies and a glorious system of things in human governments that must eventually redeem them from poverty, crime, and discord. One of the crying needs of the day is a progressive college with scientific and inspirational professors, who can impress upon their students the diviner philosophy, which is now coming to the world, without neglecting any of the really great and valuable science of the past.

An institution which all of our progressive people should encourage is that of Miss Belle Bush, of Belvidere, New Jersey. This fine teacher and exemplary woman, aided by her sisters and other superior teachers, commenced her institution over twenty years ago. They have a fine building and receive both sexes. Prof. Ewell, one of the finest teachers of mathematics in the United States and now of the New York University, was for some time engaged there. It is said that his inspirational character makes him doubly skillful as a teacher.

I attended the funeral of Prof. Henry Kiddle at his residence on September 28th. Mr. Colville gave the address and Prof. Scott, of the College of New York, made interesting remarks. Prof. Scott was an old classmate and co-worker with Prof. Kiddle, and spoke extensively of the wonderful achievements of the man, of his great skill in languages, in mathematics, in astronomy, etc., and dwelt particularly on his clearness of perception and his great moral equipoise. I think it was about two years since Prof. Kiddle told me that becoming a Spiritualist had already cost him \$60,000, but he did not regret it. I believe it is unanimously admitted that he was the best superintendent of schools that New York ever had. He was the first president of the board of trustees of my College of Magnetism.

I noticed in THE BETTER WAY some time since an account of a controversy between the Spiritualists and a clergyman with reference to Jesus. How unwise for Spiritualists thus to criticize one of the great mediums of antiquity, a man who belongs to themselves far more than to the Church, and who, if he were to come back to-day and speak of communing with spirits, both good and evil, would be driven from every church and received only by Spiritualists. It is folly to condemn one who is innately noble like Jesus, one who is admired by all systems of religion and irreligion, when there are so many false things that should be condemned. Some years ago I had a visit from Jesus, as signified by my hand telegraph, at which time he spoke of two leading mistakes of his earthly life, the one of which was his belief that God himself was his direct inspirer, and the other that certain unripe and undeveloped spirits of men were mistaken by him for devils who were innately bad. The first of these has led the countless millions of the Church-world ever since to worship him as God, which of course, has greatly distressed him, and the second has filled Christendom through all these centuries, with the superstitious idea that the world is full of devils, and has caused hundreds of thousands of people who were sensitive to spiritual influence to be burned at the stake or persecuted in various ways, as being possessed with devils. Through my telegraph I am informed that a

highly developed Buddhist was the inspirer and guide of Jesus and the influence whom he supposed to be God. This may be the reason why Jesus harmonized with many of the Buddhist principles, especially with those which enforced love to enemies.

THE BETTER WAY has many bright and fresh articles in each number and I trust it will have so many subscribers and advertisers that it may be sustained at its very low price. It is to be hoped that such able writers as Dr. Buck, Hudson Tuttle, and others may send frequent contributions to its columns.

PERSONALS.

Contributions received: F. E. A., J. S. L., J. O. B., F. W., E. W. G., H. W., R. S. A.

Mr. A. J. Van Duzee, of Geneva, O., writes that the society there would like to secure the services of a first class slate-writing medium. Correspondences with recommendations are in order.

The Lyceum Banner, published by J. J. Morse, 80 Needham Road, Kensington, Liverpool, England, has completed its first volume. We congratulate and hope it may live to see many more.

Mr. J. Frank Baxter will give a special entertainment for the benefit of the Union Society on the third Wednesday of this month (the 21st) when a greater portion of the evening will be devoted to psychic phenomena.

"A Synopsis of Spiritualism" by Dr. Dean Clarke—a four page pamphlet, neatly printed—may be had for distribution and missionary work, at two dollars per hundred, or three for ten cents. Address care of Carrier Dove, Eight and Maine street, San Francisco.

We regret to learn that Dr. J. Rodas Buchanan, of this city, the author and devoted Spiritualist, intends soon to become a resident of Kansas. We are sorry to lose so able a man, but no doubt he will make his mark in the Western section of our country as well as he has in the Eastern.—Banner of Light.

Yourself and company are cordially invited to attend the social entertainment given by the Society of Union Spiritualists at G. A. R. Hall, 115 West Sixth street, Wednesday evening, October 14, 1901. Tickets for supper and social, 25 cents. Supper from 6 to 8; social from 8 to 11 o'clock. Dancing and music under the Direction of Prof. A. Shank and Mrs. M. A. Ross.

Mr. J. Frank Baxter, the highly endorsed and cultured speaker and discernor of the spiritual, is in our midst and creating quite a revival among Spiritualists. Outside of his rare spiritual gifts, he is a gentleman in every sense of the word and a Spiritualist. That is, he understands the true issue of Spiritualism, the spiritual mission of Mediumship, and enacts them. Of such are the true leaders of our cause and as they are recognized by the spirit hosts that are governing it. Had we more such, organization would have been an assumed success ere this. Or, at least, did all understand Spiritualism as Mr. Baxter elucidates it—that is as a spiritualism and not a mortalism—we would be a great step in advance of the present.

Medium and Daybreak says under the head of "Edit your Reports" the following, which might find application on this side of the Atlantic as well:

It is not sufficient to scribble down a report; it should be edited, that is, put into shape fit for the printer. Those correspondents who prepare their reports carefully save us a deal of trouble, and improve themselves, but in the case of careless writers, we have to write it over again, which in the aggregate costs us a handful of money annually, and those correspondents do not improve a bit. One of our correspondents spells the name of the place where the meeting is held wrongly every week! Now, let every reporter become an editor as well, and see who can do the best work, and improve themselves the most.

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.

THE BETTER WAY being the cheapest Spiritualist paper published and the avenue for the best and leading minds to express their thoughts, it should be read in every family circle. It will be sent on trial three months for 25 cents.

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 column of society meetings.

While one of the missions of Spiritualism may be to overthrow idols and expose Christian error for the benefit of weak-kneed Spiritualists, it must be remembered that there are many Spiritualists who do not need this kind of training, as they never took interest enough in Christianity to be imbued with any of its orthodoxy, and are thus ripe for the teachings of Spiritualism *per se*. Too much of the former at the entire sacrifice of the latter, is therefore not the best course to pursue. Give us a little of both.

Correspondence.

Brooklyn, N. Y.

The lecture by Walter Howell on Sunday morning, September 27th, at Conservatory Hall, was upon the question, "The religions of the past and the religions of the future." The speaker said that it was impossible to cite any age of the world when there was no religion. Man is naturally a religious being, and when this religion is controlled by the better, purer, more cultured and refined element in his character, it becomes a great blessing; but when under the control of the ignorant and superstitious of the age, it is one of the greatest curses the world has ever known. We are thankful for the religions of the past—for the good they have done—and the advantages we have gained by them, but we have outgrown them, and do not propose to be bound by them. We propose to accept the truth, come whence it may. There is an under-current of truth which has been perceived by the seers of all ages, in all ages, and nationalities, which can not be called plagiarism, but rather the reflex thought flowing through and permeating all the world at stated periods. This has, and is, serving to elevate mankind to a higher form of religion for the coming time. It will become the religious teachers of the present day to speak scornfully of the heathen and the Pagans, were they not a natural religion and adapted to the education, refinement, and condition of life of those people who enjoyed that idea. If, instead of trying to teach them our ideas of religious thought, we adapt ourselves to their style of worship, educating them little by little, using such language and symbolism as they could understand, we would find them ready to accept the good thoughts brought to them. But this sudden changing and ridiculing of their most tender feelings only raises antagonisms, and nothing is accomplished. The veriest savage is yet a child of God, within whose breast there is a responsive cord of love, and as such they require our protection and not our hatred and destruction. The Brahmins may deem it a heinous sin to kill even a fly, and yet he would not hesitate to lie most ignominiously. The Hebrew would not hesitate to devour the Gentiles, and yet he would not think of eating a piece of pork. We all have these idiosyncrasies; then do not let us quarrel because we can not have enjoyed the present without the errors and principles of the past. And yet we are imperfect. Moral laws can not be violated and the violators go scot-free. We must meet our own acts on some plane of life, and become spiritually developed through the laws of love. Any other plan of salvation or redemption is futile, and humanity is beginning to learn this lesson. The skeptic does not quarrel with your religious truth, but with that part of your religion which discards human reason. Jesus may be born in Bethlehem many thousands of times, but until the birth of the Christ-principle within you his birth elsewhere will benefit you little. Without a moral sentiment in accord with it, you can have no such thing as a corrupt Legislature, a corrupt government. In the religion of the future there will be a spiritual, loving sentiment that will permeate the whole world. It will arise with you from your couch; it will follow you to your business; it will be with you in your social gatherings, and return with you to your homes, blessing each and all, individually and collectively.

In the evening, which was the close of Mr. Howell's engagement at this hall, his subject was "The soul's pilgrimage through the valley of the shadow of death, and its reception in the world of spirit." The speaker, in giving his own experience of the spirit, and those of others with which he was familiar, were most sublime, and dramatic in style, and deeply interested his audience. It is not possible to give in a short abstract enough facts to satisfy the readers of THE BETTER WAY, or do justice to the subject. Mr. Howell is well known as one of our best speakers. He is ever ready to meet the spirit friends half way in their efforts to enlighten mankind, and having such a willing and so good a subject they use his powers to the best advantage.

Mr. Fletcher having returned from Onset Bay, and Boston, and being in the audience was called to the platform by the combined invitation of the chairman, Mr. Howell, and the audience, and being called upon for a few words, gave a very feeling eulogy on the life, work and beautiful character of our brother, Henry Kiddle, of our sister city New York, who has just passed to spirit life.

Fraternally, DOCTOR.

A very fair audience filled the hall of the Progressive Conference on Saturday, October 3d, the meeting being called to order at 8 o'clock, with President Bogert in the chair. The floral piece bearing the inscription, "Welcome Home," was out of order on this occasion, as its place would have been in the center of the platform, to "welcome home" the many familiar faces and well-known speakers of the conference, who had been away for the summer months, or on business, some going out West, and others as far as the City of Mexico. Among one of the last named was Colonel Graham, who was the first speaker of the evening, and while commenting on his travels, had occasion to ask the question, "What good has Spiritualism accomplished?" and while looking back, it certainly must be said, that a broader gauge had been opened among old ideas and the mother Church, as people had learned to think for themselves, instead of having others think for them.

Mrs. Judge Smith being the next to "welcome home," after an absence of many months, gave an experience of spirit presence in the person of Dr. Clark, which took place at her home, speaking also of the cause springing up, sprouting and bearing fruit all over the country: in Cleveland, Ravenna, Ohio, and different places she had visited, Spiritualism carried its banner high, and certainly would stand its ground.

Dr. Weeks made remarks, which were listened to very attentively by every one present, as he spoke of the success Spiritualism had obtained up to the present era, opening the doors wide for the seekers of truth, basing common opinion on a solid foundation, and leaving the lumps of sectarianism. The word mesmerism, not being at all popular in the beginning, magnetism succeeding it, and a little better, till at last hypnotism seemed to be the best sounding name, as at last accepted, and was beginning to be popular, and so it might be that Spiritualism with a more popular name might be still more successful than it has become to-day.

Mr. W. C. Bowen spoke very interestingly on the warfare against Spiritualism in the orthodox Churches; for notwithstanding the progressive sentiments expressed by such able writers as Dr. Briggs, Vincent, and Parkhurst, there were still enough of them left to carry on the warfare of the old dogmas and creeds, as the Christian religion says, we hope they may be saved—we hope we may meet again; but the teachings of Spiritualism puts hope aside, simply by saying we know they are saved—we know that we will meet again.

Mrs. Dora, of Newark, N. J., made a few pleasant remarks, among other things saying that it would be the yearning of her life to unfold Spiritualism with her whole heart and soul.

Mrs. Bertine, in her usual, obliging, and

pleasing manner, made a few remarks, touching upon the looking and keeping young by being among the Spiritualists; for in trying to live and to do right, we have no fear of death, consequently nothing to worry about, but enjoy life, and be ready when the call comes.

Mrs. Vittum, the last speaker, interested the audience as to her ideas of Spiritualism and Christian Science, which was generally believed to go hand in hand with one another, yet to her it could only be the one word Spiritualism, as we had no claim to the word Christian, stepping aside from this by putting away all the dogmas and creeds connected with that word.

J. E. K.

Ashland, O.

On Saturday last I attended a meeting at Lake Brady. This was a meeting of a committee appointed to locate grounds for an association of Ohio Spiritualists that is in the nascent state. I am not a member of that committee, but I was specially invited to be present. This committee was composed of men from different parts of the State, and while I consider them conservative business men, they are anxious to make it a State movement, and to see all the people of Ohio participate in it. If Cincinnati and Cleveland could be linked in this movement, the result would, unquestionably, be a success. We wish something might be done to interest the Spiritualists of Cincinnati in this movement.

THE BETTER WAY has done much for our cause in Ohio and elsewhere, and the pure sentiments that are taught by our spiritual and inspirational editor are commendable, and lead us to be in earnest for the best. We want your sympathy and help in this movement, and of all the Spiritualists in Cincinnati.

The committee on location did not complete their labors, but all seemed to agree that Lake Brady was a very appropriate place for the object in view. The lake contains one hundred and seven acres of pure, soft, spring water, which is very cold, and the hills and valleys about it are covered with trees and verdure that render the surroundings very beautiful.

Within one-half mile of the lake are four different railroads, so that the lines of communication are not surpassed by any similar place in the State of Ohio. As a summer resort, no spot in the State is cooler, more inviting, or more inviting. It would be a great relief for your people to pass the hot days in summer near this pretty lake. You can take the N. Y. P. & O. Railroad at your city in the morning and be landed within a quarter of a mile of Lake Brady in the afternoon of the same day. There is scarcely a city of any importance in the State through which some of these four railroads that come near Lake Brady do not pass.

The people of Ashland county are enthusiastic over the enterprise, and are ready to help. I have been moving about the State of Ohio considerably of late, and have taken occasion to talk up this subject with many Spiritualists, and all favored the project and expressed their belief that the time had come for the people of Ohio to select the most available place for a spiritual camp ground. We want your co-operation and the co-operation of all your people.

On Saturday, Oct. 10th, this committee will meet again at Lake Brady, a railroad station between Kent and Ravenna, to further consider the propriety of establishing a spiritual camp ground at or near Lake Brady. Try to have some of your best representative Spiritualists meet with us on the above occasion.

Respectfully yours, D. WHITING.

Wichita, Kan.

I have been reading your truly spiritual paper for a few weeks, and thought, perhaps, a few lines from this place might be of interest to your readers. We, at one time, had a flourishing society here, but owing to many causes it was allowed to disband. We were visited last spring by Mr. and Mrs. J. Madison Allen, who have been with us, one or both, until now. They gave us very excellent and convincing lectures, and gave good satisfaction. They have left us now, and Mrs. Lull, of Lawrence, Kan., will be with us for a few weeks. She has the reputation of being a good speaker, and a good test medium, and no doubt will please the people.

We have had with us most of the time for about two months F. M. Donovan. He is an independent slate-writer and spirit photographer. He has given some of the most wonderful tests of spirit-presence it has been my fortune to witness. He gets every day communications from spirits under the most absolute test conditions. The sifter furnishes his own slates, may nail and seal them together if desired, and only a piece of colored paper or a flower placed between them, and in broad daylight, in presence of any number of people, in an almost incredible short time the inside of the slates are covered with writing of the color of whatever may be put between them, and signed with the name of some departed friend of the sifter, containing, in many cases, answers to mental questions.

The spirit-photography in his presence is truly wonderful. The party describing a picture selects his own artist, and all the medium does is to place his hand on the camera while the exposure is made. In nearly all cases there is beside the sifter two or three and sometimes four other faces, as plain as that of the sifter. Many of them are recognized beyond a doubt, as the face of some departed friend of the sifter.

These tests of slate-writing and spirit pictures are convincing many people of the truth of Spiritualism.

We are met with the usual opposition, but we keep right on, knowing we are right, and will finally triumph. Yours fraternally, S. M. LUCKER.

Richmond, Ind.

Captain W. Wingett came here some weeks since to attend the reunion of his old regiment, the sixty-ninth I. V. M., and consented to remain after earnest solicitation by many friends. His present home is in Sioux City, Iowa, but his rare gifts as a developer of mediumship, healer, and psychologist causes him to travel a great deal. When he came here and publicly proclaimed his mastery over disease, it was only the fact that he was already known and highly respected that shielded him from the scorn of the unthinking and malicious. Now the cures he has wrought testify more strongly in his behalf than words can do. He has met men who have been cripples for many years, as they went along the public street, stopped them and with a sweep of his hand has banished the devil of disease and they were healed.

Sufferers with neuralgia, rheumatism, paralysis, and many kindred diseases have been made well and happy. One old colored man whose right side was paralyzed, was brought to the Captain. This patient could stand erect only by the aid of a crutch. To his great surprise and joy he was healed, laid down his crutch forever, and walked home almost shouting.

One of our evening daily papers, The Palladium, says that yesterday afternoon, the 21st, between the hours of two and four p. m., Captain Wingett healed thirty-eight cases of neuralgia, headache, and rheumatism at his room, number 33 North Seventh street. This healing was, by special announcement, without money and without price. He left here for Kansas City a few days since, and his departure is a matter of sincere regret to many of us.

Yours Respectfully, E. M. PARKER.

Guthrie, Oklahoma.

We have been holding effective meetings here in the capital of the land of the "Fair God," for some weeks past. The attendance has grown in numbers and influence from the school or Lyceum, but owing to our being unable to get books, etc., for the children, we were compelled to postpone the meeting to a more favorable time.

I wish that some of our wealthy Spiritualists could have witnessed the manifest disappointment of the children, they would assuredly, have felt the necessity of some action being taken to form a fund to supply destitute, inquiring neighborhoods with needed mental food.

It is only of late that I have yielded to the spirit-world to go into this work. From childhood clairvoyant, clairaudient, and subsequently inspirational speaker and healer, I was urged to give my talents "to the service of the Lord." Well, now, that I am doing so, I do hope that I will have some peace. Yet I am handicapped and would like to put some one else in my place. But to business.

I want some of your many readers to overhaul their libraries and forward to me for distribution among inquirers such books, pamphlets, papers, as they can conveniently spare for this purpose. Dear friends, do this for the relief of those in doubt, and who mourn for loved ones gone.

There are a few Spiritualists here, but nearly all are poor, and, owing to last year's drought, unable to do what they would like to do.

Address: ISAAC S. LEE, Lock Box 62.

Ottumwa, Ia.

In behalf of humanity and the good instruments through whom the dear loved ones gone on before are voicing the truths of immortality, I ask the use of your columns to make mention of the good work done here in Ottumwa, Iowa, through the mediumship of Edgar W. Emerson, who has been with us some days or more, in which time he gave us four very acceptable lectures on the subject of "Spiritual growth and unfoldment." After each lecture, given in his usual comprehensive and satisfactory manner, unmistakable evidence of the presence of loved ones who have passed the gateway of life.

Many doubters were confirmed in the great truth of life, while others who had never yet had any evidence of life beyond the grave, were made to rejoice and feel that the supply must ever be equal to the demand of the hungering, starving souls, who have vainly tried all these years to satisfy that hunger by feeding upon the stale husks of superstition, doled out by stupid shepherds, who know simply nothing of the hygiene of soul-life.

We well know that Brother Emerson needs no commendation from us to those who have already met him, but we gladly recommend to those who have not; and would say do not fail, when an opportunity presents, to avail yourselves of the great lessons so tangibly and plainly given from the spirit side of life through his organism. Long live Edgar W. Emerson to voice angel messages to a soul-hungering world. Fraternally, DR. A. A. DAVIS.

Detroit, Mich.

I once before made a partial report of the grand work being done in this city. Moses Hull has been with us the past month, and delivered eight Sunday lectures, two weekday lectures, and some class lectures on the spiritual Alps and how to ascend them. All of this has been such a treat as, many of us think, Detroit never had before. Mr. Hull has the name of being one of the greatest biblical scholars in the world, which the society here fully believes he justly deserves. We find him quite as much at home on scientific and historical subjects as on the Bible. Mr. Hull never attacks anything or anybody. He believes that each religion and the Bible is true to the condition that produces them. He says thoughts are things, and ideas are conditions, and ideas must be born as well as men and women, and that an idea born too soon can not live, but it must go back and be born again. While our audiences were much larger than we have ever before had, they were not near as large as the subject and the speaker deserved. Some circulated slanderous reports about our speakers, and did this only to keep people away. Mr. Hull remarked that he was glad to see these solemn human scavengers manifest such an interest. It is the first interest they have been known to manifest in the cause for a long while. Mr. Hull leaves with the best wishes of the society. He gave us a positive promise to be with us another month as soon as he can make a date for us.

Lyman C. Howe is to be our speaker for the month of October, and we hope to be able to report as successful meetings and as good interest as was manifested in the past month.

MRS. A. ANSCOMB, Cor. Sec'y.

Topeka, Kan.

Mrs. Lillian L. Wood lectured at Music Hall Sunday evening, September 27th, to a very appreciative audience. Her lecture was replete with bright thoughts, and was one in which all people could be interested. As a young speaker Mrs. Wood gives great promise. Her clairvoyant tests and psychometric readings are good. Mrs. Wood is a trance speaker, and it has seldom been our privilege to hear from the rostrum finer language, nobler thoughts, or a more perfect delivery than we had through Mrs. Wood's mediumship. Her lecture on slate writing and occult telegraphy, a week previous, given in her normal condition, was well received.

CORR.

The Spiritual Church of this city has commenced its fall and winter work after closing through the hot season. It opened with two Sunday evening lectures by Mrs. Lillian L. Wood, of this city. The subject of both lectures was her experiences with the occult forces during a three weeks' visit at Onset. The first evening she told what she had seen in materialization, and the second in slate-writing. The audiences were large, and her talk very entertaining. On the third evening her subject was "the power of thought." On this occasion she was controlled by an ancient spirit, one of her guides. The lecture was masterly, and was thoroughly enjoyed by the audience.

E. P. BAKER.

Muncie, Ind.

Last Sunday the Spiritualists of Muncie and Anderson, Ind., held a basket meeting at the camp ground of the State Association. It rained all day, yet everybody was happy; for we needed the rain. Services were held in morning and afternoon, in the dining hall, including speeches, vocal and instrumental music, and recitations. Mr. Del. Hessick, the principal medium and speaker, surprised and delighted everyone with his inspirational speeches. At the close the audience adjourned to a scene room, where Mr. Hessick gave a free circle.

FLORA HARKIN, Sec'y.

St. Paul, Minn.

A subscriber writes: we have just organized a new society, called the Progressive Spiritualists Society. We had our second meeting on September 26th. The hall was well filled with hungry souls, listening to Dr. Aspinwall, who held the audience spell-bound for nearly an hour. I am going to open a club and reading-room at my own expense, where all the spiritualistic papers and books that I can get will be for sale.

Kansas City, Mo.

We of the West do not wish to be entirely neglected or forgotten by those who are in the better way further East. Through the energetic labors of Captain W. Wingett, our new President, we shall make considerable noise in the world of advanced thought this side of the Mississippi River during the coming fall and winter. Our organization only emerged from under the bushel and took position on the hill-top last April, but since then we feel that we have made good progress along the line of knowledge and in drawing together minds, hungry for that real food, that comes only through contemplation and intuition, as taught by our spiritual philosophy. I have been lecturing before this society since May last every Sunday at 3 p. m. Hall, 353 Walnut street. Our meetings are well attended and the society is in a very thrifty condition. More anon.

JNO. G. COLLIER.

Santa Cruz, Cal.

The Unity Spiritual Society has engaged Mrs. M. E. Aldrich, inspirational speaker and psychometric reader, for the remainder of the year. This society is growing in numbers. We have a hall nicely fitted up, to which we have added a free library, and solicit spiritual journals to contribute their paper, and we will as recompense try to get subscribers for them. The society holds meetings twice on Sunday and a sociable once during the week. The day is dawning for the glorious truth of Spiritualism to shine brightly in this beautiful place by the sea. Santa Cruz has about 8,000 inhabitants and growing with electric light and electric street-cars, city water works, etc.

Yours for the truth, F. H. PARKER, Sec'y.

Ionia, Mich.

The Ionia Spiritual Society will hold their third quarterly meeting on October 18th, at A. O. U. W. Hall, over Boston Bazaar. Mon. I. V. Moulton, of Grand Rapids, Mich., will be the speaker in the morning at 10:30, and in the evening at 7:00. Mr. Moulton is a grand speaker, and we hope that the friends will be with us on that occasion.

THE BETTER WAY is a splendid paper, and we wish it success.

MRS. W. H. BENTLEY, Sec'y.

Grand Ledge, Mich.

There seems to be a general awakening in Grand Ledge on the part of our people in the cause of Spiritualism, which has resulted in an effort to have a series of meetings during the fall and winter. Sunday, October 14th, we addressed an attentive audience, Mrs. Nan Russell, one of our home mediums, gave descriptions of spirits present after the lecture. October 15th, the writer again speaks, and Mrs. F. V. Jackson, of Grand Rapids, a test medium and psychometrist, is expected to be with us.

A. E. SHEETS.

Chicago, Ill.

Dr. G. W. Carpenter, the efficient and agreeable speaker, has been engaged for the Philosophical Spiritual Society of Chicago for the month of October, and will address the same at Arlington Hall, corner of Indiana avenue and Thirty-first street.

A. B. COMAN, Pres.

Lowell, Mich.

A correspondent writes that Mrs. F. V. Jackson, of Grand Rapids, Mich., and Miss A. E. Sheets, of Grand Ledge, Mich., have just held a very successful meeting here, and preliminary steps were taken for the organization of a society. Much interest was manifested, and it is to be hoped that the results will be lasting.

Obituary.

Passed to spirit-life on the morning of September 21st, from Kaweah, Cal., my beloved wife Dr. Susan D. Buell, who, with myself, moved here a few weeks ago, hoping the climate might at least give relief to the asthma and a complication of other troubles, with which she was suffering; but all in vain. Her ailment seemed to concentrate at the heart, and after intense suffering, borne with patience, she quietly passed to her angel-home. Mrs. Buell, the daughter of Abner and Hannah Twichell, was born at Athol, Mass., October 20, 1832. She was well known in many parts of the East, New York, Indianapolis, and the surrounding country as a lecturer, medical practitioner, and medium of varied powers of the highest order. Her newly made friends here do all they could to alleviate her suffering; but just as the morning sun began to penetrate the valley between the ridges of the Sierra Nevada Mountains her spirit left the clay tenement with a fond look of good-bye. She has gone home to the great beyond; but her good works and loving nature as a mother, wife, and friend still linger as an aroma of the drooping flower. Good-bye until we meet again.

J. R. BUELL.

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TOPICS OF THE TIME.

Written for The Better Way.
TOPICS OF THE TIME.
 CHARLES C. NEWELL.

A resident of the State of South Carolina removed to Florida in order to secure an annulment of a marriage contract entered into in that State, leaving his wife in South Carolina, and she in no way gave her consent to such proceedings. The opinion as to the indissolubility of the marriage-tie has been strongly in favor of it, and the judgment of Judge Izlar "forcibly and intelligently maintains the law and the settled policy of the State of South Carolina" in this respect. Judge Izlar held that the Florida divorce can have no effect on the status of the parties in that State, and that children which may be born of a marriage contracted by the husband in Florida, after the grant of the divorce from the South Carolina wife, are illegal in South Carolina. The Pittsburgh Commercial-Gazette, commenting upon the desirability of uniform divorce laws, says that leading and influential organization in the legal profession and in the various religious denominations have been urging for years such uniformity in State legislation upon the subject of marriage and divorce as will remedy these flagrant evils which now exist by reason of the present confusion and diversity in legislation. Some years ago a commission was appointed by New York to confer with the different State legislatures on the subject, with the hope that leading statesmen and philanthropists would join and further such movement, thus setting an example which would eventually result in the establishment of practical and uniform divorce laws. But little has been accomplished by the commission. No basis has been established between New York and other States, for the reason, as pointed out by the New York Sun, that there is a radical difference in principle and conviction which prevents such an agreement. There is no difficulty in the way of formulating a status which would operate alike in all the States, but the insuperable obstacle is the essentially opposing theories relating to marriage and divorce. One class contends that the marriage tie is indissoluble, another that it may be dissolved for one offense only; still others that any one of several causes or offenses may suffice to bring about legal separation. On this point our contemporary says: "It can not be expected that the vast majority of the States will yield to New York, which is a minority so small, in making adultery the sole cause for divorce. New York will have to yield to them and recognize other causes if there is to be a uniformity of legislation. The question therefore is whether we are willing to make the concession to secure this end. It is a question easily answered. New York will never enter into such a bargain; and that means that the present state of affairs will continue."

We are not to suppose, says C. T. Stockwell in "Evolution of Immortality," that, as we pass on to the next stage of progressive existence, we have reached the ultimatum. If, standing here and looking back, with all the aids at our commands, along the lines from whence we came, we fail to discover the beginning of the successive stages through which we have already passed; so in looking forward we also fail to catch a glimpse even of the end. The spiritual being, however, a unit organism, composed of matter—a mode of motion—it must also be changeable, in form and combination, in accordance with laws pertaining to matter. Should it be composed of the elements of universal ether, or should the external organism that our life-principle, or spirit, is to inhabit in the next stage be composed of a higher or finer quality, arrangement, or mode of motion of matter than that of which our present bodies are composed, it would pass simply under higher and more complex laws than any that we now know as pertaining to the grosser forms of substance, and it would carry with itself the adequate senses of perception of objective realities external to itself. "Birth gave to each of us much." Why, then, may we not reasonably assume that "Death may give us very much more, in the way of subtler senses to behold views we can not here see, to catch sounds we do not now hear, and to beware of bodies and objects impalpable to us at present, but perfectly real, intelligibly constructed, and constituting an organized society."

Recent declarations made at the Social Congress at Brussels by an American delegate of New York City that "misery is increasing so fast that the land of the free and the home of the brave is in reality a hell," is a base misrepresentation. The gloomy, pessimistic cry of condemnation is unwarranted in the face of the efforts made everywhere to relieve the oppressed. One of the most hopeful signs of brighter days is the almost nationally awakened interest in a practical solution and relief of the burdensome weight that is borne by many. When each individual seems to become enthused with the desire to help in some slight way or other his fellow-man, which is becoming manifest stronger and stronger day by day, there is small room for a foreigner's misconception and misstatement. We have started on the road of the amelioration of a great many evils and miseries when that fraternal and maternal feeling pervades

the community that Burns expresses so beautifully,—
 "We joy unfeigned brothers and sisters meet,
 And each for others welfare kindly spiers."

It is almost time that foreigners saw less with the blurred vision of their own imagination, and take hold with a helping hand and do some philanthropic measure. It is not alone sufficient that a man should be told that the roof leaked, but his house should be made waterproof. And this is best done, not by tearing down the entire structure, but by such provisional measures as will secure what is his and, at the same time, improve and better it.

When the law was passed in France, requiring all young students for the priesthood to serve in the army, it was deeply resented by the Church, and considered as an unwarranted intrusion upon the rights and immunities of that profession. It conceived the notion that the thought which prompted the measure was that it would degrade the morality of the young clergy and make them adverse to their "holy calling." It is now reported, however, that the seminarians have all returned from the manœuvres to the diocesan colleges rather improved than otherwise. So far from there being any defections they are more pious than ever, and it seems clear that their presence has exerted an excellent influence upon the rank and file of their comrades, with whom they are very popular. It is no new thought that the Church is not infallible in its judgment of its own interests, but it will be curious indeed if this seminarians' law, which the clerics denounced as born of hell itself, should be the means of imbuing the French army and peasantry with new respect for the cloth.

Among the workers in liberal thought it will be learned with regret that the Rev. Dr. Herford, of the Arlington Street Unitarian Church, has decided to leave the United States and accept a call from London. This decision is first announced in a letter to John Mason Little. It may be added that the salary attached to Dr. Herford's new charge is not more than half that which he receives here. He has served nine years in the Arlington Street pulpit, with constantly increasing acceptance to the society, an ever-broadening usefulness and influence. He has previously preached for seven years in Chicago. In his letter Dr. Herford says:

Utterly unsought, utterly unexpected, this call to London came, accompanied by pleadings from old fellow-workers that I should come back to my old work, which weighed upon me with a force greater than I can express. It is not a new work, which I am warned that it might be hazardous for a man of my age to attempt. It is the work that I was at for twenty-five years, and with which, since I came to America, I have never lost touch; and I believe that I can take it up again with hands not so much weakened by the lapse of sixteen years as strengthened by the rich experience these years have brought, and by the freshness and stimulus of this American life in which they have been passed.

I do not hope, indeed, to find a work that can at all equal this invisible scope. England has for a Unitarian minister no post of such public honor as the ministry of Arlington Street Church especially when joined with a preacher-ship at Harvard; but there are needs in our English field just now of a very special kind, which seem to outweigh not only all such considerations but even the weightier ones of the natural regret and disappointment of those who are concerned with me in these works here; and so the final answer to my perplexities has come to me at last with no indistinctness. These weeks of waiting have made the duty not less clear, only very much harder.

A recent act of the Illinois Legislature confers upon women the right of suffrage in school elections, and it is to be generally exercised this fall. But the anti-woman suffragists have just discovered that the present charter of the city of Peoria provides that "A legal voter must be a male white citizen of the United States, and he must be a resident of the city six months before allowed to vote." The right of women to vote under this charter will be contested in the Democratic city of Peoria, but the women expect to nullify the requirements of the city charter by showing that its strict interpretation would also prevent the negro from voting, and thus invalidate the constitution of the United States.

Written for The Better Way.
THE UTILITY OF FACTS.
 LYMAN C. HOWE.

The present status of the spiritualistic movement is largely sensational. Cultivated to a great degree by superficial minds, more or less given to magnifying wonders, and jumping at conclusions, there is necessarily a great deal of misapprehension of facts and psychic forces, inaccuracy of statement and consequent error in the presentation of philosophy. Unfortunately for the good name of Spiritualism these misrepresentations are too often taken as the exponents on whose testimony and methods rest the judgments and conclusions of the world. These hindrances are not likely to disappear until a higher incentive animates investigators and advocates. When phenomena are sought for their scientific and practical value, rather than for temporary amusement and to satisfy a morbid craving for ever-increasing wonders, accuracy of observation and statement will become necessities and the value of phenomena will be appreciated, and their significance augmented a thousand-fold.

The utility of facts is depreciated in the ratio of the uncertainty that accompanies their developments. Any phenomenon that can be explained in two ways—referred to two different agencies—is valueless as evidence. Any manifestation of mediumship that can be duplicated by magic, under the same conditions and circumstances, is without value as evidence in spiritual science. When mediums and investigators appreciate this fact and shape all their actions to it, a new era will dawn, and the mysteries and mockeries that have shaded the beautiful light of Spiritualism will rapidly pass away. It does not follow, however, that all the phases of mediumship that can be successfully imitated by jugglers are necessarily frauds. They might be identical in appearance and opposite in origin. But as evidence in favor of spirit return, any phenomena that can be produced by trick under the same conditions are valueless. To determine this distinction often requires very close observation of the details of a seance and critical analysis of all the facts in the order of their occurrence. Habits of mind that jumble together a series of observations in heterogeneous confusion and fill in the missing links with climaxes of imagination and conjectures of faith, are not safe sources for scientific data. But the difficulty lies in the fact that the majority of investigators (if we may call them such) are not interested in the scientific aspects of the problem.

We must therefore recognize two distinct classes of Spiritualists. There may be dozens of them, but for this lesson two suffice. The most numerous and noisy, the most bitter and denunciatory, cultivate mediumship for the marvels and personal attentions that feed their vanity, and as frauds are more fertile in these specialties than genuine mediumship, they are quite likely to object to any methods that obstruct the progress of an impostor posing in the sacred name of mediumship. This, of course, puts mediumship to great disadvantages, and is equivalent to offering a premium on fraud. As all mediums are human, and most of them have a hard struggle to live by their gifts, it is any wonder that they are sometimes tempted to supplement the genuine with such spurious phenomena as they know is in greatest demand, and commands the highest price and most liberal patronage? When phenomenal patrons ignore the most reliable phases of mediumship because they are simple and genuine, and pay liberally for the grotesque and marvelous which may be duplicated by any magician—if they are not all deception—honest mediums must starve, or seek employment in other fields. I do not mean to imply that all wonderful phenomena are frauds. Far from it. But the simplest is often the most wonderful; and the more complex and extraordinary the manifestations, the greater danger of credulity being led captive by artful tricks and deceptive appearances. More than one-half of accepted phenomena are taken on faith, despite the oft-repeated boast that faith is not a factor in spiritual science. I have attended many scores of materializing seances, and witnessed phenomena that I am satisfied were genuine. I think I know that spirits can and do present themselves to mortals, under favorable conditions, in a visible and tangible form, that requires no special illumination to see and sense; and this possibility may hold infinite promise in the developments of the future. But fully three-fourths of all such manifestations that have come within my sphere of observation are of uncertain origin. They do not furnish data for scientific demonstration. If accepted as the work of incarnate beings, it is a matter of faith, not knowledge. I hope this statement will provoke some criticism and thereby evoke wholesome discussion for the evolution of truth. But the statement is too easily verified to tempt careful observers to an effort to refute it. Now the value of phenomena is chiefly in their unquestionable verity. One fact is worth more than a volume of fiction. A rap, accompanied with personal intelligence, which in the nature of the situation precludes the possibility of trick, is of more value to Spiritualism than all the kings and queens of buried Atlantis that ever materialized under cover of darkness and doubtful circumstances, which leave the issue to faith.

A single hand that forms before our eyes in the full light, detached from all possible means of trick and writes an intelligent sentence or a name, and vanishes, is of greater utility in the study of the occult than a thousand full forms obscured by darkness, and appearing under conditions that give no security against possible deception. One word written between two closed slates, guarded against the arts of jugglery so thoroughly that no possible doubt can exist, is worth more than a thousand pages which a sharp trickster can imitate under the same conditions. But so long as Spiritualists encourage this wholesale jumbling of facts and frauds, and phenomenal patrons offer a premium on the latter, and honest doubters and truthful critics are snubbed and abused for attempting to separate magic from mediumship, that the latter may receive the credit it has earned, we can not expect much in the way of scientific data, and like all other religions, Spiritualism will rest largely on faith. Even the established facts, which have been scientifically demonstrated, are discredited by the loose habits of procedure, which have cast a shadow over all. People blame mediums for deception when they surround them with conditions that make fraud the only way to success. The wonder is not that there are tricky mediums, but that there are any that are not tricky.

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