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EDITORIAL.

RATHER extol the virtues of men than xpose their vices.

THE material for heaven is within us, and it lies with us to build accordingly.

THE World's Pair at Chicago is to have tower 1,120 feet high, from which our flag shall wave.

Now that France has become friends with the Vatican, German Catholics favor that country, to the displeasure of their fellow-countrymen.

A PREACHER in Waco, Texas, in a sermon on Spiritualism, admitted the truth of the phenomena, but asserts that only evil spirits return. The Independent Pulpit wants to know if Moses and Elias are classed among the latter.

DR. TALMAGE says that God began the work of creation bright and early Monday morning. This implies that he worked on the Christians' Sunday; for which he would have been arrested had he lived in Tennessee at the time.

SIX men at Huber's Museum in New York, are at present engaged in endeavoring to break the world's record by a fifty-one days' fast. A rather hungry pastime for this season of the year, when appetites are on the increase.

and then apply the philosophy evoluted ness. therefrom, to himself. Such makes the true Spiritualist.

WHILE in Congress, June 22, 1874,

The divorce between Church and State ought taxation; for if you exempt the property of any Church organization, to that extent you imseese a tax upon the whole community.

WAR with China is the present mental spectacular show held up to view. Whether it will ever materialize is another and a doubtful question. Uncle Sam may have cause to call the Chinese government to order; but we shall hardly yet realize a celestial delegation visiting these shores with warlike designs on our government.

In her new book "There is no Death," Florence Marryatt, daughter of the wrelist, Capt. Marryatt, says the enthusiasts and skeptics of Spiritualism do more harm to the cause than outsiders -the first in believing too much and exaggerating it, and the other in believing everything fraudulent because one seance happens to be a failure.

Since the Briggs controversy both Union and Princeton seminaries claim increased enrollment of pupils, and take this as a sign of public sanction of their cause. We, however, believe it to be simply the effect of the free advertising they received, and eventually will lead to still more repudiation of Presbyterianism; for there is nothing like ex-Perience to see the good or evil in anything.

Gull Snaring Pilgrims." But as the "reponsible" editor of this paper is a sort tecessary. As fast as the "responsible" ditors are put in durance vile, others are free press" in Germany.

REPUBLICAN papers stigmatize Demotrata as liars. Democratic papers acMay the third party prove one of principles-from the voter up.

THE ownership of Alsace and Lorraine is far from being the Franco-German question, says M. De Blowitz, the hate her all the same, and still be deter-But it is not in that direction that war will break out. Germany will not make war, because she has nothing to gain and everything to lose; and France will not make war because, victorious or vanquished, the Republic would disappear.— Thus the indications in that quarter betoken peace again-by way of change.

Annie Besant, once a Materialist, was converted to Theosophy by having Madam Blavatsky's "Secret Doctrine" to review for a London editor.—In like manner, many might be converted to Spiritualism if the proper reading matter were thrust under their notice at the proper time, and something not too radical for Christ-believers nor too sentimental for Materialists. But facts generally constitute the best argument; especially as Spiritualism is founded on facts-phe-"WHAT is the object of life?" was nomena-while the philosophy is but an once asked of a platform speaker. "To agglomeration of opinions, deduced by find out " was the reply. Aye, it is the individuals according to needs at the duty of everyone to find out for himself, time in their search for truth or happi-

APROPOS of the statement of Bishop Ninde, in his paper read before the Methodist Ecumenical Council in Washington, D. C., on the 15th inst., that "the Roman Catholic Church is rapidly becomto the absolute. It ought to be so absolute that | ing Protestantized in this country,"comes no Church property anywhere in any State, or the news of a marked sensation in in the nation, should be exempt from equal Church circles, in Columbus, this State. It appears that Miss Blanche Filler, a very accomplished lady artist, had tendered her services to a society connected with the St. Paul's Protestant Episcopal Church of Columbus, to aid in an entertainment at the Opera House, for charitable purposes, and several rehearsals had taken place.

> Bishop Watterson, the Roman Catholic, forbade Miss Filler to appear, and ordered her withdrawal. When applied to by a number of prominent Catholic citizens, for a reversal of his order, he replied that "the Catholic was the only true religion, and that it was against a principle to help build up that which was untrue." Will the leaders of the Methodist Church, drifting towards Rome in their methods, please take notice that they are not to be met half way.

HENRI Rochefort says that he appreciates the personal liberty and freedom from official surveillance above all else in England. It is not like in France, and where policemen are constantly prying into others' affairs. He also says the judges in the courts are so free to act according to the dictates of justice and law regardless of the wishes of the government. Everything is so secure under the laws of England. Even Sunday belongs to the people-not to the Churches. Labor organizations parade with music and THE German Government has begun banners at will. He also praises the be prosecution of the editors of the marked lack of official supervision in "Kladderadatsch" for ridiculing the holy London.—That is more than could be tof Treves by a cartoon headed "The said of free America just now. If not policemen, we have private detective systems which are becoming a nuiof jury-mast especially employed to en- sance. If not directly by government tre imprisonment for such offenses, it dictation, there are cases where prisoners not affect the regular publication have been convicted before tried, aby, nor prevent the appearance of an- through suggestion from government ther cartoon the following week, if officials. And though Sunday does not belong to the Churches here, they rob the laborer of it to a large extent by Prointed to fill the vacancy. Such is prohibiting theatrical amusements, etc., on that day. Shall a monarchy teach a republic of freedom?

An important and far-reaching move-Republicans of never telling the ment is on foot, having just held its in- If a similar universal inspiration to or- tion of the Church, the religious ele-

THE BETTER WAY. kettle calling pot black. Republicans sioners in the old Independance Hall, in ple. there would probably be no difficulty many scientists and scientific societies ing some more sharp thorns into the first advocated the Australian ballot sys- the city of Philadelphia. It takes the name to its attainment. But as it is, we must to the philosophy and phenomena of sides of the male ecclesiastical exclutem and censured the Southern states of the Humane Freedom League. There either wait, or build on something that Spiritualism. for not adopting it to secure an honest were seventy-five members of the com- is not subject to alterations or amendcount. A democratic legislature of Ohio mission present, six of them being ments-and that is the phenomena, daily being vindicated. The psychic sit here as delegates. A woman had been passed the so-called Kangaroo law. Now, ladies. The president of the commission | though it be of a mental order. the Commercial Gazette, of Cincinnati, is Judge William W. Arnoux, of New republican paper, says, "the Australian York, and Dr. John C. Redpath, of Inballot is an abomination" and "should diana, is secretary. The chairman of the never have been passed." Politics are local commission in Philadelphia, in an anomoly-fitted only according to re- welcoming the delegates, voiced the purquirements—a law without consistency. poses of the organization, which are "the attainment of justice, a broader investigation into psychic laws and phe- in a unit in both states of existence, and in reflecting upon the action of the westmanhood, the abolition of national theft, nomena. This repelling influence is all that our earth sphere of conscious exist- eru section, which was perfectly compecalled annexation, the abolition of war, and the substitution of arbitration and lation, or trick is performed by anyone eternal being and action. Fraudulent that sentence over again, ye mothers. fair dealing."

Several papers were read, addressed to Paris correspondent of the London the peoples of the world, inviting them den and utter truthfulness in statement this great truth on earth. Times. He thinks if Germany were to to send delegates to a congress to be and act, as the essential basis of all ingive back Alsace to-morrow, France would held in 1892, to further the object of the organization. The Rev. E. E. mined to revenge the overthrow of 1870 Hale, E. P. Powell, editor of the New England Magazine; Dr. Burgess, of Columbia College ; Col. Ethan Allen, of New York; Col. Parsons, of Virginia, and Dr. Redpath presented papers. A committee of one from each State was appointed upon organization, and a white flag with the national flag of each country, in miniature, in the centre, was adopted as the ensign of the League.

The names of these gentlemen give the movement character. Its principles are both broad and just. It promises to be one of the living, active agencies so characteristic of these closing years of the nineteenth century, and to us gives evidence of the introduction of wiser and higher influences and forces into too credulous may say and do, scientists mundane affairs. We can be counted in this movement

YOUR VOTE, PLEASE.

It is respectfully suggested to the readers of THE BETTER WAY to send, by postal-card or letter, the name of their choice as representative to the World's Fair, in order to ascertain the result of which will be published from time to time for the benefit of those interested.

PHENOMENA AND ORGANIZA-

TION. The phenomena of Spiritualism will some day constitute the aggregate of our cause. The so-called philosophy of the present will be relegated to book- of society. shelves as curiosities of a past decade as the dogmas of individual minds; while connection with the phenomena. This will be done, either directly by spirits at seauces or circles, or through mediums on the rostrum when giving spirit-descriptions, psychometric readings, or other phenomena not yet developed for public purposes. Straws who have something phenomenal in connection with their ministry-whether in the shape of "tests," inspirational music, or improvisations-have the strongest attraction, and will continue to have, however much many may hope or try to make themselves believe to the no Spiritualism; and instead of decreasing, the phenomena will continue to increase. It constitutes Spiritualism per accord with the cause-must be based on est minds. The more glaring the simuthe phenomena; one of the strongest evidences in this direction being the failure to organize on a philosophic basis. Phenomena then is the watchword-the principle on which to organize, and those who will listen to the voice of the spirit-reason intuitivelywill see it thus. If we have any philosophy in Spiritualism at all, it is not altogether original. What has been presented as such, is based on past ethics, with perhaps a higher comprehension and consequent application. Whether the time and mediumistic powers to confer spirit-world has intentionally held back benefits, or satisfy the curiosity of the a new code of ethics, and brought "confusion" instead, must be inferred. Fact is that we have many Christs and godheads now instead of one as of old, and "every man for himself" seems to be the modern method of salvation. In this is right that they should be compensated principle only is Spiritualism original as for their time. But an insane lust for Thompson." We cannot refrain from in the council. American Methodism this universal inspiration to be self-re- wealth out of mediumistic gifts is proba-

vents a material or worldly organization.

MEDIUMS AND MEDIUMSHIP.

tricks of the Charlatan have exerted a media. They prove the undying nature camel, l'atience, and an American, Rev.Dr. strong adverse influence upon scientific of love and other soul attributes. They Stephenson, arose to the point of order, minds, and prevented candid and honest confirm the truth that the human family the more forcible when the fraud, simu- ence is embraced in the spirit realms of tent to manage its own business!!" Read known to possess strong medial powers. mediumship may retard the growth, but wives, and daughters of the Methodist Scientists, in their work of investigation, can not prevent the ultimate triumph of Church! The leaders in the Methodist vestigation.

In dealing with nature and its laws scientists start from the bed-rock of essential truth. When, however, they enter the realm of the psychic, incarnate in a human body with its environments, its conditions of mentality, its moral powers, influence and forces, involving truth and falsehood, they commence their investigations with the adverse presumption that whatever is mysterious, or not in harmony with known laws and processes of nature, must be a falsehood in intent and outworking. They repeat within themselves David's hasty speech: "All men are liars." One miserable trick played upon the scientific or credulous mind relegates the trickster to the region of infamy, and, whatever the have no use for the trickster evermore.

Contrac blame these seekers after ultimate truth and law in all fields embraced by the human consciousness? Truth is the foundation of correct character. It is the only true basis upon which the family, the business interests of the world, and all harmonious society is voice of Spiritualists in this matter, the fraudulent trickster and deceiver is the man Catholics or anybody any good pariah and curse of all these relation- thing which could be used to advantage. ships. Imagine a Church of liars. It The deaconess movement was so free would be an earthly inferno. Even one deceiving, lying, fraudulent character taints and poisons an entire religious organization. It is the fly in the pot of type." ointment. Essential truthfulness is the sine qua non, not alone of scientists, but

But why need any medium, or one possessing an organism and tempermeninstructions and spirit advice, needed for tal adjustments adapted to mediumship. the day and times, will be transmitted in and through whom excarnate spirits can gratify their own desires by making their presence known in earth, so far forget their relations to the spirit world and to all honest seekers after the truth. whether scientists or others, as to attempt to supplement their gifts by fraud and falsehood? A medium should never show whence the wind blows. Mediums forget that he stands as a representative of the truth of spirit life, spirit forces, and of excarnate intelligences. Any falsehood, simulation, artifice, or semblance of untruth when wilfully perpetrated, or permitted to be perpetrated, degrades the person and the cause, and when detected, disgraces the person, becontrary. Without phenomena there is sides throwing a cloud of suspicion upon all honest mediumship. It does more. It relegates every demonstration of our beautiful philosophy to the rese, and all effects arising from it must gions of doubt, in all scientific and honlation and untruth, the deeper the contempt for the medium salsifier, and the more active the opposition created in all candid and scientific minds to any ex amination of the subject.

The reasons for thus seeking to supplement natural mediumship by draudulent practices are, a personal vanity which craves notoriety, and a craving for money. The first named in most cases has its backing in greed. All will agree that when an honest medium devotes individual or the public, the time thus devoted should have its compensation. Mediums, like ministers of the gospel, are not lifted above the material plane of life or the demands of the physical. It

phenomena is face, not fiction. Intelli- elected to sit here. He referred to Frangent personalities whom the world call cis Willard, a woman beloved on both dead, are living, acting, writing, and sides of the Atlantic." This was the last There is no denying the fact that the speaking their thoughts through mortal feather which broke the back of the

> THE GREAT METHODIST JANGLE. The Methodist Ecumenical Council, now being held in Washington, D. C., has had its "Woman's day," and we have awaited its proceedings with a lively interest. A very full synopsis of the speeches is before us.

> Bishop Ninde, of the Methodist Epis copal Church, opened the debate. He said, that following the example of European Methodists, a deaconess movement had been inaugurated in this country, and there were at present thirty-one "homes [Methodist nunneries, Ed.], five hospitals, and many young women were seeking to join the noble sisterhood. In some quarters this movement had been viewed with alarm. It was said to resemble Papal methods." Well; Bishop, doesn't it? He then added: "The Roman Catholic Church is rapidly becoming protestantized in this country."-Is the Bishop blind? The Methodist, and some other Protestant Churches, are on the other hand, rapidly becoming Roman-Catholicized and are aping its methods to obtain and retain power as organiza-

But the good Bishop announced that builded; while the liar, the falsifier, the he "was ready to borrow from the Rofrom priestly supervision and other repellant features, that it could not be truly said to resemble its Papal proto-

"Priestly supervision!" Who attached this sisterhood, as an organization, to the working forces of the Methodist Episcopal Church? Who gave it form, law, and rules? Why the general conference of the Church. Who compose that general conference? Will the ministers-males all-permit an elect lady to sit in their council and aid in formulating the laws of this sisterhood? No. That battle is on now, and the "priests" of the Church have thus far defeated woman delegates. In view of this position why do you say, Bishop Ninde, that this new sisterhood is free from "priestly supervision?" Would it not have been wise to have offered the latest book of discipline of the Church, instead of the assertion? The Bishop has evidently fallen in love with the new system of Papacy, modified, but still under the supervision of the male ministers of the Church. it is a step, not of Romanism towards Protestantism, but of the latter towards Romanism. Does the Bishop remember the old metric truism, so

"Vice is a monster of such frightful mein, As to be hated needs but to be seen ; But seen too oft: familiar with its face. We first endure, then pity, then embrace.

The Bishop was followed by the Rev. Mr. Watters, of the London Mission Methodist Church, who gave a left-handed rebuke to the male exclusives by say- ment which elicited applause. Rev. W. ing that "it would be far more fitting if a F. Bourne, of London, England, sent the sister had been here to present her own liberal shaft home by saying, that "he cause. He hoped that at the council a bad no patience with the narrow and woman would be permitted to take her bigoted version of St. Paul's words upon place upon the platform and address the the subject. If literally rendered, they conserence." This statement elicited applause, but evidently Dr. Buckley, ried in Church, inasmuch as they forbid editor of the New York Christian Advo- woman to speak in Church." Be careful, cate, did not join in it, Mr. Watters forther said that "for fifteen years the English Wesleyans had used the sisterhood as lay-workers. There were ten missions under the oversight of Rev. Peter a religious system; and it is probably making merchandize and of getting asking, why these ten missions were not discloses a conservatism of principles under the care and oversight of Mrs. liant (a phenomenon in itself) that pre- bly the leading cause of fraudulent man- Peter Thompson, or some other "elect ifestations, resulting in the present rela. lady," and thus take them out of the cat-

egory of "priestly supervision?" Irath. Between the two it seems to be itial representative meeting of commis- ganize were to be poured upon the peo- ment in society, and the antagonism of J. H. Lile, of London, followed, driv-

sives, by saying that he "regretted very Honest mediumship has been and is much that women were not allowed to that"the eastern section was not in order Episcopal Church of America had forbidden woman representation in this Ecumenical Council of the Church! And their representative threw the glove into the ring, the lance was poised, and the tournament about to open. But the English brother and the American sister -to use the language of the ring-were

knocked out on a point of order. But Mr. Atkinson, M. P., arose and put a crown upon the head of woman as man's equal in rights, and struck the American bigots of the Dr. Buckley school a staggering blow, by saying that "his own wife and her sisters had been, for forty years, 'leaders,' "-class-leaders he probably meant-and "he would rather be led by them than by the president of the council himself." The session ended with the English brethren

The afternoon session opened in an atmosphere decidedly spicy. The editor of the Central Christian Advocate, St. Louis, Mo., read a paper upon "Woman's Work in the Church." He claimed that there was a ministry of women in the Church, in apostolic times; that Protestantism had failed to assure the full measure of help from its women; that it has been afraid of the charge of following Papal practices, and that the Church could not do the work before it without the aid of woman.

Rev. Dr. Gorman, a Belfast Methodist Irishman, gave the American male exclusives some hard raps. He said: "Woman might bring all her graces to the altar but the power of her speech. She might sing bymns, and work in the homes. She might teach her son to preach. She might, perhaps, help her husband to prepare his sermous, but she could not preach. Her element was motherhood. But motherhood was the divinest accent of peace, too often absent from the masculine voice. That there should be need for the organization of woman for the regeneration of woman, was a blot upon the Church which should be wiped out. Would you stop her ministery because she is a woman? Let the pulpit be taken and the woman left."

Several others pressed the claims of woman, and then Dr. Buckley, in defense of his position, took the floor. He brought Paul and his Judaistic teachings to the front, but they were evidently not palatable to the audience. He was followed by Rev. Hamilton, of New York, whose utterances were belligerent. Among other things, he said: "If the greatest expounder of the Methodist Church had held that Paul must not conflict with Jesus, it was not for the men who sit here to force the conflict." Rev. Dr. Reid, of the Church South, asked for woman her ultimate privileges. saying that "when a woman had brought a soul to Christ, she should be permitted to perform the rite of baptism"-a sentiwould prevent woman from being mar-Rev. Bourne! you will be tried for the "higher criticism" heresy, along with Dr. Briggs.

Evidently the liberals, led by the English representatives, are in the majority and measures which is so near Romanism that there is fear of a wholesale fraternization, unless the progressives force their measures to a decided vicWritten for The Better Way. THE PERSISTENCE **NEOUS IDEAS**

The greatest antithesis of the nineteenth century is the Mosaic cosmology and the Copernican astronomy.

Man has learned to resolve the l'ich Lactia into myriads of suns and world systems, figures the arc of the tremendous circle described by the sun and its retinue of worlds around its parent center Alcyone, constructs instruments fine enough to enable him to view the process of world-building in the great nebular fields of the stellar universe, and with all this he grovels low enough to worship and build shrines to a pitch that served as a God for his savage aucestors. Here is the relation between progress and stagnation, the juxtaposition of the enlightened few to the ignorant many, the labors of doubt and idleness of faith, and yet there is not a church spire in the land that does not pretend to be a sign of progress, and pretention is all there is of it. When the Church claims to be in the vanguard of progress, it claims what every faggot and screw that ever drew moans and tears from the tortured, what every creed and every fable of all its past history and present status proves to be a false assumption.

Moses' central idea was Jehovah, God of the Jew, who declared himself to be a jealous God, visiting the iniquities of the parents upon the children even unto the fourth generation. There is in all the instincts of savagery none more utterly heartless and atheistical than this, and it has laid at the foundation of all pro-religious ideas from that day to this. It has even entered the field of economics and has found approval among the master minds of the earth for centuries. It is directly incorporated in the Malthusian idea of population and subsistence, which is so completely grounded in every department of jurisprudence, ethics, and economics as to be well nigh impregnable, and its upheaval and eradication remains to-day the greatest battle human rights is called upon to engage in. Every thought of liberty and progress is involved in it.

Jehovah commanded Moses in these words: "Thou shalt have no other god." The same fiend prompted Malthus years later to perpetuate man's selfishness and pave the way for Darwin's doctrine of the survival of the fittest in the idea that "the tendency of the population is constantly to bring people into the world for whom nature refuses to provide." It requires but little discernment to percieve the relation of these ideas to the misery and degradation of humanity. Malthus' idea has been bolstered up by many of the greatest economists just as Moses' idea has had the sanction of the ablest theologians, and the perplexity of it is that men like Adam Smith, Will Ricardo, and McCulloch should have stumbled over the same bogs that have engulfed the foundation of every theology. That theologians should maintain that popery, priesteraft, and poverty are God-ordained and perpetual is a natural sequence, but that minds imbued with the progress, and the alleviation of suffering a matter of profound gratification that the relation between the laws of producnor changes a single law of life, so the idea that the survival of the fittest depends upon those who are able to struggle for the existence fails to answer the queries of thoughtful men.

If the law of the survival of the fittest is applicable to man's requirements there should be no insane asylums, hospitals, or prisons. It is because of owes and gives allegiance. man's inhumanity, subjected as it is to debasing laws and customs, rebels at a of thought is weighted down by them. sacrilege so monstrous, that unfortunates | Transitional epochs are always marked are not offered to the moloch of death, by them, and progress has its flow in the rather than to the mercies to the asylums.

Evolution meets its Waterloo] upon the field of spirit dynamics. It can and does carry organic life from the primordial cell through all the intermediary of Church and State, the perpetuation of channels to man's physical organization. There it stops, and it stops, too, at the religious liberty, the maintenance of threshold of a temple to which everything it has done owes cause and allegiance.

Soul uncreated, eternal, seeking and finding expression through contact with ing in power and domination. Thus matter is the premise upon which alone we perceive the field where duty lies, deductive reason can rear a philosophy and the work laid out for all those who capable of withstanding the negations of desire to see the fabric of liberty tranmaterialism and the affirmations of theology. And as this becomes self-cen-All things are necessary in time and from the ship of progress constitutes circumstance, and so the childhood of the the true navigator; not to stalk in gilt race was pleased with and feared by the buttons and immaculate blue upon the all that was seen by the multitude was a man

promises and penalties of a barbaric system. In the light of our day, however, they are useless, and their perpetuation serves only to point to the persistence attending the incorporation of men's thoughts upon principles and essences which, in their nature, are eternal and unchangeable,

It must be admitted that human nature, in its beliefs and proclivities, is much the same now as in the day when an ignorant oligarchy compelled Gallileo to renunciate the heliocentric astronomy, and to the skepticism of the few is due the achievements which adorn our civilization. Skepticism lies at the base of progress. Show me the man who doubts, and I will point out the material for a hero or a philosopher. It does not appear strange, then, that upwards of 2,000,000 people should in six weeks journey from all parts of the world to view and worship a legendary garment at Treves! It should not be a matter of wonder that a jeguit should declare, as was the case in Chicago lust June, that the Pope has as good a right to direct the politics of the Catholic people in this country as he has to safeguard their religion! It is not at all strange that the press dispatches should bear tidings of the national disgrace attending the opening of the government town site of Chandler in the Sac and Fox-reservation in the Northwest three weeks ago, when 3,000 men and women crazed by excitement and burdening the air with volleys of oaths, shouts, and curses, rushed on like maddened maniacs, trampling over and killing one another to secure a plot of ground which, in the total aggregate, would not provide one-fourth of them with a lot! These are object pictures in the ever-revolving panorama of life entailed upon us from a musty past and teach as nothing else can teach, the cogent need of more beacon fires upon the mount of progress wherewith to guard with vigilant eye the liberties of the people to the end that these casements of ignorance may be safely weathered. Never in the history of this country was there a time more imperative when breaches and gaps needed men to fill them. Never has there been a time when sacred liberty was more ruthlessly assailed by the minions of an implacable foe than these days that witness the bold and unblushing intrigues of papal Rome upon the consti tutional rights of this people. Plato never could have been a Mal

thusian economist. The idea that all things sprung from spiritual founts of causation never entered the thought of him who reasoned that nature brings human beings into the world for no duct their part of the debate. other purpose than to torture and destroy them. And Plato's idea is to-day gaining the recognition which it detime; for Plato, like all reformers, idealists, and masters of thought, livedin advance of his time. He is dearer to the nineteenth century than to the one he adorned, but which understood him

It is indeed time, for an idea which intricate problems involved in human holds that salvation does not depend upon mummery and gold, and it is reshould fall into the same line of thought, freshing in the extreme to note as I have although from opposite premises, is a recently in THE BETTER WAY that men part of the antithesis of modern thought, like Andrew D. White, Prof. Francis and can not be accounted for on any hy- Wayland, M. Levasseur, Wood, Beemis, Rev. Drs. Wayland, Savage, and many ant upon great transitions like the others are discussing the doctrine of suddenly and is doing an immense busone the present era is undergoing. It is Malthus, and urging the ground taken by Bellamy, George, and others, that "meat multiplies faster than mouths." tion and consumption are being agitated, The extirpation of poverty, which lies and the hidden rocks upon which so at the root of all advancement among many have been wrecked revealed that the masses, never can be accomplished their removal may follow. In just the while autocrats and aristocrats believe roportion that man is recognized as a they are divinely appointed to live and spir tual being, with an origin above, rule. There is a sentiment in the moand a destiny independent of matter, nopoly of nature which is yet to become and not as a product of evolution, the recognized, and where it is recognized Mosaic and the Malthusian doctrines fall men will band together with the single to the ground. As death becomes known and common purpose of utilizing her as an event, which neither exterminates inexhaustible resources for the benefit of each and everyone.

Nature, then, is the true monopolist, and every banded body of men who usurps her stores for self-gain, or the uphuilding and perpetuation of individual enterprise to the detriment of the whole body politic, is a band of traitors to the highest obligations to which man

We live amidst contrasts. The burden active existence. Therefore the ideas which all lovers of liberty hold dear; the the maintenance of absolute separation secular institutions, the protection of American unsectarian schools, all derive their importance from the fact that the encroachments of the arch enemy of progress (the Church) are steadily growscendant and immortalized in the pantheon of progress. This work embodies tered in the consciousness of the race the highest service which freeman owe the need of debasing doctrines, like those to themselves. To be of use in combat-

quarter-deck for the admiration of the thoughtless throng.

This era is one of work, and if the principles of freethought are to be perpetuated, the vigilance, which is their price, must be exercised.

LETTER FROM MOSES HULL. To the Editor of The Better Way

I know I deserve a scolding for not reporting myself more frequently than I do. My excuse is overwork. I have spoken nearly every day and sometimes twice, and a few times three times a day since the first of July, and, even at that rate, have not been able to satisfy near all the demands which have been made on my time.

The Sundays of September were spent in the conservative old city of Detroit, and though one or two so-called Spiritualists manifested their interest in Spiritualism by exerting their influence against the meetings, the meetings were a success in every way.

I was astonished during the month to receive papers from Cleveland, Cincinnati, Indianapolis, St. Louis, and Chicago, stating that after all the preliminaries had been settled and questions agreed upon for a two weeks' debate between Moses Hull and Rev. Clark Braden, D. D., Moses Hull had backed squarely out. Of course no one who ever knew me would believe anything of the kind, yet my friends kept me answering their letters to find out the cause of such reports. One dispatch went so mr as to say people were coming to the debate from every part of the world.

Of course the only answer I could make to all of this was that it was a Clark Braden falsehood. No propositions had been agreed upon; no time set for a debate; nothing had been done toward getting up a discussion beyond a friend writing to me and asking me if I would debate with a man whom the Christian Church would bring to debate with me. I answered that I would at any time when I could arrange my appointments to do so. I would meet any man except Clark Braden, but as he had published criminal libels about me-falsehoods which he knew to be falsehoods when he wrote them-my self-respect would compell me not to meet him in discussion until he publicly retracted his falsehoods, or until I met him in a court of justice, where he, as the criminal, should be arraigned to answer for his

Mr. Braden's friends, when I went to Muncie and presented my reasons, acknowledged that I was right, and I think decided that they had gentlemen in their ranks and would try to find one to con-

On our way to Duluth Mrs. Hull and I stopped in St. Paul and held two glorious meetings. St. Paul and Minneapserves and which could only come olis are trying to induce me to speak for through and by the achievements of our them, devoting my whole time to the work in the two cities, but at present it is out of the question.

> We are at present having a genuine revival in this city. The Unitarian Church is crowded every night. Mrs. George Sherwood, a wealthy and influential woman, got us to spend the month in this beautiful and rapidly growing city. I send you a clipping from this morning's News, which will give your readers to understand something of the work being done here.

> Dr. Schlessinger, of Sau Francisco, iness. He is the best test medium I know. In fact I never knew him to fail.

> My appointments are for November in St. Louis, Mo., and for December in New Orleans. Though I have dozens of calls. I have made no appointments for next year as yet, except for campmeetiugs. I have partially promised to go to Fort Worth, Galveston, and Auderson Texas, to Chicago, Ill., and Detroit Mich., and to Duluth, St. Paul, and Minneapolis, Minn. In Duluth they want Mrs. Hull and me fifty-two Sundays in the year, but at present we can not engage so much time in one place.

· Moses Hull. Yours,

Moses Hull, the well-known lecturer of Spiritualism, spoke for two hours and a half to a large audience in the Unitarian church last evening. The best praise that could be paid Mr. Hull would be to say that he kept his audience interested from beginning to end He is a remarkably fine speaker. As an inter preter of the Bible he is excellent and his argu ient to show that Jesus was a medium was masterly. He started in by saying that disance always lends enchantment to the view and the blind faith of latter-day Christians in the miracles of Christ and their disbelief in great tide of eternity at the periods of the manifestations of modern mediums, he likened to the disbelief of Christ's contem poraries in His works. They in turn said We are the disciples of Moses;" going back principles of constitutional government, several thousand years; seeing not with their own eyes, but with the eyes of other people 'The followers of Moses preferred onlone to manna, while the Christian of to-day believe it was a choice morsel of food. A man who be lieved in Jesus and his miracles was in danger of being turned out of church, which, in those days, was a disgrace—not a compliment, as it is to-day. They called Jesus a fellow, while they worshipped Moses." Mr. Hull then pro ceeded to show that the Greek word, which is commonly construed "mediator," in, when lit erally translated, "medium of communication," and "Holy Ghost" is "spirit power." His ar guments were ingenious and his audience ap peared to be in sympathy with him. The word Christ," he maintained, meant "medium," and when Jesus was baptized by John he was formally made a medium. Here the speaker quoted the well-known passage from the third chapter of Matthew: "And Jesus, when he was of Moses and Malthus will become nil. ing error and casting off the barnacles baptized, went up straightway out of the water and lo! the heavens were opened unto Him, and He saw the spirit of God descending like a dove and lighting upon Him." Mr. Hull said

being baptized. Jesus saw all those manifestations of God in his mind's eye and felt the spirit of divine power or mediumship enter into him. He then went on to show how Jesu sometimes failed and had to try again and again. There were three simple remedle that he used, namely saliva, clay, and magne tism. He did not raise the dead, but like al nediums, he knew the child was not dead, but sleepling. He went about to restore her to cor clousness, as any modern Spiritualist would, that is, by clearing the house of all doubters so that the conditions should not be spoiled. He maintained that Jesus always took his pr tients whom he wished to cure away from the crowd and worked over them in secret. He did not do those things to show that he was God, for he was not, but as any honest medium of to day would do in order to save life and do good. He was not able to come down from the cross, though the scoffers cried out: are the son of God come down." He was beaten. The conditions were spoiled. There were too many doubters about. The Spiritualists do not care to win bets, but are seeking for the truth in a quiet, unobstrusive way. Mr Hull took occasion, before closing, to give the sensational Spiritualists, like Baldwin and the man who goes about the country impersons ting Stade, a most bitter denunciation, saying that they were playing upon the credulity of the public, posing to one town as Spiritualisa and in another as exposers of Spiritualism. After the speaker had closed, Mr. Ensign,

ather of Judge Ensign, made a few remarks explaining why he was a Spiritualist. During the lecture Dr. Schlessinger, the well-know medium, was giving manifestations of his power to a select few, who had tickets, and isited him two at a time. Just before the close each one of them was asked to relate his experience with the doctor. They all agree that his manifestations were beyond their com prehension, though Captain Smallwood ex pressed himself as not entirely satisfied. He thought he saw a loop-hole for fraud, though ne wished to be understood as not claiming that there was fraud, but simply giving the

doctor to understand that he was not convinced. Mr. Hull will speak in Odd Pellows' Hall tonorrow morning and in the Unitarian church in the evening. Whatever opinion one may hold of his philosophy, it must be admitted that the gentleman is a clear reasoner and an eloquent talker.

THE CASSADAGA FREE ASSOCIA-TION. HUDSON TUTTLE

Recently I received from Mr. G. F. Lewis some printed slips containing criticisms on the Cassadaga Free Association, its methods of business, and character of its leaders, most defamatory and misleading.

I will not endeavor to analyze the motives which actuated the writer in making his charges and accusations. He has taken pains to give the printed matter wide circulation, for which reason and the injustice which he has done the association, and is doing himself, I feel called to give a few facts well known, which of themselves refute the charges made by Mr. Lewis. I say he is doing himself injustice because no one can knowingly or unknowingly injure another without injury to himself.

In the organization of the association an able lawyer of known ability and integrity was employed to supervise the by-laws, leases, etc., that the necessary forms might be complied with and the organization be in every respect legal.

So far as there having been a great number of empty cottages this year, I was informed that only two remained unoccupied, and that because they were inferior and unfurnished. In rambling over the grounds I saw no other unused cottages. A large number more could have been rented had they been at the disposal of the association.

The postoffice was moved during the latter part of the meeting from the hotel to the ticket office at the gate, because so many people took advantage to come on the grounds and remain, under the pretense of wishing to go to the postoffice. When the postoffice was at the gate the mail could be handed to those outside the gate as well as within.

If there were cottages for sale below cost I was not fortunate enough to find the owner. The cottages are, as a rule, built by builders and held for sale; the two empty cottages were held by them. Any reflection against the character of the officials is uncalled for and ungenerous. The checks are such that

misappropriation of the funds is impossible, and the books are open for all members to inspect. The shares are ten dollars each, and although the number purchased is not limited, only fifty shares are allowed to vote. This is a grievance loudly complained of, it being claimed that the cot-

tagers ought to be allowed to vote and not money. By owning a share they can do so, and it is presumable that those who reside on the grounds have sufficient that much to its success. This is a wise provision, the necessity of which will be readily apparent.

From the time that seven noble women went into the forest of giant hemlocks and members. In fact, those most intimately connected with it are above reproach, and accusation against them is most damaging to the accusers.

The insinuation Mr. Lewis makes against the moral character of the gentlemen and ladies assembled at Cassadaga is most unworthy of him, and one I think he himself will regret. A sweeping charge made without specifications is difficult to meet and goes unrefuted on its damaging course. It is an insult thrown in the faces of the thousands who assembled. The perfect order and correct deportment was most admirable and subject of constant remark.

back, doing not the least to assist, yet who will receive them for the school.

detracting and fault-finding, take at HOW BIOPLASM PRODUCES OReast one share of stock, and by identifying themselves with the movement become able to rectify any wrongs they

may find. The property of the association has become valuable; its debts are growing ess; in fact, are nothing compared with the value of the property in hand. It has made a deep mark on the age, and its influence is destined to become vastly greater. It has past the years of experiment and become the rival of Chautau-

LETTER FROM MRS. R. S. LILLIE.

I wish to say a few words through our excellent paper in regard to a few new workers who are impelled to take up the work of advocating the truths of Spiritualism from our public platform, It was my intention several months since, when in Haverhill, to mention the fact that there resided in that city a gentleman well qualified in every way and one who also feels the prompting from the spirit side, impelling him to devote himself to the promulgation of these doctrines. I refer to Richard A Grieves, of No. 6 Water Street, Haverhill. Mass., and I hope that managers of spirit ual meetings, who have not yet completed their list, will give him a call. Many of your readers have heard the voice of Willard J. Hull from the Cassadaga platform and North Collins and other places, while some of his most excellent lectures have appeared in the columns of THE BETTER WAY and other spiritual papers. Mr. Hull has for sometime occupied the spiritual platform and at the same time held a responsible business position, until bigotry, in one way and another, brought to bear an influence, causing him to decide to take up the spiritual work entirely, and starts out this fall to fill the entire season. Engagements have been made by him until, I think, the first of May. Societies needing his services for Sunday work can address him, Buffalo, N. Y.

Another I wish to speak of is Miss A. E. Sheets, of Grand Ledge, Mich. I have had the pleasure of meeting Miss Sheets several summers at Haslett Park campmeeting. She is a medium, her brain being used for inspirational discourses, which I discovered were of a most excellent quality, combined with the rare graces and excellent qualities of womanhood, makes one feel glad that such are being called out by the spirit. Miss Sheets was at work last season through Michigan and some parts of the West, associated with a test-medium, Mrs. Jackson. Both, I was informed, did excellent work in their respective spheres, and both are leaders of rare merit and whom I do not hesitate to recommend, and I mention them at no solicitation from either, and in fact without their knowledge; but because I feel the cause needs such, and thus heartily welcome them and bespeak for them success. There are others coming undoubtedly, but these here came under my close observation in my wanderings the past few months.

THE SCHOOL AT CASSADAGA. To the Editor of The Better Wny.

Our school at Cassadaga opened last week with a much larger attendance than its warmest friends had dared to expect. Various sections of Ohio, Pennsylvania, and New York are represented by an earnest intelligent body of young people, all of whom are bent upon securing a liberal education. The enthusiasm ruling omnipresent power exists, that manifested by them, in the face of the governs all things by fixed, nuchangeable many discouragements and opposition our school has had to meet up to this time, is ample proof that there is a demand for a progressive school at Cassadaga.

Classes in telegraphy, stenography, and book-keeping have been organized ink. And furthermore, why not let the and will be under the tuition of a practical teacher. Besides these classes we to some good we can accomplish, rather shall take up the regular academic course | than waste our time and strength trying of instruction, and give students the to grasp an idea that is utterly beyond privilege of studying the languages, and the comprehension of the human soul cient and modern, if they so elect. Prof. W. A. Mansfield, already eminent as a hath seen God at any time." psycographer, will give instruction in physical culture and elocution to such students as wish to take up those very might have at least a small platform desirable branches. Altogether the Cassadaga school offers more inducements to Liberalists to send their children to with Charity in its fullest, broadest it than any other institution of the kind | meaning as a password. Let us have at interest in the movement to contribute in the whole lake region. The health of least a semblance of a creed and one so the students will not be endangered, and liberal that all can accept it. The trouble the uplifting influences of the camp will with all former creeds has been that redound most beneficially to all.

The efforts put forth by the originators of the school should appeal to all upon natural unchangeable laws. It will and cleared away the underbrush for the liberal minded people. Money is needed then be the same "yesterday, to-day, and camp, until the present, the Cassadaga to erect buildings, purchase parapherna- forever." Who will write us a creed? I movement has been carried on by the lia, and to pay the instructors. The sacself sacrifice and devotion of its officers rifices made by a few devoted workers should be recognized, and rewarded in spirit. Spiritualism can not afford to let that rules by fixed laws, and that true this movement perish for the want of happiness can only be attained by consympathy and substantful aid. The forming to them; that sin is either wilschool is bound to succeed, and success fully or ignorantly working in opposiwill come through the hearty co-operation of all friends of Cassadaga and of education. Send in your contribution, friends, be they great or small, and help a good cause. Spiritualists of America, this is your great opportunity! Arise and make it your own, by giving liberally to this cause. Your money will be placed in good hands and will be accounted for, dollar by dollar. Send your contributious to either H. D. Barrett Let Mr. Lewis and others who stand or Mrs. M. H. Skidmore, Lily Dale, N. Y.,

GANISMS. DR. J. R. BUCHANAN

How active bioplasm produces the structures of the body is explained by Dr. Beale as follows: "Men and animals, all their tissues and organs, their forms and structures, result from series of changes, which commence in a portion of matter too minute to be weighed, which is perfectly colorless, and which appears perfectly structureless, even if the particle of bioplasm be magnified five thousand diameters, not the faintest indication of fibres or particles exhibiting any special arrangement-in fact, not a trace of anything having structure -can be discerned.

"The speck of living matter, however, absorbs certain substances and increases by assimilating matter it selects, and changing it into matter like itself. Thus it gradually grows, and when it has attained a certain size, perhapa one twothousandth of an inch in diameter, it divides, or small portions are detached from it, each of which grows like the primary particle, and in the same way gives origin to successors, from which issues are at length produced. Form and structure result from the death of the bioplasm, and no matter that is alive possesses either."

Thus the solid tissues of the body are, as it were, the apparatus vitalized by the unseen bioplasm, which is itself fluid matter inhabited by life, itself a power, intangible and mysterious as gravity. The structures which it forms, by developing cells, and the globules and fibrillæ of the nervous system, through which it controls our voluntary movements, are truly wonderful.

The ultimate relation of nerve to muscle is simply that of contact, and consequently that the transmission of the vital force or influence from one fibril to another, is substautially the same as the passage of human pervauric influence from the hand of operator to the subject by which so many vital influences are produced and muscles are contracted. The same thing is seen in the brain, the spinal cord, and the ganglia. A great number of the ganglion globules, or cells of various degrees of maturity, which abound where large nervous masses are found, have no fibrous or tubular connections, and consequently exert their influence only in contact with the delicate fibrillie and nerve tubes among them. * *

I think it quite certain that influences are continually passing through the body for which we can not trace definite routes; and the power transmitted by the nerves traverses a homogenous semifluid substance, not as a liquid or gas, but as an indefinable power transmitted by contact or continuity of substance. What right have we to suppose that this transmission of power is abruptly arrested at the surface of the body? All sensitive persons know by their personal experience that it is not.

As the search for life ends in the mystery of a bioplusmic fluid, so does the search for its principal seat in the neryous system end in a delicacy of structure which is beyond the reach of the microscope. In the lowest organisms the nerve substance is beyond discovery -even leading some physiologists to suppose that it is diffused through the substance of the body.—Alcyone.

Written for The Better Way GOD AND OUR RELIGION.

W. F. HEATH. 'Can man by searching find out God?" We all comprehend the fact that an overlaws, an unseen, subtle life-essence pervading all animated creation, and why not as well call this power God, as any of the more vague and lengthy appellations in vogue? It would certainly save a vast amount of pen-work and printer's matter drop here and lend our energies

while in the material sphere. "No man

It seems to me that Spiritualism might rise to the dignity of a religion; that we away in some corner of the religious world where we could all meet together they were based upon man's ideas, which are ever changing. Let ours be based will illustrate my ideas by giving mine:

We believe the universe to be governed by an omnipresent immutable power tion to these laws, and through their tories of spiritual phenomena, as under-stood by authors in ancient times. We believe the soul of man to be immortal and progressive and that the so-called dead can, under proper conditions, com-municate with the living. We believe death to be merely a necessary step to a higher condition—the changing of the material for a spiritual body.

Written for The Better Way. PHENOMENAL WRITING.

In your issue of October toth, you copy an article from the Chattanooga News entitled "Occultism." This encourages me to write you that I am acquainted with the medium (whose modesty prevents me making the name public at this time), who, though but recently developed, I hope will do much for the enlightenment of the South by the automatic writings coming from a source beyond the medium's knowledge-

The caption of the News' article, "Occultism" was given by the editor of that paper and may have a tendency to frightea off some of your readers, but having had opportunities of witnessing the writing and reading the productions, I am of the humble opinion that the matter is of general interest to the readers of Spiritualistic literature. The controlling spirit is an ancient Egyptian. having lived several centuries before Christ, who for the present purposes has assumed the name of "Nina."

No doubt, there will be found many conditions in the beginning (and I copied the writings just as they were given), but this is purely the fault of the undeveloped condition of the medium, and promises are made by Nina that if the medium will devote a certain amount of time to the former's purposes, the development will be a rapid one, and the medium's reward shall lie in the knowledge given to humanity-a fountain of knowledge where the multitude may drink and be refreshed.

I send a few pages that followed the article you have already published, and if you find them worthy to grace the columns of your valuable and widely read paper, I shall be grateful for the encouragement thus extended to a new medium, by their publication.

"Although I said in my first lesson, that the soul is but an emanation from that great centre soul-that has neither beginning nor end-yet the soul is an entity, and the germs of its attributes are implanted in the material body, in order to permit the proper expansion and development of the former, the same as the seed is first planted in the earth to produce the possibilites that lie dor-

The soul of the tree, the plant, the flower, the fruit-all that constitutes vegetation-hes unseen within the germ, and must wait for material conditions to bring forth its forests, its groves, its is their daily lessons by the ancient ing laws. teachers.

To inculcate these lessons of natural law, the flowers were made to represent pure souls, and the weeds the darker souls. Thought and speech were given the pure lily was represented as bowing

laws of life, here and hereafter, is known tence. The science of ancient Egypt earthed at the present time, it behooves you to take cognizance of this fundamental knowledge of the heavenly mysteries, which existed before the Biblilical prophesies.

Since the sun, moon, and planets of your system move in the area of this zone, which extends throughout the entire circuit of the heavens-your bodies being influenced by the entire solar system-inferentially and primarily -the material or outer form is influenced by the Zodical signs. But to resume.

The human mind in every though throws out emanations which assume material form, though visible only to the interior sense. These forms are soulless. but intelligent, and are seen and recogmized by the world of spirits as entities belonging to you individually. They become a portion of the aura that surmunds you, which being material and fistened on you, is thus readily read by the sensitive possessing the gift of psythometry. Oh, how careful would you to of the least of your thoughts, could you but realize that they stand as matrial objects by which your soul is meas-

Your good thoughts shape themselves tin to angels, and as they grow in nummake their corresponding impress on secret of the physiognomist's science, which reads your character, like an open book, from the contour of the face, the shape of the hands and feet, and other portions of your outer selves, employed in display of the five visible senses. Such | which was that of a delicate female hand, field have given this man a test? What

pure thoughts, like guardian spirits, ever exert their intelligence for good to their possessor, and bring peace and happiness, because sorrow and strife can not enter where they exist. Hence, as I have said, belonging to your material and spiritual Jules Wallace, the Australian medium, bodies, as emanating from the soul, your thoughts, if high and noble, make clearer your inner vision, warning you against sin and temptation, while on the other hand, evil and sinful thoughts dim the inner vision and prepare your soul for the influence of spirits in darkness. Thus the miser's vision is destroyed by his thoughts of gold, and he sees not the angel that is near, and tramples under foot the flowers that lie strewn in profusion close by his path.

Thoughts are like emanations from the flowers, and by them the soul is known, as flowers are known by the odors. These emanations (thoughts) of the soul, after the mortal body has laid down its functions, are attracted to their proper sphere, where similar emanations have gone before, and there united in one grand and powerful intelligence, find their place for eternity, to live as a single embodiment of an immortal truth.

Reported for The Better Way. A FEW FACTS.

At the Brooklyn, N. Y., Progressive Conference, the following interesting points were noted by our correspondent, E. F. K. She writes:

Our meeting opened promptly as usual, at 8 p. m. President Bogert in the chair. The first speaker of the evening was Mrs. Holmes. She delivered a very able address, full of deep study, in spiring and uplifting thoughts, her subject being "Spiritual Phenomena." Takeing the standpoint, that the grand old book, the Bible, was full of Spiritualism, mentioning among others, the books of Moses, Joshua, Samuel, Saul, Elisha, etc. Maintaining, that if this history be reliable, phenomena did occur at those times, but that these facts were directly ignored by orthodex preachers, yet taken up again, by Spiritualists as a foundation to stand upon, and while refering to the Allen letter, in which the question is asked, what are they going to do now? The speaker maintained that as long as we will disbelieve testimony, disapprove of inspiration, nothing can be left but phenomena, but what is the clergy going to do, if all the teachings of the great Nazarene are to be gardens, and orchards. The fable of the ignored? They have not been anxious 'Enchanted Forest,' with which you are to investigate spiritual phenomena, and familiar, is founded on this principle of yet if the spirit-world of the past forty 'soul in everything,' and so well under- years have produced enough phenomstood in former days, when this very ena, it will certainly develop character, fairy tale was applied as an illustration and bring us face to face with contend-

Dr. Simmons, an associate and companion of the well-known slate-writing medium Dr. Slade, gave a very interesting account of some of the phenomena produced during their travels in Europe, them in these so called fables, and often in the cities of St. Petersburg, Berlin, and Leipzig, saying that while Dr. Slade its innocent head in pain and shame, when was only the possessor of one good coman evil thought was wasted towards it by mon school education, the writings on the ugly, poisonous weed that had its the slate would come in six different home near by. Here I am obliged to languages. The speaker gave a very inmake another digression, the use of teresting account of seances taking which you will recognize further on. place in the presence of Professor F. recorded in the daily papers, exactly one up to date has \$600 for special fund cases That the Zodiacal signs have a direct Zollner, also of Baron Hoffman, and it week after the prophecy. Many journal. - fourteen life members and over 170 influence upon the twelve portions of the is to be regretted that we can not give human body which they respectively re- his remarks in full, as we are requested present, is an accepted fact to a number to make our reports as short as possible. of your people of to-day, but that the But one seauce, taking place in America symbolism of these twelve signs is the ought to receive mention. It was at divine method of communicating to you Louisville, Ky., where the two gentlemen, Dr. Slade and Mr. Simmons, held a to but very few on your plane of exis- seance. After its close, they left the chairs present during the evening on which in a circle around the grate fire, retiring understood and demonstrated these for the night, the two occupying one tify to the same. Eva Jones, George laws through the symbolism of the bed. Soon after retiring, Dr. Slade be- Bergstom, John Yarno, Etta Yarno, Ivar Zodiacal signs, and while a small portion came entranced, and in a very short time of this ancient learning is being un- one spirit after another appeared, and took their seats on the chairs before the grate fire, but the control of Dr. Slade "Owassa," made himself known by saying, "I will soon drive them out, for they are all skeptics.

Our Vice-President, Mr. S. S. Gordon, taking the platform, described a scance of Mr. W. S. Davis, repeating in full what has been said before this, about all the startling phenomena coming through this medium. Mr. Gordon saying, that if there was any fraud possible to be practiced, he would very much like to see it done, having had independent slate writing also, the audience at the seance proposed the subject to be written on the slate, which was duly carried out, while Mr. Davis was enclosed in a bag, which was large enough to enclose his whole figure, and was aside from that tied with a drawing string over his head, the knots

being sealed together with sealing wax. Mr. C. R. Miller read a statement of Mrs. Annie Besaut, in which it is claimed that since the death of Madame Blavat sky, she had received writings coming through the latter's hand. He had re ceived messages coming from one calling himself Fishbough, also from the Rev. Dr. Bethune and one of Dr. E. H. Chaisto intelligent forms robed in purity, pin, the latter remarking, that while he was speaking over the remains of a lady ber and strength, these soul emanations resting in a casket before him, the inspiration came to him, by a spirit standyour material bodies. Therein lies the ing at his side, for it was on that occasion, says Dr. Chapin, that I was impressed with the grand truth of immortality. The message coming through Dr. Chapin, was from the same lady, Mr. sters who purposely dupe the credulous. Miller producing the original manuscript How many of the clergymen of Spring-

ARE THESE SPIRITS?

The Concordia Hall was crowded Sun day evening with a critical and curious audience, intent on witnessing the mediumistic performances of Professor

The professor's tests were numerous and interesting. After delivering a brief biographical sketch of his own life, the gentleman sang a couple of verses of "Mother, Kiss Me in My Dream" in a clear, well-modulated voice. Stepping to the front of the platform, in a seemingly natural condition, the professor shouted:

"Is Letta here? Will wants to converse with her."

A woman's shriek rang through the hall. The professor jumped from the form of scrpents. It is true the reptiles platform and ran in the direction of a lady dressed in mourning, who occupied the conduct of the magicians was at least one of the front seats, seizing her hand he continued to deliver the message from her departed one, which the lady between her sobs acknowledged to be true.

Another spirit was hovering around, and the medium instantly called out that Billy Edwards wanted to speak with a party in the hall. The spirit's conversation was readily recognized by a gentleman sitting near the middle of the house. Billy sent his love to all his old pals and reported himself greatly pleased with the spirit world.

"You got that hand shot off in a drunken row in the West Indies by a Creole,' said the medium addressing a gentleman who appeared to suffer from the loss of a hand. He acknowledged that it was just as the professor had said.

The medium continued addressing certain people in the audience, calling them by names, and publicly telling certain peculiarities about their past and present life, and naming their departed friends. Finally he fell on the floor in a semi-trance from exhaustion.

One of the most interesting features of the evening, and one that created considerable excitement, was the announce ment by the spirit of Mrs. Grundy, who was drowned in the river here some time ago, that she met her death at the hands of Chris. Hines, who had since gone to

Joslyn, the music dealer, was informed by the spirit of his mother that he auticipated a change in business affairs. He acknowleded it to be correct. When the medium told Mr. Calbrandson certain things relating to his marital affairs, that gentleman at first didu't relish it but he had to acknowledge the corn.

If Wallace be a fraud, he is certainly one of the shrewdest that ever struck town.-Washington Spokesman.

A MODERN PROPHET.

To the Editor of The Better Way. The doubting Thomases of Seattle, Wash., have had another opportunity to witness the remarkable gift of prophecy, possessed by that excellant instrument for the spirit force, Harlow Davis. Numbers of local prophesies have been given and fulfilled, but we make mention in this article of that only which will be of days ago, while holding his usual circle, he predicted the suicide of Gen. Boulanger, saying it would occur in a few days. The death of Boulanger by suicide, was ists and local physicians who have investigated his gifts, presumed at first to call it mind-reading, but in the face of the prophesies which have been given, they have been forced to confess that there is something entirely beyond their comprehension. We who were the prophecy was made cheerfully tes-Langland.

A MODERN MOSES.

There is now in Springfield a man posessing wonderful powers as a juggler, necromancer, or Spiritualist. If he is a mere trickster no one of the many intelligent citizens of this city who have visited him, as investigators, can yet sug gest the cause of the astounding phenomena witnessed. He carries with him no artificial appliances for working these wonders. A lawyer's desk vields as readily to the service of the alleged spirits as the most consecrated furniture. No dark rooms or mysterious cabinets are required by this aged strauger in giving his tests. The unscen "guides" by whom Dr. Schlessinger claims to be controlled shun neither daylight nor the ordinary habitations of mortals. Wonders have been wrought which no lawyers, doctor or newspaper men of Springfield can explain. Many tests have been given within the past six days, and in no case has the medium failed to undergo most rigid trial demanded by his hearers. Mindreading does not seem to account for all the remarkable things done. To tell one what he does not know and never do the best we can. had in his mind goes beyond the domain of psychometry. Now this is something worth investigating. If it can be shown that Dr. Schlessinger is a trickster, using the arts of jugglery, he ought to be exposed. He who trifles with the most sacred instincts of human nature, the veneration which the living have for the dead, is the basest of impostors. The ministers generally denounce such persons as Dr. Schlessinger as wicked trick-

do they know of the manifestations so denounced to their communicants? Why do they not go in a body to the medium and expose his tricks? When Moses and Aaron went to admonish Egypt in the aterest of the oppressed Isrealities King Pharoah called his magicians, the spiritual guides of that cultured realm, and commanded these servants to duplicate the miracles of the messengers of God. The sages of the Nile did not dodge this issue. They had the courage of their convictions, and met the test bravely. They answered each challenge of the wonder-workers from abroad, and duplicated most successfully the miracles wrought in their presence. They cast down their rods and saw them take the of Egypt got the worst of the test, but mauly. They exhausted the resources of their art in good faith so far as the rec ord shows. Now, why will not our Springfield preachers show as much faith and courage as those Egyptian priests and meet this wonder-worker on their own ground. He is here in their very midst, doing things that nobody can yet explain. He will no doubt give all the ministers of Springfield a full test and enable them to expose, if they can, the trickery by which other persons have been deceived. Let us have a fair trial of this matter. If Spiritualism is true the churches ought to know it. If the dead can communicate with the living, then the question of immortality is settled. If these claims of Dr. Schlessinger and his associates are false, the ministers will strengthen their own power over the world by demonstrating the fact. Let us have the test first and then the denunciation of the imposter on the street corners.-Springfield (Mo.) Democrat.

THE VETERAN SPIRITUALISTS

UNION. In your issue of October 3d, editorial mention was made of a veteran Spiritualist who has labored long in the cause, is in ill health and does not expect to recover, and suggesting to the Veteran Spiritualists' Union that something be done to relieve the immediate necessities of our unfortunate brother. No sooner said than done, for on the same day a benevolent friend of the Union visited the Banner of Light rooms and learned the particulars of this case from Editor Luther Colby, who himself at once paid into the special fund of the Union the sum of fifty dollars, while a like sum was contributed by the kind visitor, making a total sum of \$100. The recipient in this case will be Dean Clarke, who will receive twenty dollars at once and the remainder in mouthly installments of ten dollars each.

Dr. Clarke-familiarly known to Spiritualists in the East—has for several years past been located in California, the latter portion of the time at Bonny Doon. The state of his health has been such most of the time as to preclude his lecturing or performing any medical work and he is much in need of pecuniary asinterest to the public at large. About ten sistance. At last advices he was located at 1055 Market Street, San Francisco

> The Veteran Spiritualists' Union is young yet, but is doing a good work, and names on its membership list.

> Those who have given to the Union may well feel encouraged in their liberal well-doing, for letters received from some of the donces and personal visits from the others all manifest such a thankfulness and gratitude that it can not be expressed here in writing. The contribution of a little money even will be the means of doing great good, and when distributed under the auspices of the Veteran Spiritualists' Union, with its efficient board of fifteen directors, we know it will be rightly dispensed and prove to be an important factor in materially and spiritually uplifting our worthy poor.

Our ideal scheme for a Spiritualists' Home is still being considered, with a determination to carry it to a successful practical issue. For this purpose we need money, and it has been proposed THE ESTY FAMILY, that anyone paying \$2,000 or more for this purpose shall have the privilege of going to the home themselves for life if they shall desire so to do, without paying any further admission fee; or if they should not want to go themselves, may elect a suitable person to go in their

We are now ready to receive funds from any quarter, of any amount, from a penny postal, representing the widow's mite, to the certified check of thousands from the millionaire. We believe in faith and works, in principles and people that live for the purpose of embodying them. It is comparatively pleasant to contribute large sums to worthy objects; we would all like to do so; if we can not, we must

"We believe in a happy combination of practical faith and work; in theory as well as practice; in the Genesis as well as in the Revelation of unending life. It is not necessary that we should all see or think slike, but it is possible and important if we, veterans, would co-operate that we should see and believe in the same good and use; that we should be in touch with the perfect cause, providence or destiny, which so shapes our ends as to ultimate the perfect good and demon-

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Written for The Better Way, OUR "DILEMMA."

H. W. SCOZER. Brother Loveland's promises are that the Columbian Exposition will accept no representation which is not that of som organized body. Now it strikes the subscriber that if a man had a successful flying machine and desired its admission, he would not be obliged to form an organization of persons to have it admitted. If not, why should a system, which claims to have demonstration of man's continual existence after death, be required to have the representation of more than the one person making this claim; and if the Spiritualists, with neither organization nor protest, aquiesce in the choice of so able a man as Mr. Tutde, why should the exposition refuse to accept him? Is there anything in the organization of the Columbian Fair position? I ask that we may know the premises, and not to oppose organization, which is certainly our great need If it is a necessity, this "dilemma" may be a very God-send to impel it.

The great obstacle lies in the diversity of opinion and feeling among thinking people who are strongly individualized. have been on a basis of belief. The least these parties can do to avoid differences is to throw up all other issues and unite on the belief in a spirit world and the communion with this. To illustrate how divergent views make obstacle to harmonious action, take the two postu lates which come next to the above cardinal points, viz.: the fatherhood of God and the brotherhood of man. These both being fundamentals with Unitariaus, Universalists, and liberal Christians, they present nothing distinctively belonging to Spiritualism. The name of an overruling power at once brings dissension, while the human brotherhood. however well accepted theoretically, is practically a myth in a competitive state of society.

The great objection to organization on a belief in our two fundamentals consists in the fact, that in so organizing we can obtain the co-operation of but few of the many interested in the subject-those only who show their colors, A large number of investigators, who do not lack backbone, will not unite with us simply because as investigators they have not as yet arrived at our conclusions, and, being persons of their word, will not assume the profession of a belief or knowledge which is not yet theirs. A platform can be made which will carry all interested in the study of occult things; one based on no belief, but on action instead-the act of seeking to know all that each can know of the subject of Spiritualism.

Organization on this basis places the entire body in the natural position of learners from the spirit operators and directors of the movement, so that we may co-operate with them; removes all objects of dissension and places each ive organizations, with time of meeting or the person's views, why should anybody column of society meetings.

[Entered the Post-Office at Cincianati, Ohio, as tolerate his? Differences are thus all Second-Class Matter.] removed and all effort is centered in that which is ever before us-the unknown and unexplored in the realms of the spiritual.

This seems to the writer to be the build with our united effort, while the time may come, and that soon, when an ments. Speaking of Theosophy he says other form of organization shall follow, wherein we may successfully adopt the platform of a positive knowledge of the beyond and inter-communication there-

Written for The Better Wa PROGRESS AND PEACE.

The liberality of THE BETTER WAY in publishing contributions on reform topics induces me to submit for consideration a few thoughts or an outline of measures, which (I believe), if fairly applied, would go far towards securing a more equal and equitable distribution of wealth and the products of labor.

My plan is this: The law for raising revenue for all public purposes should provide:

First-An exemption to every taxable citizen of property of the value of \$1,000, free from taxation for public purposes. All assessed value above \$1,000 up to \$50,000 to pay tax at a fixed rate; all above \$50,000 to pay twice as much. To of the assessed value of \$60,000, \$1,000 is exempt under the above provision and therefore deducted. He then pays on \$49,000 say half of one per cent., and on all above \$50,000 for public purposes. Such a law would favor the poor and the middle classes. distinguishes between different expresand equitable and just in requiring the rich to pay a larger percentage of the pression stands by itself and is never cost of maintaining and administering the government than the poorer sort and than they now do. If not, why not?

Second-One annual or biennial assess ment to be made by the state or government and to serve for all local and municipal, as well as State and county taxes One collector for all taxes justead of separate assessments and collectors, thereby dispensing with one set of assessors and collectors. This is done in some States and should be in all, All property to be assessed at its fair cash value with the privilege to the owner to fix the value of all unimproved land.

Third-Any adult citizen making oath that he was not then a freeholder, but desirous of securing a homestead, should have the right to purchase any unim- it is said the Hindoos do; but embodiproved lot or tract of land at its assessed value, as shown by the last annual assessment; the money to be deposited with the county treasurer, one-half at the time and the balance within one year for the use of the owner. The quantity of ground, whether in a town or city, or agricultural land, which might be so taken, to be fixed by law sufficient for a homestead. Railroads, water and gas or based upon a very crude, and in the last light companies and perhaps other analysis, a false psychology. From the quasi public corporations should be permitted and required to make such rates and charges as would pay running ex- is an unconditioned element, as to conwhich makes good Brother Loveland's penses, repairs, and a reasonable interest the corporation and no more,

> Wealthy corporations and tax-pavers might object to such a law. I think it as well under the provisions of such law corporations. The law to allow the laudless to buy a home by taking any unimproved lot or tract of land at its assessed value would be just and good policy. No injury to the owner since he (the owner) can fix the assessed value at such sum as he is willing to pay tax on. The owner would get his price and the people an opportunity to own their own homes. Land sharks who hold land at five to ten times its assessed value would find their occupation gone.

Requiring railroads and other public corporations to fix charges, so as to pay running expenses, repairs, and a reason able interest on the assessed value of the property would be right. This is the value on which taxes are paid and should be the value on which the public are taxed for interest and current expenses.

The application of the above principles for a series of years would make a chauge in the unequal distribution of wealth and lead on to other reforms. To attempt too much is to lose all, therefore when some party shall adopt a platform of one, two, or three objects of prime importance, leaving other matters for future action, they may hope for success. The embodiment of the foregoing ideas in the tax law would avoid or obviate the need of government ownership by doing justice to both parties in interest. supersede the demand for a graduated speedy application? Let us have peace

and progress. Notice to Secretaries.

Secretaries of Spiritualist Societies are requested to send us the names of their respectneighbor, for if he does not tolerate this order to have them correctly taserted in our

"THEOSOPHY VS. SPIRITUAL-To the Editor of The Better Way.

In THE BETTER WAY of October 10th read with interest a communication from Dr. J. D. Buck on "Theosophy vawill say a word about one of his state "It teaches, not as a creed, but as a logical necessity, the doctrine of Re-incarnstion, which many advanced Spiritualists teach under snother name, viz.: Reembodiment." As one who feels he can speak somewhat by the card on this subnone who teaches "Re-embodiment."

show. There is a school of Spiritists who teach Re-incarnation, with all that the term implies, and they taught it years thought or doctrine of Re-incarnation is, therefore, so far as the western world is concerned, distinctly of a spiritualistic or spiritistic origin. The teaching of any degree or particular I have mis-"Embodiments" also aute-dates the pre- stated the Theosophic position touching sentation of Theosophy. Now a word

to distinguish the two. Re-incarnation, whether we interpret it through Spiritism or Theosophy, must be held strictly to its implications, and illustrate, "C," a tax-payer, has property it limits existence to a single plane any particular time. Whatever there is sions. In other words, each human ex re-embodied, but what happens is that the soul puts forth another expression, forges another link to the chain, of which you now are a component part. This link that you are related to all other links is in a relative sense the moral resultant (Karma) of all previous expres sions (links), but in the last analysis is the result of the soul's desire to express itself to higher and ever higher issues. The consciousness of one link is never lost in the consciousness of another link to the degree of self-effacement. There is inner participation in re-curring embodiments, though not in the form of personality, but as individuality. From a human egoistic point of view it is natural to seek to avoid re-incarnation, as ments present no such bete noir; the upon; the thought that as spirit (on the inner side of existence) you further by participation to higher and ever higher expressions of soul by human embodiments.

The contention of the Embodimentists is that the idea of Re-incarnation is no embodiment of soul per se, since soul dition it is to destroy its substantive inon the assessed value of the property of tegrity. What is embodied is the primal expression of soul, i. e., spirit, a phantasm-a phenomenou in the realm of this it is plain there is no re-incarnation incarnation is taking place. Theosophy ually drops away, the real existence being the individuality. This may readily be admitted without in the slightest degree impairing the validity of spiritual istic phenomena, which are not supposed contend that this personality is not the real individuality, our answer is that the individuality is a transcendent unknown -that we communicate with all that was known to us in the flesh-and that we may hope to make the acquaintance of

realm. But the trouble with Theosophy to my mind lies deeper. It not only merges personality in individuality-which as a process of evolution and elemental fusion is entirely legitimate-but it commits the unpardonable offense of destroying the individuality also, or else the term Re-incarnation has no meaning. Let us see how this comes to pass. Personality being swallowed up in the The railroads, etc., and the people also victory of individuality, only one element or status remains to deal with. income tax. If the above views meet This, in the language of Theosophy, by with approval will some reader kindly Re-incarnation, is subjected to a "bath suggest the best way to bring about a of oblivion." Obviously, now nothing remains, for if you grant to the individual an inner life or consciousness while achieve human consciousness, it follows

man expression only the intuition of being.

In this critical age the survival of any thought depends on its consistency to solid foundation on which we may now Spiritualism." With your permission I fundamental postulates; and any discussion that does not concern itself with those and drifts into non-essentials, or what is worse, concerns itself with personalities, is always to be deprecated. To my mind Theosophy is part of the great spiritual movement that is now upon the world. If it does no more it performs an important office in bringject, permit me to say that I know of ing to the notice of the western world forms of oriental thought it is import-What is taught is "Embodiments"-a ant to know, and the more so at this very different thing, as I shall try to time, as these forms bear a close resemblance to forms of thought now native to our soil. This native thought I regard as a higher presentation than its oriental predecessor; at any rate it is before Theosophy was heard of. The form more consonant with western thought, and is, I believe, destined to have the "right of way" over a mode that must ever remain an exotic. If in Re-incarnation, I would ask Dr. Buck to set me right. FREDERICK F. COOK.

EARTH VIEWED FROM ITS MOON. It is evident that to a lunar observer the disk of earth appears to be equal to about sixteen areas of the solar disk. of individuality is incarnated to ends of The solar disk, as seen from earth, is on personality, is then by so-called death the average equal to the lunar disk seen released and restored to individuality, is from the same point, for, in the solar then re-incarnated, and so on and ad eclipse, the disk of the moon covers the or \$10,000 one per cent., a rate twice as libitum. "Embodiments," on the other sun in a total event of that character, great as on the \$49,000; the total tax to hand, make a clear distinction between while it fails to cover the sun in an anbe equal to the whole amount required soul or being and its expressions, and, nular eclipse. Therefore, the apparent what is more important to us finites, it sizes of the bodies must average about equal in size to a terrestial observer. Again, the solar disk will appear to the lunar observer just equal to what it seems to be when seen from earth, because the distance from the sun to the moon werages equal to the distance from the sun to the earth. Furthermore, the diameter of the earth is equal to about areas of their disks vary as the square of their radii, and this makes the terrestial disk about equal to sixteen lunar disks, and, of course, if the lunar disk is equal to the solar disk at a given distance, then the terrestial disk will seem to be about sixteen times as great at the same dis-

tance. blue in color to the lunar observer, because earth atmosphere is blue, and all things seen through it seem blue. Even have constituted ourselves a committee inter-stellar space seems blue through to receive contributions, and we shall, this medium, and the illuminated parts from time to time, give an account of rather, it is a pleasurable theme to dwell of the moon cannot be distinguished our stewardship, as well as acknowledge from the space that abuts it. Bright, di- all sums received by us. rect and reflected light is not affected appreciably by its passage through our atmosphere, therefore, stars, moonlight and distant illuminations are not noticeably blue from that cause.

It may be well to examine sunlight to see why it is not made blue in transit, and as the moonlight is sunlight repoint of view of embodiments there is flected, the explanation will do for both, and, in fact, for all. To a terrestial observer of the sun there is visible an illuminated cone, the apex of which is in his eye and the base on the solar disk. Reducing this cone to dimensious that the mind can grasp, we will adopt a existence. This phenomenon realizes scale of 9,000,000 miles to the inch and The three forms presented are: can be shown that justice may be done itself in the consciousness of soul, the imagine or construct a cone ten feet self-existent background, as a synthesis high whose base is one-half an inch in as any other. This would give a reason- of experiences, and as nothing more. diameter. Now, if the mathematical able basis for rates and charges, as Now to re-incarifate this phenomenon point or appex of this cone be blue, five All propositions that have been publicly against the public or people who employ means one of two things—either you re- ten-milliouths of one inch thick, which has been eternally and substantially as offered, save from the present writer, and patronize railways and other public peat the exact experiences in another is the proportion roughly, considering we now behold it. embodiment, or you entirely obliterate the atmosphere to be forty miles high, the personality of each expression by it will be seen why sunlight so easily this solid world and universe did not exessaying a new one-for unless you do overcomes the color of air. If, however, ist, when there was nothing. Space and we construct a cone to illustrate the -that is, to say, there is obviously no view of earth to a lunar observer, we fiat of Infinite Intelligence, that then re-incarnation if the personality main- must, to a height of ten feet, have a base tains its identity in spirit while another of two inches in diameter, with a blue coat one sixtieth of an inch thick (a very treats personality as a shell that event thick card is about that thickness). Here the base of the cone is blue instead of the fine point, and every ray travels through the whole thickness of the atmosphere of earth twice. The those of agnostic tendencies. whole terrestial disk covered with its to transcend personality. And if you blue envelop is seen at once, and, if we know it to be true, the air colors distant objects blue to the observer on earth it

must color earth blue to a lunar eye. I do not forget that when earth is "full" to the moon the moon there may be a white spot or spots where the dithe inner reality when we pass into its rect solar rays are reflected to the moon but that spot cannot equal the apparent area of the solar disk, or rather one-sixteeuth part of the apparent terrestial

> Of course, when the moon is eclipsed to the earth the effect of the lunar obserair should be visible around the edge of earth slightly like that seen about the moon in some cases of total eclipse and known as the corona. At such times as the aurora should faintly illuminate the dark side of earth and perhaps slightly be reflected on the eclipsed satellite.

If we consider aurora borealis and its data, comparing it and them to nebula and comets' tails, we must believe that earth has on the side opposite the sun it is seeking in another incarnation to veritable streaming appendage of bright is the resurrection theory. luminous effect. Authorities, after difthat it is in no vital sense an incarnation, fering infinitely in results, now declare and even less, a re-incarnation, but that they are ignorant of the heights to member on his good behavior to his holding of spiritual services, and locality, in is—an expression from being or soul bolt says ten degrees, which means any of the body as an immortal and progres-(the transcendental ego), which remains beight according to the distance. The sive being. This is the evolution theory.

uncorrupted in its own sphere of being, same aurors has been seen from the and lends to the formal, ephemeral hu- polar localities forty degrees north. No one knows their height, because our at- from the seed, or as the moon from the mosphere may shut out a great part of earth, and the earth from the sun, and distant effects, and moonlight and twi- the sun from the nebulæ, and the nebulight probably neutralize the higher ef- he from the primordial fire-mist that fects to all observers. The question is, once filled space. So has the animal does the lunar observer see a tail streaming after the earth? And considering changes and progress, from the primorthe clearness that tails of comets exhibit dial fire-mist. We must distinguish the 100,000,000 miles distant and visible nebula unknown millions of miles in space, I assert that aurora horealis appears to me the evolution theory is in should be and is a bright and beautiful perfect harmony with Modern Spiritualtrail after our great mother's glorious

garment.
There are many colored stars and planets. Mars is red, Venus is white. Many stars are blue; in one group all are blue. N. Y. Times.

AN EARNEST APPEAL BROTHER AND SISTER SPIRITUALISTS:

The undersigned are moved to say a word to you about Mrs. Margaret Fox-Kane. As you are aware, she is one of the Fox sisters through whose mediumship, when little children, the blessing of Modern Spiritualism came into the world. It need not be disguised that in their maturer years these sisters have been morally no credit to the cause they were (by spirit agency) selected to represent. Why this is so it is idle, at least in this emergency, to speculate about for, whatever the conclusion, it could not affect our duty towards them as human beings, to say nothing about a reasonable probability that they are more sinned against than sinning. The plain fact now is, that while the one sister is in a manner provided for, the other, Mrs. Kaue, stands in sore need of assistance. She has been ill for months, unable to earn but the merest pittance, and a few friends, having knowledge of her condition, have stood in the breach and carried her through her trials to the present. But they, like most Spiritual- be of his own sex. Now, English peoists, possess only moderate means, and ple are not a whit behind their German now feel that it is time that the task be distributed over a wide area-in fact, so wide as to include Spiritualists everyfour lunar diameters, and of course the where-that is, to say, those who are moved by the gracious spirit of forgiveness and charity to do their part.

We feel to ask you to help in giving Maggie Fox Kane a fresh start. She ought to be in better lodgings than an ordinary tenement house, so that she can receive visitors under proper conditions for sittings; she needs fit clothing; The enormous disk of earth must be and finally money is required for rent, for food, and for incidentals.

To further the ends here set forth, we

Fraternally, FREDERICK F. COOK, 79 Fourth Avenue, New York. TITUS MERRIT, 323 W. Thirty-Fourth St., New York.

Vilten for The Better Way. THOUGHTS AND FRAGMENTS. JOHN WETHERUBE.

Looking at the world around us, or at the universe as it now appears to us objectively, it seems to present to the inquiring mind three aspects for thought, and this triangular manner seems to cover the whole ground, and it would seem as if one of them must be right.

First. That things have always been substantially as they now appear. Slight superficial changes on the surface of the earth, but this material universe

Second. That there was a time when the universe to fill it were created by the was the beginning. This is the Bible doctrine, or what the Scriptures teach.

Third. Is the theory of evolution which is now the scientific conclusion and generally considered the true theory by all thoughtful, intelligent people, both among religious people as well as

It seems to me this third aspect is the true and rational way of looking at the cosmogony of the universe; that primordially it was a fire-mist filling space homogenious in character; being in motion these were so to speak gauglionic centers, which were or became nebulic, which in time became suns, and from sups planets and satelites, and each have been improving in conditions until now, and will continue to do in the future as in the past. At a certain period, ages OF EXPIRATION ON EACH YELLOW ago, man appeared, and with his intelligence is the keystone of the arch, and afford to renew for a year, send in a half yearly has been evolved from very low beginver would be solar eclipse. Then the blue nings, and has reached in the course of ages his present exalted condition.

> Suppose we now look at man in this same triangular way, as we have at the universe. The three aspects then will be: First. Man dies, and that is the end of him. The mind is but the blossom of the physical organization which, when dissolved, vanishes. Death is the end.

This is the materialistic theory. Second. Man dies and is raised from the dead, as is taught in the Bible. This

Third. Man never dies; is a spirit associated with matter; his body dies, his spirit has shuffled off the mortal coil, and survives consciously the dissolution

As the apple is evolved from the blossom, the blossom from the tree, the tree man been evolved through successive physical or animal man from the man as a spirit, manifested in the flesh, but it ism.

MUCH NEEDED WORDS.

The writer of an interesting little article on "Cousins German," in Cornhill for September, maintains that however much inferior the German language is to the English in many points of view, it contains three words which are much needed. The first is "backfisch," to describe a girl from fifteen to eighteen years of age who keeps a diary, and climbs trees secretly, blushes easily, and has no conversation. The second word. which is even more needed than "backfisch," is "bummeln." One who bummels is an aggravated edition of our lounger. The most indispensable word of all, however, is "schwarmen," of which the writer says:

"The best definition of this word seems to be the falling in love in a purely impersonal manner with the artistic or intellectual gifts of any more or less distinguished man or woman. It is possible, for example, to "schwarmen" for actors, singers, authors, doctors, military commanders, preachers, and painters. A German girl can schwaerm for any and all these, whether they be male or female, and openly yow the same without even her mother taking alarm. A man can schwierm, too, but the objects of his schwarmerei very seldom happens to cousins in the practice of "schwarming," but they have no term wherewith to express their euthusiasm which shall never be liable to misinterpretation. Therefore, it is much to be wished that the words backfisch, bummeln, and schwarmen may be introduced into the next English dictionary."

PERSONALS.

Contributions accepted: M. A. L., A. G. W., A. B. R., M. J. M., M. E. C., E.W. G. Dr. N. H. Eddy has returned to the

city and is located at 125 East Fifth street. Brother G. H. Brooks has removed from Madison, Wisc., to Elgin, Ill., where he may be addressed at 38 Lawrence

street. "Luckenough Waltz" by Minnie Fain McKelvey, is as pretty as the composer. Published by A. Hauser, 17 Clybours Avenue, Chicago, Ill.

Among our contributors this week are Willard J. Hull, Hudson Tuttle, Moses Hull, H. D. Barrett, Mrs. R. S. Lillie, Lyman C. Howe, and others of note.

The Daily Times of Muncie, Ind., says: Miss Lizzie Bangs, the noted independent slate-writer, will be in the city this evening, and will be the guest of Mr. and Mrs. John S. Moore while in the city.'

Brother F. N. Foster is demonstrating pirit photographing in Kansas City unler test conditions in full view of an audience with experts in photography present. Frank knows who his spirit friends are and does not fear investiga-

Mr. J. Frank Baxter serves the Union Society for the last time this season next Sunday. Those who have not yet heart this eloquent speaker and really marvellous interpreter of the spiritual side of life should avail themselves of this, the last opportunity.

Horticultural Art Journal is the name of a beautifully illustrated monthly devoted to the interests of nurserymen, seedsmen, florists, and rural homes. Subscription price two dollars per year. Single copies twenty-five cents. Pubished by the Stechart Lithographic Co., 36 North St. Paul Street, Rochester, N. Y., and under editorial management of Mr. T. R. Jenkius, a first-class horticulurist and friend of the cause,

Notice to Subscribers.

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THE BETTER WAY being the cheapest Spiritunlist 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.

How is This?

We offer One Hundred Dollars Reward for an case of Calarrh that can not be cured by tak-ing Hall's Catarrh Cure. F. J. Chenny & Co., Prop's, Tolepo, O.

We, the undersigned, have known F. J. Che-ney for the last fifteen years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.
WEST & TRUAK, Wholesale Druggists, Toledo,

Oblo.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio

Correspondence.

New York, N. Y.
There was a large attendance at Adelphi Hall in the afternoon. Mr. Bunce opened the meet-ing with a few well-chosen remarks, and congratulated the people upon the pleasant array

of speakers he saw before him.

Mr. J. W. Fletcher was first called for, and took up the question of the Ecumenical Coun-cil now being held at Washington, and refuted the statement that "no man can believe in science and the goodness of God" In graphic language he pictured how much more heautiful the world was in the light of science than theology, and concluded by saying that when humanity had justice they would be either dependent upon the goodness of God, or the chari ty of the world. He was listened to with great interest.

Mrs. Judge Smith said she was always ready to stand up for the truth, that she knew that spiritualism was a truth, and had realized its great power

Mrs. Augusta Fletcher, ir speaking of the truth, declared it was not given to any one soul to keep for exclusive use, but was intended to be passed on from one to the other until the purpose of growth had been attained, that we must all stand with open hearts ready to re-ceive, but to as kindly and generously give.

Mrs. Dr. Goodwin, under a strong influence, spoke of the great work going on in the Church, and particularly of a sermon Bishop Pot-ter preached in Saratoga, in which he, in reality, accepted the spiritual platform, since he asserted that "the spiritual was around us everywhere, and our ascended friends were bending in loving benediction."

The interesting services closed with a magnificent rendition of "Liberty," by Mrs. Agusta Chambers.

In the evening Mr. Fletcher spoke on "The position of the Psychical Society." He re-newed the various efforts made by scientific and theological investigations, and showed flow futile they had all been, because from the beginning ignorance of all law had been the ruling power. This new society, if it was honest, was certainly to be welcomed, since it repre-sented the most liberal element in the Church, and was, without doubt, a move toward a higher interpretation of the truth. Mr. Pletcher anmounced that the Psychical Society would probably present their plans of operations from the Adelphi Hall platform in a Sunday or two, and then everyone would have a chance of judging for themselves. The lecture was listened to with great interest, and frequently applauded.

'There is no Death," a book of marvelans interest, found a ready sale at the little book table; it is just the sort of reading for those who are becoming interested in the subject. A. E. WILSON, Sec'y.

The meetings of the Pirst Society of Spirit unlists commenced September 10th, at Carnagio Music Hall Building, Mr. Henry J. Newton, President. For several years this society has held their meetings at Adelphi Hall, where the best speakers have been heard. The new hall is much better than the old, and, no doubt, the work accomplished will be in harmony with added conveniences, etc.

Mrs. Ida P. A. Whitlock, of Boston, occupied the rostrum september 20th and 27th. She is a young speaker, but one who, by the logic of argument and carnestness of manner, holds her audience en rapport with the theme under consideration. Her guides evidently have complete control of her organism, for she speaks easily and to the point. The appreciation of her work was evinced by the applause received

during and at the close of each lecture. Mr. Clegg Wright is now speaking for the society. He needs no word of praise, for his work upon the platform is of such a character that one can do no less than admire. The depth of thought and the scholarly manner of delivery all bespeak a wonderful ability and power for both the medium and spirit.

Miss Gaule, who gives tests is considered by

all who have heard her very good indeed. May CORRESPONDENT. the good work go on.

At Recital Hall, Music Hall Building, Fifty seventh Street and Seventh Avenue, on Sunday, October 25th, at 3 p. in , memorial services will be held in honor of Henry Kiddle. The services are under the suspices of the American Spiritualists Alliance of which he was the first and late president. The following speak-Mrs. C. A. Coleman, Mrs. M. P. Wallace, Judge

Nelson Cross, Mr. Frederick F. Cook, Mr. Wal ter Howell, and Rev. W. W. Hicks, late Superin tendent of Public Instruction of State of Florida, Also Prof. Ernst Bauer, violinist; Miss Elizabeth Ploman, harpist : Mr. Max Brownold organist and accompanist, and the Mendelssohn Quartette Club. Messrs, William Dennison A. Metcalf, Charles Herbert Clark, and C. B.

Programme.-Organ, Voluntary, Mr. Max Brownold; Invocation, Mrs. C. A. Coleman; Hymn, "Hark, Hark, My Soul," Mendelssohn Quartette Club; Reading of Resolutions by Secretary of Alliance, John F. Clark ; Address, Judge Nelson Cross, Trio, Largo, Handal, Prof. Bauer, Miss Ploman, Mr. Brownold; Address, Frederick P. Cook; Hymn,"Lead, Kindly Light." Dudley Buck; Mendelssohn Quartette Club Address, Mrs. M. E. Wallace; Violin Solo, Adagio from 11th Concerto, Spohr; Address, Walter Howell ; Quartette, Mendelssohn Quartette Club; Address, Rev. W. W. Hicks; Quartette, Mendelssohn Quartette Ciub.

Brooklyn, N. Y.

The Sunday services at Conservatory Hall the morning of October 11th were conducted by your correspondent, W. Wines Sargeant his subject being "The characteristics of woman." The speaker claiming not to treat his subject from an argumentative standpoint. as such a lecture would require more time than was at his disposal. Very much of Mr. Sargeant's lecture was given in poetry, any mere abstract of which would be incomplete and un satisfactory. It was not enlogistic at all, but rather illustrative of the spirituality of wo man-woman being largely in the majority in all spiritual and religious work. She is reservoir of sentiment-the spiritual entity of the Church, the standard of the government and the mother of the race.

In the evening Madame Le Plongin continued her lecture of a week ago, on "The characteristics of the people and the ruins of the Peninsula of Yucalan and the Southern Mexico or Central America." The lecturer car ried her audience with her to the country under consideration, proving by comparison that the language and characteristics of the Maya people inhabiting this region, and those of Judia, Polynesia, and ancient Egypt, of the samename, were very similar, if not identical, Very much that would be interesting to the world of to-day has been tost through the crue ty and rapacity of the Spaniards. The belief im re-incarnation is general among the natives, their books proving their form of worship to be Egyptian. Hell is described as a desolute, casion. Mrs. Whitlock thanked all who took cheerless, cold, dreary place, and their liquors, and some symbols, and musical instruments Mrs. Dennett, who save the same as are to be found in Egypt and the piano every Thursday evening. She is a save the same as are to be found in Egypt and the piano every Thursday evening. A MEMBER. and some symbols, and musical instruments Africa. The speaker gave her experience is: trying to locate a ghost in one of the aucient ruius where she had passed some little time, the manifestation taking the form of a hammer- subscriptions, advertisements, or books.

ing noise, which, in attempting to locate, she found, moving from point to point on the premises, it being impossible to locate it at my particular place.

The lecture was very interesting, and will be continued the two remaining Sunday evenings of this month, the last one of which will be illustrated, by photographs of the people and the ruins taken on the ground, by Dr. and Madame Le Plougin, during their explorations -these photographs to be thrown upon can-DOCTOR, Praternally.

Chicago, III.

There is at the present time much interest in the spiritual philosophy in this city. Meet-ings are held on Thirty-first street and at Arting-ton Hall, south side. At the former place Mrs. Nickerson Warren is the speaker, while Dr. Carpenter is interesting the people at the latter place. Mr. Williams has opened a hall at 645 Lake street, at which place, we are informed very interesting meetings are held. Mrs. Richmond has resumed her labors after the summer va-Mr. Jenifer, the popular president of the Peo-ples' Society, is still continuing the meetings at Bricklayers' Hall, and large and interested audiences are the rule. It has been our good fortune to attend these meetings for two Sundays, where we have had the pleasure of listeming to that old-time reformer, Dr. Juliet H. Severauce, who is now located in this city at Warren avenue. The many friends of the doctor will be glad to know that she is improving in health, and will resume her labors in the lecture field, doing valiant service as of yore. Her lecture on "Life, here and in spirit spheres," was very pleasing to her audience as well as instructive. While the discourse ou "Medical Reform" was replete with logic as well as facts, showing, as it did, the correspondence between Christian theology and alopathic drugging of the human system. She quoted freely from entinent medical practitioners of the old school, strengthening her position in every way, and eliciting the hearty applause of her audience. The next lecture was announced to be on the following topic: "Health and how to attain it." The subject was chosen by vote of the audience, which shows plainly that the people are waking up to the practical in life. The lectures are supplemented by exercises in mediumship, and in this way the practical and phenomenal in Spiritualism are blended and the people benefitted. The spiritual songs rendered at these meetings by Dr. J. C. Phillips and the choir are a pleasing feature, and add vastly to the interest of the occasion. Not only is the doctor a fine singer, but his psycho metric gifts are of a superior order, and are claiming the attention of all lovers of truth and all the investigators in the psychic realm His powers in this direction have developed wonderfully of late, and as a psychometrist and life-reader, he bids fair to stand at the head, In fact we know from experience that there are few, if any, who can excel him in this direc tion. He is located at 115 Van Buren street, where letters will reach him, and we can conscientiously recommend him to all persons seeking light and aid through these wonderful

It is the intention of your writer to visit various places in Iowa, beginning at Oskaloosa. doing all we can to spread the light afforded by the Gospel of Spiritualism and aid in dispelling the dogmas and superstitions of ancient mythology. To all parties desiring our services we will make reasonable terms, desiring to hear from all points where there are any interested, even though few in num-bers. WILL C. HODGE,

315 Van Buren street, Chicago, Ill.

Elgin, ill.
Again it has been a long time since I have sent in any reports, but my interest in the cause of Spiritualism is just as strong. If I have seemingly neglected that part of my duly It was because I was otherwise busily engaged in the cause for the past six weeks. I have made a decided change, having moved from Madison, Wis., to Elgin, Ill. I never liked Madison very much, and always wanted to live near Chicago. So in looking over the field for Nocation I decided on Elgin. How I will be pleased with the change I can not tell at present, as I have had no time to look over the place from a spiritual standpoint, but from external indications this is a very pretty place and full of business. There are a great many manufactories here which is always the life of any place.

I have been speaking for the friends in Whitewater, Wis., for a month. Mr. Morris Pratt is the moving spirit of that place. He has built a fine hall which is well equipped for spiritual work, but he has not had meetings for some time. My audience increased from the first, and I had a very successful engagement there I labored under great disadvantages, however as I could not be with the friends during the week. My time was all taken up in Madison packing-up. I trust that the meetings will continue, and the interest, which was awakend, will increase. Whitewater is a most beau

tiful spot and will repay anyone to visit it. Before I close I would like to say to any one contemplating spending the winter in California, that they can find no better home than with Mrs. Prank Randall, of 722 South Grand Avenue, Los Angeles, especially invalids of our faith, as it is a very difficult thing to find quarters that are agreeable. Mrs. Randall has a beautiful home that is well adapted for enter taing our friends. I write this knowing how difficult it is to find just what you want in Los Augeles, and this is unsolicited. I will write soon again. My address is 18 Lawrence Street Elgin, Ill. Yours for the truth.

G. H. BROOKS.

Boston, Mass.

The Ladles' Industrial Society, of Boston meets every Thursday afternoon and evening n Arlington and Irving Hills. Last Thursday afternoon being very stormy, but few of the ladies found their way to the hall. As 6 o'clock drew near the rain having ceased, the upper hall began to take a cheerful look, and when the bell rang about fifty took seats at the tables that were beautifully spread with the good things which the ladies so well know how to prepare. Baked beans, cold meats, pies and cake in abundance, deligious coffee and re freshing tea, as each may desire.

The evening meeting was called to order at 8 o'clock by the president, Mrs. Ida P. A. Whit lock, who, after a few well-chosen remarks, called upon Mrs. Kate R. Stiles who, from the fullness of her heart, spoke words of encour agement upon that always new theme, spirit-Conant, and Mrs. Abby N. Burnham gave psychometric readings, which were pronounced excellent. The last-named lady made some well-timed remarks. Mrs. Maggie Butler spoke earnestly and to the point in regard to unity of work. Master Wellington Hadfield, nine year of age, delighted the audience with four very pleasing selections. He has a wonderful abili ty as an imitator, and his elecutionary powers are very marked. Captain Holmes, Mr. Whitlock, and Dr. Eldridge added to the enjoyment of the evening by remarks pertinent to part in the exercises of the evening, including

BO No STAMPS taken in payment for either

Mrs. Bennett, who so efficiently presides at

Detroit Etchings.

Mrs. Lens Bible delivered an able and intructive lecture on Wednesday evening, October 7th, on "The political issues and finan-cial tendencies of the times." She brought a large array of statistics and historic data to the solution of the problem, and made good points for Nationalism and the dream of Bellamy. With elocutional discipline to give zest and variation to her utterances, her effort would impress an audience with enthusiasm. She is blessed with remarkable memory.

Mrs. Ireland, at 119 Park street, is giving sat-isfactory sittings, and from all accounts convincing skeptics with her striking tests. She impresses people with evident sincerity and

devotion to truth.

Bro. Sandford is faithful in his endeavors to naintain meetings and enthuse the people, and, from appearances, he is succeeding very well. I think the society is enlarging by steady accessions. But the long-continued inaction of Spiritualists, leaving believers to seek the bread of life in other folds, has driven many into the liberal Churches, and having be come established there most of them stay, and seldom or never attend a Spiritual meeting. no matter who speaks.

Reed Stewart gives nearly the same kind of religious philosophy and cosmopolitan thought that our best spiritual speakers present. He onits the name and phenomenal aspects of Spiritualism in which, I think, he does not believe, but gives the rational of life and immortality very similar to ours. This kind of teaching attracts and holds the greater part of culcured and influential Spiritualists who pay their money liberally for the support of this Independent Church.

Dr. H. W. Thomas and Prof. David Swing, of Chicago, also draw large audiences from year to year, and it is claimed that more than half of their support are Spiritualists. Yet we are told all along the line of the nominal spiritual movement that we can not draw without phe-nomena; that speakers must be changed every month to keep the people interested. Thomases, Swings, Rexfords, Reed Stewarts, Colliers, etc., so far in advance of our inspirational speakers that they can hold their audiences from year to year with increasing interest and growing numbers, while spiritual speakers exhaust their resources in a single nouth, and fail to hold their hearers for the term of half a year. Here is a conundrum for phenomenal devotees who insist that change and sensation alone can interest the people.

LYMAN C. HOWE.

Kansas City, Mo. On the evening of October 11th, quite a large audience of interested persons assembled at the hall of the First Society of Spiritualists of this city to witness a demonstration of spirit photography by F. N. Foster, of your city. A committee composed of three well-known citizens, one of whom is a photographic artist, was selected to choose the sitters and watch the progress of the experiments to be made. The plates were brought, selected in the original package by Mr. Walker, the photographer. Two were drawn out by the committee and marked, when they were taken charge of by Mr. Walker, who conducted the process. The plates were not in the medium's hands at any time, until after the development of the pictures. For the first ap pointment a well-known lady was selected by the committee from the audience. Her pic ture was taken by flash light; then the half was darkened, and the second exposure was made. During the darkness the camera was securely tied with a rope by one of the com-mittee. After the second picture was taken the committee retired to a suitable room where the plates were properly developed by Mr. Walker, the photographer, when two faces were found on each plate; one of the sitter and the other of a spirit. The figures on the plates were thrown on a large screen by means of a stereoscope, so that the entire audience had a full and fair view of both plates. A hearty cheer went up to the spirit world from the believers in Spiritualism, indicating their joy and thankfulness for this grand and incontestable evidence that the spirit world is extending its conditions, and that our spirit friends can give us their pictures in a public place where half of those present are skeptics. None of the committee were Spiritualists. One of the sitters

was, the other was not. Previous to the experiments I delivered a brief lecture on certain atmospheric conditions necessary to the production of spirit phenomena. We will give another exhibition at Lawrence, JNO. G. COUGHER. go to Topeka.

Inasmuch as our secretary has not had time to report to you, I will do so for him. The Spiritualist Society of Kansas City is officered by Captalu Wm. Wingett, President; Jno. C Smith Vice-president: Cecil Gales, Secretary Geo. W. White, Treasurer. The Society meets at 1013 Walnut street at 7.30 p. m. The interest | cossity of established societies, constantly prein the spiritual line of thought is largely on the increase here. I think Brother Savage's visit here did much good, as he spoke many good words in favor of spirit phenomena and power. Yours very truly. INO. C. SMITH.

Port Huron, Mich.

This is a beautiful town, and alive with large souls, and a liberal mixture of small ones. It was the home of J. H. Haslett, of Haslett Park note. But he did business in too loose a way to be of great value to the cause. Haslett Par was supposed to be secured to the Association by deed, and such was clearly Mr. Haslett's intention, since he executed the same and supposed it had been made secure. But after his sudden death is was discovered that it was not recorded. His attorney refuses to produce it I understand he claims to have no knowledge o its whereabouts, although it was known to be in his custody. It looks as if the society ought to be able to procure a new deed of resurrect the old one. But law is a tricky combustible, and rogues and rascals usually make it their shield and agent in the execution

Port Huron is noted for its natural advant ages and gigantic works of human genius The Grand Trunk Railroad has put a tunnel under the St. Clair River, and equipped it with engines of unprecedented weight and power. think the length of the tunnel is over 7,000 feet Here, too, is the Port Huron Threshing and Grain Separator Manufactory, in which Hon. J. H. White is a conspicuous partner. He is an ex-member of the legislature and large business operator, is a consistent and uncompromising Spiritualist. His generous impulses and broad nature fitly illustrates in practical life the spirit of the religion he loves Samuel D. Clark is also a representative Spir itualist, of whom we may be proud. Mrs. Clark now in feeble health) has been one of the most reliable and useful mediums in the State, and her genuine nature impresses all who teel her sphere for good. As I was visiting there i meeting was improvised for Thursday October 15th, and Universalist Hall was well

memory and a bond of friendship which I rust will never be less. LYMAN C. HOWE. THE BETTERWAY 0 MON. FOR 50 CENTS, stand, your honor.-1/x.

filled with an orderly and appreciative audi-

ence-exceptionally intelligent and spiritual.

My visit with these people was replete with so-cial enjoyment, and leaves a pleasant glow in

Memphis, Tenn.

At Stuttgort, Arkausas, the first temple de voted to Spiritualism is in course of erection. Mr. J. R. Altar writes me that they desire to dedicate this temple during the holiday season. They are lacking means to seat the temple perhaps one hundred dollars, and have not se of the society to have Dr. Samuel Watson present, but, knowing the infirm condition of the dear old father, I fear this will be impossible. Having heard that Moses Hull will travel South this winter, I would suggest to him that he lend the Society his service, in a charitable way, and from there come over to Memphis. To my home I extend him a hearty welcome, for he is a man I much desire to meet.

With my slim purse ever at hand I can only aid the cause pecuniarily by suggesting that others give-which I do In this case. Southern Spiritualists and liberal people send you mites to Mr. Alter for a good cause. The pro gressive Immortals will rejoice, and return thanks to you by blessings.

ALLIE LINDSAY LYNCH

St. Elmo, Tenn.

We have had several scances here lately through the medlumship of Mrs. Hattle Tiffany of this city. She is not a public medium, but we desire that she shall become such for the good she is capable of doing. Her phases are speaking and singing through the trumpet and playing on the guitar and tambourine, and ringing of a hell, all through spirit power Many wonderful tests have been given by telegraphing by a male and female spirit, both of of whom were well known in earth life as efficient operators. She also places slates and pa per in the cabinet she sitting on the outside with circle, and frequently gets communica tions in that way as many as fifteen or twenty. We are yours for the cause of truth.

J. A. HALL, M. D. P. S. RUSSELL,

Notice.

The price of lots in Summerland will be ad ranced from \$30 (the price they were sold at before a single house was built, or the discovery of gas made, to \$40 each, on November 15th next, and an additional advance made every thirty days thereafter. II. I., WILLIAMS.

Oakland, Cal.

We have organized and commenced work for the sake of humanity and not for the hoarding of money. Sunday, October 4th, was our open ing day; and though thousands went about to enjoy the sunshine, that did not prevent the Native Sous' Hall from being well filled with a happy throng of friends. The missionary for the occasion was one of our resident mediums, Mrs. R. Cowell, who always draws a good crowd wherever she goes. She spoke under control and gave fine tests. Dr. Thompson also gave some very good advice, and, with several others related some grand experiences, showing the the cause moves along in this securingly quie portion of the country. The platform was beautifully adorued with flowers, which always bring harmony and words of cheer from bot! sides of life. The officers are as recently elect ed: President, John Thomson, 1607 Seventh Street: Treasurer, Earnest Carson; Secretary, Miss Kittie Thompson. Forty members constitute the body of the society.

FRANK E. SMITH.

Dayton, O.
During this month brother Lashbrook has ministered to our spiritual needs. But am sor-ry to say that each Sunday the weather has been inclement. And Dayton's Spiritualists do not like to get their feet damp, therefore, our audiences have been small. Those who have failed to attend are the loosers, as his lectures are of the highest order, being entertaining and instructive. As a brother remarked yesterday, Lashbrook has been sailing over deep water, if not wading into it. His lectures demand the closest attention, as his thoughts are very deep, and arguments strong. Neither does he tear down any of the edifices raised by old othordoxy, without building a more beautiful structure in its stead.

The work of the society falls upon but a few, at times it seems the load is more than our weak shoulders can bear. A little cheerful encouragement lightens it very much. But when faultfinding or reproach is piled upon the already heavy load, our knees almost give away. W. E. E. KATES.

Grand Rapids, Mich. The Progressive Spiritualists Society are still

continuing to have successful meetings this nouth under the ministration of Edgar W. Emerson and guides. The tests were excellent many of them marvellous, as to detail and minuteness of things so far in the past, that it has rendered skeptics helpless to account for the manifestations other than by spirit power The work that we have accomplished under our speakers for the past year, and the difficulty attending the work, has only proved the nesenting the philosophy and phenomena. Mrs. Colby Luther speaks for us during November. Yours in the work,

What only \$1 a years wes, sir. THE BETTER WAY is on a boom, and can afford to give the best paper for the least money. Try a three months' subscription and convince yourself of

Obltuary.

Died, at her home in Grand Ledge, Mich., Monday, October 5th, Mrs. H. D. Hall, aged twenty-nine years. Funeral services were held residence on Wednesday at 3 o'clock p. m., Miss A. F. Sheets delivering an address that for sound logic and masterly eloquence is seldonnif ever equalled. Miss Sheets is a fluent speaker, and enters immediately upon the subject in hand with a zeal, an earnestness that few can command. There is no hesitancy in her delivery, and she strikes home with telling effect, showing conclusively that she has the courage of her convictions. It was an effort from start to finish of which she may well be proud. For a mixed audlence, to become so completely enraptured, as to express themseves as more than pleased with her remarks, speaks volumes for the ability with which she is so happily endowed. The only exception taken was by a good Methodist sister, from whose eyes the scales of superstition have not yet fallen; she thought that God should have been mentioned, and Miss Sheets neglected this, to her, very important matter.

rest Introduce the pape, to your neighbor. Aid us in the grand work in which we are engaged, THE BETTER WAR Is to be a great agent for doing good everywhere. Pass the sample copy that reaches you to some acquaintance in order to spread the good news.

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Written for The Better Way.

Love's Reward. STAJULIAN. He who loves his fellow mortals Doth unto the world impart, A joy that's sweet, and too, consoling To every suffering human heart,

And he who feels for those in misery, Turneth sorrow into bloom.

While he who smiles midst tears of sodness Dispels earth's darkest, drearlest gloom.

But he who aids those in affliction-Those engaged in daily strife.— Sows seeds that harvest joy and gladuess— Happiness in spirit life.

Written for The Better Way. THOUGHTS. ALLIE LINDSAY LYNCH.

A friend writes me the following letter, which, being good, I pass along.

SOME THOUGHTS ABOUT A PERSONAL GOD, Your letter called out the following thoughts: If God is a personal being, and if in Him we live and move and have our being. He must certainly pervade all space. If he pervades all space. He must be exactly the size and shape of space. If so, what shape is space? Has space legs and arms, hands and feet? If so, what i between his feet or fingers, what is in front of his face? Can he sit on a throne? If so, what will the throne sit on? Will its foundation be outside, or beyond space? If God is all, and in all, what is the throne made of? and does God go outside of space and pervade the foundations thereof' If he is omnipresent and fills space, ean he prove or stir? If to be banished from the presence of God is a punishment, are we mot punished in this life? If God fills space, where can he move to, or is He stationary? If we go to the highest heaven or to the lowest hell, or the uttermost parts of the earth and there find God, how can the wicked be banished from his presence? Where will he consign them? Outside of space, outside of the universe. Where is that place? Have any of us at any time seen God? If not, we certainly stand our punishment very cheerfully. Will it be any worse in the life to come, if we are banished from his presence? Will it be much of a pun-

If God is an all-powerful, omnipotent being

he could prevent and does not, is he a good being? If he is good, but can not prevent it, is he omnipotent? If no one at any time has seen Ged, how do we know that He exists? Has God at any time ever made himself manifest to man? If so, how? Did He speak to man? If so, how did the man know if it was really God? Did the voice tell him so? If it did, how did he know that it told him the truth? If Christ is God's son and has gone to sit at his right hand forever and ever, and God fills all space, where does Christ sit, and what does his throne rest If Christ made himself a sacrifice for sin did that make sin any the less? If I commit a murder, and you give yourself to be executed in may place, does that make me any the less a murderer? If I allowed you to suffer in my place, would it not be adding sin to sin? Could I be happy if freed by such a sacrifice? If God is a triune being, is He an entity with three bodies, or a body with three heads? If God the father fills space, where does he send God the spirit? Outside space? When Christ returned to the Father, where did he have to return if God is everywhere? If God is everywhere and fills immensity, He must be a fixture. And if a fixture, how can He help us? And if He can't help us, what good is He, and what do we want with a God anyhow? If, as astronomy tells us, the worlds were evolved from gaseous matter "nebulæ," and the atoms were formed or crystallized from that by natural processes, and if from the atoms the worlds were formed, and if held in their places by attraction and re-pulsion, by centripetal and centrifugal force, and if they run their eternal rounds by what we call law, which is an eternal principle in nature, the universe of matter needs no God. Now if from the atom the monad the first thing possessing life is formed, and by the law of evolution covering countless ages by the "sur-vival of the fittest" from this minute speck that the strongest microscope scarcely dis-cerns, man has been evolved, and if it be true that man came up from the monad and microbe and was not once an angel, then he never fell.

If he never fell, he doesn't need uplifting, doesn't need saving, doesn't need God.

Now if worlds have existed millions and millions of ages ago, and if the first one has been peopled ever since it was evolved in space, or as soon as the cooling process could produce the monad, and the man could be evolved, and if the process of evolution could carry the monad up the great ladder that far, does it have to stop? If not, and man in his spiritual nature goes on and on up this never-ending ladder might not these beings go up this ladder to the angel, and might not those who peopled the first worlds that were ever evolved, have gone en and on up from the angel in the eternal climb of progression, until they could produce all the phenomena that have led us mortals to believe there is a God? Or have they gone on up from the angel step by step until their own perfection has delified them, and they have be come gods? Is the Bible text true, then, that says "there are gods many and lords many " and if these children of men have thus pro gressed and been purified, glorified, and del fied, do we need any other God than these?

В. Т. Япрыск I note J. Clegg Wright's "Answers to Questions" contain some thoughts pertinent here. Let me preface his remarks by stating that I personally know him to be an unconscious trance-medium of To me first-class development. I can not say that these remarks came through the trance condition; in other words, from a spirit guide, but I do affirm that I have heard his guides speak as radically. His that they do not know as much of God as any spirit; there is sound logic in all they say-at least all I have heard them say or read after them, and logic seems to me more sensible than theorizing. Here let me quote Mr. Wright.

"All the gods that men have ever adored have been created by the imagimation.

"It is the work of civilization to get rid of the gods. It is one of the primal spiritual planes of existence, may have works of Spiritualism to get rid of the worked wonders. Once intellect became gods, and that is the most practical work a habit, a part of human entailment,

before us to-day. "You may speak of Jupiter or Jehovah along with man to that remote period in or any god, but none of these gods could geneology which history gives us? I in its name, the frauds and follies that put a finger upon the phenomena of nature and stop that.

"God is not a thing in this universe; God is a prio. deduction of the human mind; God is a supposition only in the

a supposition, his qualities, his capabilities, his resources, and his plans are all hid. We can call this deduction of the reason 'God' if we will. I do not think it wise to call this power God.

"A God, or a being, or a principle which can think is a personality. Thinking The birth and the elm are attemble, belongs to personality. The non-thinking God is a force. God must either be a person or a force."

I have not taken space to present his logic on these statements further than the sentences show logic. I hold with him that "that which can think is a personality." Does he not say true when he states that there is no God who could put a finger upon the phenomena of nature and stop that?

I have read A. B. Richmond's "Sunlight of Spiritualism," in a recent Progressive Thinker, and while he makes some notable points, and claims no personal God, yet be argues for a thinking God. To say "Supreme Intellect," has reference to a thinking God. To offer invocation-prayer and pleading-is to address a thinking personality, as I understand it. If that has reference to the many advanced spirits I could agree; but I notice the invocations of our mediums are often addressed to"Our Father God.' That implies an individual intellect.

Were I to embody my prayer in words t would run something like this: Oh workings. I see thee in all things-the mountains, forests, heavenly bodies; all things that fly or swim, walk or creep all that we breathe, partake of, or view in all that lives or moves, or stands a solid, apparently unchanging mass of matter, lifeless, yet grand. In the waves, the clouds, the streams, the lands, I feel thee within, therefore I adore. My heart is receptive to thee for aspirations, but my prayers are offered unto those of thy handwork who have grace enabling them to aid those whose aspirations would lead to lofty deeds and desires. May the angel friends, who are wise and good, aid me to do that which my soul voices in unspoken longings.

at my prayer, but it seems to answer my needs and understanding. I can not bring my mind to the point of comprehending a thinking God who, with all the amount of work on hand, could pause to answer prayer for me. But you may say my reflections do not run back far enough, there was something before spirits had advanced.

I find the farther back we look for God the more we see a lack of that perfect intellect we would naturally suppose a God endowed with, If once all-wise, ever all-wise it would seem. If evolution stands in hand for the "God-intellect." why may we not all become gods? That being the case, does not my prayer have weight, reason. And there again arises the unsolved question: How did God originate.

I never read the words of one who writes for me without a feeling of gratefulness, therefore I thank E. W. Baldwin. Vet I do not clearly comprehend his statement that"force is intelligence,love, motion." Force is motion; love I know to be a powerful emotion, but the intelligent claim I do not grasp. I do "make God to represent all the combined scientific forces." Nature is the whole : nature

many who practice evil, yet rely on their belief in such a being, that it grows more distasteful daily. I use it because to many it stands for good, since Spiritualists have given it that attribute. We get it from the Bible. I can not reverence that book. I have read its history and much of its pages. I confess I never yet have waded through it page after page. Even when a church member, "saved by the grace of God," I would grow so disgusted as to feel that I sinned more by reading it than by letting it alone. I have read it more since I forsook Christianity, but without the same fear when have been shocked at its wording. I am not inclined to the word God, but must use it occasionally until the mass of humanity grow to an understanding of some purer term as applied to a power that seems to "hold the world in place."

"Nature is motion's mother, The spring whence order flows; that all directs
And knits the cause with the effects."

The human mind, so long taught to believe there was a personal God, in originated intellect for back in the dim dence in place of 'providence.' uncertain ages. A force originated intellect but proof is lacking as to its being human. What originated life? Evolution? What gave the power that causes a grunt? Is there intellect in a grunt? Out of the grunting sound may not evolution have developed the found dation for intellectual powers? Progress through evolution, both on material and could not evolution have brought it don't know. Nature is a wonderful par-

ent. Nature I great parent! whose unceasing hand Rolls round the seasons of the changeful year How mighty, how majestic are thy works! With what a pleasing dread they swell the soul. best reason, and in dealing with God as That sees astonish'd and astonish'd sings!

Written for The Better Way. Autumn Leaves.

The leaves are swiftly falling. The trees are getting bare, With but a patch of greenness Visible here and there.

Lest the storm king's ley breath Strips the leaves from their quivering branches And hurries them to their death.

The ground is thick-strewn with the beautie The scarlet and gold of the maples. And the beeches coppery brown

th! but it seems ruthless and cruel, To thus trample under the feet, What has given such exquisitive pleasure, And afforded so cool a retreat.

Written for The Better Way. SPIRITUAL THOUGHTS. MRS, CRLIA LOUCKS.

I might begin by saying: I lived in the ong-ago. But you might understand hat simple sentence as meaning that 1 am now a ghostly presence disconnected from the surging, realistic life on earth to-day, and therefore, too ethereal to think modern thoughts or dream of the fruition of hope-hope which always signifies future accomplishment. Ghostly I may be, but not the fleshless, bloodless nonentity you may think me to be. While I think for to-day, I live for tomorrow-the eternal to-morrow. I borrow from the past a relative proportion of pre-historic life and spin from the dis-Nature! Mighty and beautiful are thy taff of developing intellectuality, the silken, magnetic threads of thought, always weaving them into a shining web for the dawning to-morrow-that which never comes, but toward it are we forever go-

Yes, I lived in the great past, I live in the present, and shall live in the future. Already are my potent powers of being projected from an idealistic self-hood into future possibilities, active with regenerative thoughts that must go with breath and motion. There glints along the electric chord of memory evanescent pictures of the far yesterdays, things I have lived and known. The far yesterdays, multiplication of figures beyond human comprehension, would not num-No doubt but that many would laugh ber those yesterdays. I was a ray of light in that great and mysterious past, always gathering from the forces about me. I live in harmony with the universality of life. Millions of vibraut chords within my centralized being send forth tender harmonies whenever the higher spirit of a human nature, forgetful of self, does a kindly deed to a forsaken and neglected brother or sister, or when one mourns, a simple flower's untimely death. There lies in the deep depths of memory, a picture of lofty palms. A tropical sun shines over them. A silvery sea encroaches upon shining sands. Mistily, another picture unfolds, and I am thrilled by connecting harmonies from a distant, golden orb of light in the life-filled ether above. My soul's conception grasps the auterior connection, recieves and knows its affinity to the powers, however far that be, but the present environments debar from memory i clear impressment of what that distant world is to me, past or future. Well, I can wait till the vail between grows thinner. I must wait till time shall have wrought change-development. If I am a real, earthly, material being, to you today, then I am a spirit of the yesterday of past time, and a pre-natal being which is force—where intellect begins I do not the future shall bring forth. Life never When I use the term "God," it is not blance of the silent change constantly dies, never is killed. Death is a semfrom any love of the name. In fact the going on. "The wind bloweth where it listeth and no one knows whence the

spirit of man cometh." Man has ever been a reality in some form. A germ of creation gathering higher power in the new birth accorded

CORRECTIONS.

him.

Referring to her recent article in these columns, Mrs. Leva Bible requests us to make the following corrections: She writes: "When I introduce the quotation from Mrs. Elizabeth Cady Stauton. it should read Elizabeth Cady Stanton speaking of her examination of the Bible for the purpose of discovering the status of women under the Jewish and Christian religion.' In print the words 'of her examination' are omitted. Then you have printed the quotation: 'We found nothing grand in the history of the Jews or the morals inculcated in the Testament, the last word should be 'Pentateuch' instead of Testament. And commenting on the quotation I say, 'and indeed there are multitudes of people today who believe that to accord women equal rights with men would be flying guides are intellectual and who can affirm prone to cling about a force, human, that in the face of providence,' you have pru-

"And finally in that portion of the article referring to the Spiritual Badge, speaking of the sunflower always appearing to me, encouraging to renewed effort to keep facing the sun of truth, ism of truth is printed in place of 'sun.' "

STRAY THOUGHTS. Reason is surrended as we become blinded by prejudice.

The highest truth is self-knowledgethe highest attainment self-control.

London Light says, it is not that Spiritualism offends, but the nonsense talked deface it, the unprovable pretentions that people put forth in connection with it. These have been chiefly responsible for any unpopularity that has fallen upon received with abundant interest,

MEETINGS.

FTCE-Secretaries of societies will piesse for od us the manes, three and hour er position their societies if not represented here; also al-seges of time of mesting, piace and officers, as to make this directory as accurate as possible.

Rotton Dwlght Hall, 514 Tremontatives, opposite theractor, Spiritual meetings at 229 and 7.60. Mrs. Dr. Heath, conductor, Office, Hotel Simonds, Berkeley Hall, corner Berkeley and Tremont greets Public meeting every sommy at 1.03 and 7.10. Third and Still marks of the meeting every sommy at 1.03 and 7.10 minutes and saturative at 7.0 pm. Prist Spiritual Temple, corner of Newbury and ad 2.5 pm.; Wednesday evening social at 7.30 and 2.5 pm.; Wednesday evening social at 7.30 f. Dimham, Jr., serieday, 1.77 state affect. Eagle Rail, 608 Washington afreet. Spiritual needings at 1.030, 230 and 7.50. F. W. Mathews sondactor.

Rathbone Hall, 69 Washington street; meetings overy smida, at 238 and 179 pm.

The Ladrock Industrial Society meets weekly, Thursday stremon and evening, cor. Washington and Dover streets. Mrs. Ida P. A. Whitbock, president, Mrs. Id. W. Cushman, secretary, 7 Walker street, Charlestown, Mass.

Chelson, Mass.—The spiritual Ladiock Aldhold meetings in Pilgrin Hall, Hawthorn street, after Laon and evening of the first and third Theodays of every menth. Mrs. L. M. Dodge, secretary.

of every month. Mrs. L. M. Bouge, secretary,
Ilronally M. N. V.—The Brooklyn Progressive
initial Conference meet at Bradbury Hall 280 K2
Button street, every saturday eventing at 6 c-lock.
The Lindependent Club meets every Friday veting at 8 c-lock at Bradbury Hall, 280 Fulton st,
where all are welcomed. Daniel Coons, VicePress.
Children's Lycetin, meets sanday silection at
o'clock at Bradbury Hall, 280 Fu ton street.
Spiritual Meetings are held every sunday sevesing at 8 o'clock at Bradbury Hall, 280 Futon st.

Cincinuati, O. The Psychic Research Suc-laying the Company of the Company of the Company astle Hall, northwest corner Sixth and Wahut, 13 o'clock, Admission free, Good speakers, The Seelety of Union Spritualists meets at G. A. I Hall, H. W. Sixth street, every Sunday morn-ing at 1870, and in the evening at 750, Good peakers and music. Morning services, free; eve-lag, 15 cents.

The Spiritual Progressive Society meets at Eug File Spiritual Progressive Society meets at Eug fort Ind., 37 Marshall avenue, Camp Washington of the first and third Sunday of every montay, 2,7 m, at the American Health College, Farmount bood music, Fre. admission, Free discussion, All commences

Chicago, III.—P. O. S. A. Hall, corner of Wash-lugton nonlevard and Ogden avenue, Afrs. Cora L. V. Richmond, speaker, at 10.45 a m and 7.45 p m. The People's Spiritual Society, under the super-vision of Mr. Jenifer, will hold services at Brick-layer's Hall, 34 South Peorla at, at 2.30 n m, Services each Sunday at 2.30 and 7.30 p m at 63 West Lake at. A. H. Williams, president. The First Spiritual Culture Society of Chicago will hold a meeting at 2.30 p m in the hall It North Ada at. The Philosophical Spiritual Society meets at Ar-lunton Hall, Indiana ave. and Thirty-draf at., at 123 a m.

Ingion Hail, Indiana ave. and Thirty dirst st., at 1945 a m. The First South Side Spiritual Society will hold services at 77 Thirty-first street, at 230 p m. Columbus, O.—The First Spiritual Ladies' Aid Society and their meeting at Masonic Tempis on Third street, Wednesday evening.

Cleveland, O.—The Lycenm meet at Memorial Hatt; services every Sunday evening. Thomas Lees, Secretary.

Colorado City, Colo.—The First Spiritualisis Society of Colorado City will hold services every sunday at 3 p m.

Dayton, O. -The First spiritualist society meet every Sunday in Grand Army Hall, 25 and 27 N. Main street, at 10:30 a m and 7:50 p m. Good speak-ers, seats free, Win. E. E. Kates, secretary, 1230 West Fourth street.

Detroit, Mich.—The People's Progressive Spir-ual society meets every sunday at 10,30 a m and 7,30 pm, at 96 Mamil ave. Speaker for October, Ly-man C. Howe.

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

ety meet every sunday evening at 7:30 in Kennedy's meets every Sunday evening at 7:30 in Kennedy's Hall.

The Progressive Spiritualists Society meet every Sunday at 10:30 a.m. and 7:30 p.m. at Elks Hall, 35 E. Ionia street. Also on Thursday alghi at 7:30 Mrs. E. F. Josselyn, Pres.

Indianapolis, End. The Mansur Hall Asso clution of spiratualists meet every sunday at Man sur Hall, corner East Washington and Alabama streets, at 3 and 735 pm.

The Indianapolis Association of Spiritualists meets every Sunday mornlog at 1030 and in the evening at 745, at Lorraine Hall, cor Washington and Tennessee streets.

Louisville, Ky.—The First spiritualist church meet suaday at 11 a m, 3 and 7 p m, at Mt Euchd Hall, West Jefferson street above seventh.

Liberal, Mo.—The Spiritual Science Associa-ion meet every Sunday evening at 750 and on Wednesday night; Ladies' Aid every Saturday afternoon.

Minnenpolis, Minn. - the First spiritual Sodimenpatis, Ann.—Incrists spiritual so-ciety holias services every Sunday morning and centing at Odd Fellows hail, 17 and 14 Washington Aye., North, at 1639 a m and 739 p m. The Washington Union Spiritual Society hold services sunday mogning and evening at 270 2nd kyenne, south. Mrs. C. D. Pruden, Pres. Minneapolis Prorressive Spiritualists meet every Sunday evening at 7:30, at 621 Hennipin avenue, is et al. (18 p. 18 p.

Milwatthee, Wis.-Liberal Club meet every unday evening at 216 Grand avenue.

National City, Cat.—The First Spiritual Society of National most at Griffith Hall, conner of Pifth Avenue and Eighteenth Street at 10 30 Samday morthigs and Tuesday evenings at 7.30. Lyer, un 9.30 Sunday mornings. Mr. Herbert & Dimock, presedont Mrs. Mary I. Dimock, secretary; Mr. P. Griffith, conductor of Lyceum.

Mr. P. Grillich, conductor of Lyceum.

New York 4415, —The First Society of Spirmalists convenes every Sanday at Carnege Mission of the Matter of the System of Action of the Street of the System of Action of the Street of the System of The Propiets Spirm of the Matter of the System of The Propiets Spirm of Meeting every Sunday exchang at Mrs. Morrells, partor, fil Lexington syenus. Mediums' meeting Tussday at 8 p. m.

The New York Psychical Society meets every Wednesday evening at 14 W. Hilb st. Society was and medium always present. The public invited. J. B. snipes, president, 5 Brandway.

The Society of Ethical Spiritualists meets every sanday at Kinckerhocker Conservatory, 41 used Hilb street, at 1945 am and 7:30 p. m.

The Spiritual Research Society meets Sundays at 2:30 and 7:30 p. m, for the discussion of Spiritualism. Throsopy, and all psychical questions. Mr. W. Fietcher and other prominent speakers will appear at each session.

Areanium Hall, 57 West Twenty-fifth Street, N. B. corner sixth Avenue. Spiritual services held every Sunday at 3 and 8 p. m.

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

President.

Omalin. Neb. - First Society of Progressive Sportingsists of Omalia holds meetings every Sunday at 2 p. m., at Marathon Hall, corner Twenty-Hifth Avenue and Cuming Street. Mrs. Julia 5. Montgomery, president; Geo. U. Richardson, sec-

Philadelphia, Pa.—The First Association of Spiritualists meet every Sunday at 1939 in the Spiritualists meet every Sunday at 1939 in the Eighthound Spiring Chriden. Joseph Wood, Pros. Evystone Spiritual Conference meets every Sunday afternoon at 230 at the northeast corner Tenth and Spiring Gatelen st. J. S. Rowbothom, Fres. The Second Association of Spiritualists meet at their church on Thompson street below Front svery Sunday 230 p. m. Conference and Lyceum. Win, Abbott, Secretary, Fourth Association of Spiritualists inverse svery Sunday evening at 730 at K. Systone Hall, Third and Girard ave.

and Grard ave. Mrs. M. Brown, Pres.

Pittaburg, Pm.—The First spiritualist Church of Pittaburg has bettere every Sanday morning at at 1645 and in the evening at 7:15. Children's Lyceum at 2 p. m. at their hall, 6 Sixth atreet. J. H. Jadimeyer, sec.

Lubineyer, sec.

M. Louils, Tio.—Ethical apiritual association meet at the failt center therefore ave and Olivest, studay at 10:30 a m and 7:30 p m; social conference at 3 p m.

Namia Cruss, Cal.—The Unity Spiritual Society holds meetings every Sunday at 11 a. m. and 8 p. m. at Benish Hall Gover Sonia Crus Co. Bank), Pacific Avenue. Sociable overy Wednesday evening.

Westboro, Mass, -The Spiritual Association meet every Sunday evening at 73-in Henry Hall, north street. Frank P. Marshall, secretary.



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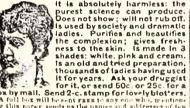
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Written for The Better Way. TOPICS OF THE TIME.

The doleful lament that is at present heard from the organs of numerous creeds is in itself a good manifestation of growth-of soul-growth, of moral and intellectual expansion. As the field of creed is narrowing, the sphere of the re. ligion of knowledge, and love, and hope is widening and deepening. The recent discourse at Cambridge, Mass., of the Rt. Rev. John J. Keane, rector of the Catholic University, is strongly significant. He gave an experience of his own, while on a missionary tour recently in a town in Virginia, where, he said, a Catholic church is a strange thing. Two ladies called on him, but not in a spirit which would have animated their foremothers in seeking a priest. The latter would have questioned, "which, think you, is the true Church?" "What of the various forms of worship?" Nay, they asked not these, but if he ever doubted the existence of a personal God! And to which the Pilot replies by asking, "What sort of influence will such a woman have? What sort of children will such a woman bring forth?" And finds its reply in the characterization of such by the bishop : "The abounination of desolation in the Holy Place." It is not quite so serious as this. In the first place the questioning of these women implies a want of trust in a creedal mechanism. In the second place, the dawning of a consciousness that no one is better fitted to grapple with the "eternal question" than the individual in whom they rise. They will soon learn what has been so beautifully expressed by Frederick W. Robertson in the "Triumph over Hindrances": "No man ever trod exactly the path (religious) that others trod before him. There is no exact chart laid down for the voyage. The rocks and quicksands are shifting; he who enters upon the ocean of existence arches his sails to an untried breeze. 'He is the first that ever burst into that louely sea.' Every life is a new life. Every day is a new day-like nothing that ever went before, or can ever follow after. No books, no systems, no forecast, no set of rules, can provide for all cases; every case is a new case. And just as in any earthly enterprise, the conduct of a campaign, the building of a bridge, unforeseen difficulties and unexpected disasters must be met by that inexhaustible fertility of invention which belongs to those who do not live to God secondhand. We must live to God first hand."

A creed is but the measure of a worthless treasure. All creeds are nothing but a vehicle for the furtherance of progressive thought at its outset, and when the human mind has advanced beyond the bounds of its limitations, it has served its mission. This is true in all things. The political party-man to-day demands an absurd thing when he asks a further lease of life for an instrumentality of expression, whose sole reason for such a demand is based upon its performance in the past. The decline of an instrument is not an indication of the decay of the principle that has used it and has progressed beyond and above. We would like to call the attention of all such creedal pessimists to a paragraph from the New England Magazine: "No century ever pulsated with nobler purpose or more vigorous endeavor than this nineteenth. The apparent drifting of the century; events do not crowd so tom of all hope and progress; and out of education has just been born the enthusiasm called "University Extension," a term than fails wholly to convey to the popular mind the novelty and the greatness of the purpose conceived. Not less grand and natural as a result of the past is the conception of a "World-wide Democratic Church." This is only the application of republicanism to theology and religious effort. It means the displacement of a world-wide monarchical Church by a Church based on popular sentiment and individual liberty. It is possiple. The pope bimself begins to desert the monarchy. His recent encyclical is a plain effort to readjust the old Church to modern progress.

The Supreme Court of Minnesota has reversed the decision of the lower boards of trade of Duluth and Minneapolis an opportunity to repudiate their the sale and delivery of grain and other commodities to be delivered at a future day are not per se unlawful where parties in good faith intend to perform them according to their terms. But contracts merely to pay and receive the difference between the agreed price at a future day, are in the nature of a wager on the future price on the commodity and void. The order of the lower courts is re-

is gaining everywhere. The ameliorating influences of individual thought and action are a strong leaven that is perlatest collective work in this direction be held in Erfurt, Germany. Their demands comprise universal suffrage without distinction as to sex; a secret ballot; proportionate representation; voting on Sundays or holidays; the payment of members; the popular right to initiate or reject legislation; popular control of the State, provincial, and communal administration; annual votes on taxation; a popular decision as to peace or war; the creation of international arbitration tribunals; the right of free speech and free meetings the abolition of State subventions to Churches; the secularization of schools; free education; universal military instruction, militia replacing the standing army; free justice; the election of judges by the people; gratuitous medicine; State-supported doctors; a progressive income tax; the abolition of indirect taxation; eight hours for a day's work; unbroken repose for thirty-six hours weekly for every workman; State surveillance of tactories, mines, and other industries; the formation of labor bureaus; the co-operation of workmen in the administration; universal State insurance; prohibiting the employment of children under fourteen years of age; the prohibition of the truck system, and the right of workmen to form coalitions.

At the fourth day's session of the ington, D. C., Rev. W. F. Davidson, of England, tutor of biblical literature and gave an address on the subject of "The Bible and Modern Criticism," of which of the creation. the following is an abstract:

Biblical criticism is now a science. It is a many of its strong and thriving sisters. It is still young, however, and its frame is by no means fully formed and set, but it claims to be treated as a science and must be reckoned with as such by religious teachers. It implies full and free inquiry into everything that concerns the Bible as a series of literary documents. The ext, the date, the authorship, the style, the subject-matter of the various books, including their bearing upon historical and scientific subjects, so far as the Bible touches upon these. all these are legitimate subjects of inquiry, and the examination into them has been so minute. so careful, so elaborate, and so cemprehensive that it has been erected into science, with many

Little or no difficulty or difference of opinion trises with regard to one great division of Biblical criticism—that known as lower or text ual criticism. A believer in the very highest doctrine of verbal inspiration can not object to the operation of a science which determines as accurately as possible the text of the Scriptures. Nay, like the late Dr. Trezelies, he should be the most auxious to promote it, tha he may have the ipsissima verba of the original manuscript as nearly as possible before him Nevertheless, there have been times when the idea of so handling the received text has been thought scandalous, plasphemous. The very versions of Scriptures have been endowed with infallibility; the vowel points of the Hebrew text-a device of the seventh century, A. D.have not been held to be a part of inspired revelation, and it is not many years since a fierce attack was made upon the New Testament revisers for having ventured to depart from the traditional text. It is, however, now generally recognized that textual criticism on the Old and New Testament is desirable, inevitable. The process or ascertaining accurately and scientifically the precise original text is difficult and complex. In the New Testament the methods to be adopted and the results thus reached are accepted by scholars with fairly general consent. In the case of the Old Testaof our moral and intellectual life for ment, however, much less progress has been thirty years past has been not only in made. Many circumstances retard the suvestiappearance. We are in the last decade gation, and, whether we like it or not, it must be confessed that at present the exact critical value of the traditional text remains to be demuch as ideas. These will hasten on to termined. The variations, however, of reading fulfillment. They cover every field of both in the old and new text, though numerhuman energy. Education is at the bot- ous, are so slight and comparatively unimport Church is content for scholars to pursue their laborious work of determining these minutiæ

without any alarm or disturbance of mind. But it is otherwise with higher criticism where the attacks on Christian belief are bolder. But agreement is steadily growing, and, taking the difficulties into consideration it must be admitted that the higher criticism especially historical, now approaches a science and its results must be frankly met by the preacher. Religious teachers must not inter fere with scientific work on its own plane, bu must carefully watch it. Science may meddle with the casket; it can not mar or even reach the subtle perfume within.

The Church must beware of setting its face esolutely against scientificChristian criticism. It must not take up a position that might soon prove untenable. Criticism has been of real benefit to the Church. There are daugers to beware of. Such are the rationalistic assumptions of some critics; the hasty adoption of hypotheses without sufficient proof.

Following these remarks there was a variety of opinions concerning the relacourts, and filed a decision finding deal- tionship of the higher criticism to the ing in grain illegal and void. This will Bible. Rev. Dr. Dewart, of Toronto. give the operators of the two large said he did not like anything that hinted that faith was to go on if science contradicted it, for genuine was actual truth. contracts with impunity, if they desire, He could not admit that Christ was a when on the wrong side of the market, product of evolution. The Rev. Frank except when they have real wheat, oats, Ballard, of England, said that if a man and other commodities. The finding of did not believe in science he did not bethe court is as follows: "Contracts for lieve in God had been said before, but it was equally true now. He had been told America was twenty years behind England in this matter. Living men and women could not be understood without scientific knowledge, and that in form for a future delivery, not intend- knowledge should be welcomed. There ed to represent actual transactions, but was danger of the Church playing the ostrich, and by hiding its head trying to ignore the things outside. He did not believe that unbelief was a matter of the heart. He said that he had letters from earnest, thoughtful skeptics that were as full of longing and desire for cause great cloudiness and an increased

The democratic movement in Europe | the "illustrious" anti-women suffragist, thought that religion was not a matter of induction, deduction, or observation, but of faith and heart. Science can not meating everything and everybody. The give any help upon the fundamental questions of religion. Christianity was will be the Socialist congress which will as false as the wildest superstition, unless the birth of Christ was the result of divine operation upon a woman without the agency of man. The Rev. James Trabtree, of England, thought it very desirable to establish the greatest friendship between religion and science. In any divorce between them it was religion that would suffer. The religious unbelief and unsettlement of the times was due to the attitude of some theologians toward the new light of science. The Christian faith and its records should not shrink from the most searching criticism, if that criticism be made by a seeking heart. We only exposed ourselves, as thinkers and teachers, to ridicule if we assumed that all those who criticised us did so out of a bad heart The Christian creeds were for the most part outcomes of controversies, which

feeling as the one heard this morning. He had heard words used, the meaning of which was evidently not clearly understood by the speakers. What was evolution? The unrolling of a thing from itself. Give the flower the sun and Methodist Ecumenical Council at Wash- rain and it would unfold itself, because there was power at the root. Bishop Kenner thought that creation in the exegesis in Richmond College (England), mind of God was shown in the Books of Moses. He deprecated all apolegetic views

The Rev. Lloyd Jones, of Wales, as one of the young ministers accepting evoluery young science, though not younger than tion, said that he did not take the agnostic view of evolution. It was not a question of whether God created the world, but how he did it. It was not with the heart that men believed in God. It was necessary to enlighten men's minds. He did not believe that because a man held certain doctrines at variance with himself he was a bad man. He was glad to get out of that rut, and pointed to Wesley's own view on that point. Any man who had read a text-book should know the difference between the intellect and the heart.

> Bishop Fowler, of San Francisco, held that a great host had the conviction that the son of God had power to forgive. The Jesuits never argued; they insisted Unless Methodists could defend their ground they must surrender. Therefore he welcomed criticism. He had shipped for an eternal voyage, and if he was on a raft that would go to pieces in the first storm he wanted to know it now. There was nothing to fear on the front line. There was great watchfulness.

The Rev. Thomas Allen, of Sheffield, England, said that all the facts of the universe were never gotten into a theory. It was necessary to understand the OF SEVENTY YEARS, temper of modern skepticism. It rose from the habit of looking things fairly in the face; in that it was a hopeful sign. It was a necessity of our age. There was a strange tendency to turn from the supernatural to the natural. We were in the midst of a great reaction. Caution and study were necessary, or the hold of the Church on the great supernatural theories would be shaken.

The Rev. David Brook, of England, said that English preachers felt that it was like knocking their heads against a stone wall to refuse to accept certain.

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stone wall to refuse to accept certain order or draft payable to THE WAY PUBLISHING CO., Cinciuna in the belief of the theory of mechanical inspiration of the Bible, there had been a grand gain in the depth of love for Christ. The Bible became more interesting in this view.

Mr. L. L. McLaren, of Canada, said that while scientists confined themselves to the discovery of the laws of nature, there was nothing to say. The conflict between science and religion had come from scientists who were unsatisfied with their work, did not know the "A B C's" of the rule of evidence, and were totally incapable of drawing a conclusion. Science had been compelled to abandon more positions than had religion.

MODERN SCIENCE.

An instrument called a photo-chronograph has been invented which, when applied to netescopes causes the star to record accurately its time of passage across the meridian. This climinates personal errors in the observations.

The recent losses by fire in the cargo of ships carrying cotton has shown that cottonseed oil, when held in the cotton on the outside of the bale, rapidly oxidizes and generates spontaneous com-

A new explosive called "Terrorite" has been invented. It is a gelatinous compound, the ingredients being a secret. It is said to be safe to handle, very powerful, and can be fired in shells.

A compound, composed of oxygen and hydrogen, has been discovered, which will dissolve metals, and when united with mercury and silver, it forms a powerful explosive.

It is claimed that the Eiffel Tower in Paris attracts so much electricity as to the truth as any ever seen. Dr. Buckley, amount of rain in that vicinity.

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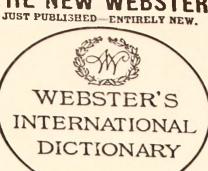
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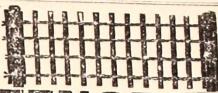
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Cincinnati, O.

Last Sunday, though a rainy day-almos perfectly under control of Jupiter Plurius-did not deter Mr. J. Frank Baxter from attracting two first-class audiences. The morning services opened with the usual orchestral harmonier and followed by congregational singing, after which Mr. Beater very acceptably deliver. ed himself of a poem which was timely and welcome. "We are building in sorrow and joy a temple for eteruty," was then rendered by way of vocalism and organ accompaniment. also by the speaker of the day.

The subject of the lecture was "The Development and demands of Modern Spiritualism.

Mr. Baxter said, introducing the subject, that the treatment was particularly for the Spiritualists, and could not so much interest the "outsider" or investigator. It was impor-tant to the former, and he had chosen it in view of the prevailing storm, where nearly all the hearers were Spiritualists, as in time and

In speaking of its development, among other things, Mr. Bayter observed. "Think of the 'box girls us one may, as true or false—think of the raps and movements of March. genuine spirit manifestations, or as the results of deceiving or jesting children with their snapping toe-joints, and bumping apples, by it all the attention of the world was aroused and even were the matter started in a jest which, he said, he did not believe, yet like many another jest, the claim that spirits could rap and manifest has been proven true, through the individual investigations of millions to their own bomes, in their private circles, among their own confidential relatives and friends, amid conditions where deception and delusion

"When we look back over these past years in piritualism, said the speaker later. "there something above all others, for which we bould be thankful, and that is that no person or body of individuals, has ever been able to direct and control the matter, but as inaugu-rated so it has remained, and is, with the persustence of facts and truth, it has marched on onquering, and to-day, bredless of our lastidions tastes, it marches still victoriously on calling any or all to follow. It has recognized no mortal leader, and where in sustances one has come to the front to formulate, dictate, and control it, Spiritualism has bid him, yes forced him, to retire. Spiritualism has accomplished a great deal, and it has been, despite great opposition, above fearful contention, amid dis-couraging conditions, and nothwithstanding the apathy of the majority of wealthy and in-fluential individuals who are Spiritualists. The Spiritualists should be organized, but care should be taken not to attempt any organiza-tion of Spiritualism. Spiritualism can take care of itself. Spiritualists need the caring for, a national organization is demanded for protection, for respect, for redress, for forceful metion, and for more effective promulgation."

We have not given a connect-synopsis of the

lecture, for Mr Baxter, after making his argument, closed with a concise summary, which best answers our purpose in this report.

"Let me recapitulate." said he, "what I would have you bear in mind. Spiritualism demands: "First, a careful consideration of the practi-

cal bearings of its teachings.
"Second. a scrupulous discrimination b tween what it absolutely teaches, and what certain unprincipled, thoughtless, and some lawless advocates assert as its teachings

"Third, the establishment of naturally rerealed facts, the exact trath in accordance with the !facts, and a sacred devotion to everlasting

principle.
"Fourth, a true manhood or womanhood on the part of each individual Spiritualist, and especially so if a medium.

"Fifth, a strict accountability from each for all his deeds done, words spoken, and thoughts entertained, since an equal responsibility naturn!ly obtains with each human soul.

Sixth, a pure platform, not only exemplified in its teachings, but in lives and character of its teachers and that, too, whether they be treewill, inspirational or trance instruments, yes. whether they be mortals or spirits.

"Secenth, a just and sure protection of mediumship, and unqualified renunciation and denunciation of all known charlstanty. mountebankism, and fraud perpetrated in its

sacred name Eighth, the establishment of training-rooms for the children, of enquiry-rooms for the young and mentally growing of all ages, Ly-

cenms for friendly disputation and debate, and halls or houses of its own for lectures and illu-Ninth, not only individual effort, but co operative action, from a harmonious brother hand and sisterhood, that it may not only at-

tract the attention of a part, but command the admiration and respect which are justly due from all. "Let us then and our needful places and go to

work Look for them enrefully, think carefully, resolve carefully, yes, solemaly, for then will we act manually, or womanially, and in such a way as to accrue to the honor of Spiriti-malists, the triumph of Spiritualism, and to the monious session was held, concluding with a

speaker at the close of this exceedingly in-structive and well-timed lecture. As a bene-"Whistling Jack" is coming again soon to make

practical good such good as could be pecketed and carried away. "Yes said be, "just that. I know most people estimate the utility of a thing by the amount they can get out of it for their own pockets. But I'll agree to all all your mockets with Spiritualism's profitical good things, provided you'll bring for me empty pockets. If they are full already with prejudices, conceits formed opinions and settled theories to the exclusion of aught 1 may desire to put in, it will be impossible for it as a law of nature that no two things can occupy the same space at the

hi

ibos

Hoping he had unbiased listeners and unprejudiced hearers he proceeded and showed plainly how notwithstanding, as yet there had been no organization of Spiritua tota, and in its modern phases. It was less than fifty years old, yet in that time it has led thous ands from materialism to a belief in immortal tw. it bas substituted knowledge for faith in the minds of millions, it has not only bridged the river of death, but lighted the way till no gloom is there it has slain superstition and destroyed dogmas it has explained historical mysteries and revealed Biblical secrets—it has encouraged humanity to action and aspiration instead of discouraging it with theories of inability depracity and endless misery, it has proved a great moral teacher and incentive the Church to the contrary notwithstanding. This point be tellingly illustrated. In fact, all these points were elaborately argued and established have not tested this remedy will now take ad nothing of expenses in maintaining two

seeks to emancipate all, as it ever has, whether black or white, male or female, rich or poor who are suffering from mental, accial, or physi-cal oppression: it has given the world new toventions. It has revealed hidden laws it has warned individuals of danger, it has healed the sick when human agency has falled, and it has entered, if not led, every reformator; movement. Then think of the hosts of geni uses in music, oratory, literature, art. relig lon, journalism, statesmanship, and reform in discovery, research and invention-who de-clare themselves conscious of higher powers. III than they themselves possess, that impute

them. Mr. Baxter was very lengthy, but unavolda bly so, the conditions of the evening making it positively impossible for him to be influenced to give spirit-descriptions until a late hour whereby he was necessitated in order to hold his large audience in attention and quiet to fill in the time with illustration and turther elucidation of several points. Mr. Baxter expresent his heart felt thanks to the audience for its patient waiting and endurance and the maintained interest to the last, to receive an unexpected yet thoroughly appreciated, found of applause, as much as to say "we should not have staid were we not well paid."

After the lecture Mr. Bayter sang "My spirit-friends are near," and at the close slowly arose from the organ, giving a spirit-description in the act of rising, the song had brought him into the condition necessary to discern that which lies beyond the material.

The first description concerned two female spirits-one well-known to Cincinnati Spiritualists, and one who often manifests at their seto Dr. N. H. Eddy, in the audience, that she has no more headaches. She wishes to be recog-nized as Nettie Eddy. The doctor in question was present and publicly announced that the spirit was his daughter and that the symptoms of her last illness as given, were perfectly cor rect. Before closing, the first-mentioned spirit said other spirits were with her, who gave the names of Joseph, Thomas, Isaac, and Abraham. Several persons present who knew the family record pronounced this as correctly given.

I now see a grave surrounded by soldiers, said Mr. Baxter, and from thence my mind wanders to this hall. I hear the name of H. M. Robinson and before my mental vision are two envel-opes respectively directed to Ella M. and Geo. Robinson, Madisonville. This spirit seems to be aided by one J. C. Roth. In connection with the latter name I also hear Tobias and Peter .-Several persons present nodded assent to all of this as given. It constitutes one way that spir its identify themselves, and those interested must connect the parts themselves. In fact some spirits can not do any better-not yet having learned the art of giving tests insevera-

Next came a Mr. Green and a Mr. Thorn, who both gave descriptions of their homes and bus-iness, besides giving initials and dates, which were acknowledged by persons in the audience who know of the circumstances, as being con

George Daeder : said he died in Newport in an attio-on a staircase where he suicided because of melancholy and gloom that enshrouded him at the time

Mr. and Mrs. John Dobson then announced themselves. Said they were interested in two ladies living in this city giving name and number of street, and said their names were Luzzie and Annie. This was recognized by

many as being correct. Then Mr. Baxter said he saw an old-fashioned frame house, giving description of the same its locality: name of former inmates, of which one seems to have had the ambition to live to be one hundred years old, though she did no quite reach it .-- Investigation since has proven the test to be periect, though, perhaps, of too

private a nature for publication. I now see a man in a curriage, said the seer who throws up his hands and jumps out. Now I see one in a sitting-room and the name of Adolph S--- is spelled out giving name in full. He seems to be attracted to a Dr. A. M---. also see 413 V. street, and hear the names of Leonard, Charlie, and William given. I now see a firm's name giving it. The name and

connecting circumstances were recognized as As a close an elderly person came, gave benediction through the medium and an-nounced himself as P. B. Aydalotte. No reason

was given for his action, but it may be pre samed that those who know will understand.

A beautiful song by Mr. Baxter, finely ren dered, closed a most interesting scance,

Next Sunday closes Mr. Baxter's engagement with the Union Society, to be followed by the Hon. Sidney Dean.

The Ladies' Aid met Wednesday, October 14th at the usual hour in the afternoon. All the officers present, with Mrs. McCracken presidhar-hing up the old and the beginning of new scance, during which tests were given, and the Appliance gratefully contributed, greeted the ladies honored with a visit from "Whistling "Whistling Jack" is coming again soon to make diction be sang "Let us do the best we can, which was also generously applauded.

The evening services were programmed as the country of the morning—Orchestral music, con
becoming acquainted with each other. Come

gregational suggag, followed by recitation and out, fadies, and enjoy yourselves once a week one by Mr. Baster. The practical good that Modern Spiritualism has accomplished son was a surprise party given Mra E.O. Hare in was Mr. Suster's evening theme. It was honor of her birthday. About fifty people were a very exhaustive treatment of the subject rovally entertained. Mrs. Hare's daughters had so arranged everything that the party was auplanded as appreciated. Space to thids ex-tended synopsis, and to do justice to either Bir Baxter or its lecture requires all verbalium in many wishes for the continued happiness. Mr. Baxter was asked if he really meant of the worthy couple and their pleasant lamily.

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Special Notice.

We desire to call special attention to the new advertisement of Australian Electro Pills on page are of this (saue. Mr. Worst has made our readers a special offer, and we hope all who he body" has to adjourn. I have said with facts and figures. It has given a new vantage of his free offering. Experience has boolies in place of one, nor of consempted to tree thought; it has given not only demonstrated that where a sample has been boolies in place of one, nor of conseman, but woman a broader freedom and still used, a full sized box is wanted.

MOVEMENTS OF MEDIUMS. Bishop A. Beals serves the Albauy, N. Y piritualists during october

Mrs. Nellie S. Basde may be addressed for

fall and winter engagements at Capac, Mich

Moses and Mattie H. Hull hold meetings this month in Duluth, Minn. Address accordingly Geo. H. Brooks may be addressed for Jecture Will C. Hodge may be addressed for lecture ogngements at 315 Van Buren Street, Chivago

Mrs. M. T. Allen may be addressed for en gagements to lecture at springfield, Mo. Lock

Mrs. Lilian I., Wood, of The Jefferson Street Topeka Kan, tuny be engaged to lecture and attend funerals.

Mrs. Ethe Moss, the materializing medium may be addressed for engagements at pay see ville avenue, Cleveland O.

Mrs. Anna Orvis is open to engagements t lecture for societies during the country year Address 450 West Randolph Street, Chicago, 11 Mrs. Elizabeth Stranger, lecturer and test mi diam. Calls will receive prompt attention. Ad-

dress of McConnell street, Grand Rapids, Mich. F. Lashbrooke is engaged at Dayton, Ohio, to lecture during the mouth of October, and can be addressed at 70 West Fifth Street for engage-

Miss A. E. Sheets may be addressed Grand Ledge, Mich., P. O. Box, Sg. by parties wishing to engage the services of an inspiritual speaker Will attend funerals.

Mrs. Ida P. A. Whitlock wouldlike to make arrangements for week day lectures near Bosion, Mass. Address Madison Park Hotel, Sterling street, Boston, Mass.

Florence K. Rich, trance medium, of Boston will spend the winter in Los Angeles, Cal. On will visit Topeka, Kausas City, Denver and Minneapolis for spiritual work.

A. W. S. Rothermel, M. D. is now in Kansas City, Mo , and will remain there until further notice. Late in the season he proposes to make a trip toward Denver and California. Carrie C. Van Duzee, of Geneva, O. will star

for the Pacific slope in the early spring-going first to Oregon, then to California. Will take engagements en route. Address as above Geo. A. Fuller, M. D., of Worcester, Mass

following dates unengaged between now and the year (Su: November and and soth and December 20th: would like engagement for the same. Address him, 42 Portland street Mrs. Anna Orvis, the gifted inspirational speaker of Chicago, is now filling an engage

ment with the Spiritualist Society of Lawrence Kansas, and is open for engagements for No Societies in Kansas and Missour hould take advantage of her presence. Mr. J. Frank Baxter is engaged during the Sundays of October in Cincinnati, O. , Sundays

Nov. 18t, in Brockton; Nov. Sthin East Dennis Nov. 15th in Haverhill, and Nov. 22d and 29th in Lynn. For week evenings address him is: Walnut street, Chelsen, Mass. Helen Stuart Richings is engaged in But ler, Pa., October 18th and 28th; in Boston for

November: in Philadelphia for December; in New York for January 3d, 10th, and 17th; in Norwich, Conn., for lanuary 21th and 31st, and in Grand Rapids, Mich., for February, March. and April. Lyman C. Howe is speaking in Detroit daring

the Sundays of October. He is engaged to serve the two-day quarterly meeting at Waterrleit, Mich., November 14th and 15th. speaks in Pittsburg, Pt., the Sundays of Decem ber, and Grand Rapids, Mich., the five Sundays of January. He is yet free for February.

W. J. Colville speaks in Philadelphia Sunday betober 58th; in New York and Brooklyn during November, Sundays, 1945 a. m. at Adelphi Hall, New York, 3 p. m. at Conservatory Hall, Brooklyn. He is open for engagements beginning December 1st either with societies or as a responsible manager for Sundays and week-days. Address, S Union Street, New York.

Willard J. Hull is engaged at Indianapolis to November, at Boston for December, at Philadelphia for January, at Norwich, Coun., for February, and at Cincinnati for March and April. Will also answer calls for week evening-lee tures while in Indianapolis and other places.
Address — Dewitt street, Buffalo, N. V.

Edgar W. Emerson has the following engage ments for the year 150: November 1st and 5th. Fitchburg, Mass.; November 13th and 13d, New Bedford, Mass.; November 2sth, Heverhill, Mass., December 6th, Lynn, Mass.; December 13th, Providence, R. I.; December 20th, Salem Mass., December 27th Haverhill, Mass.

W. F. Peck is lecturing at New Boston, Ill during October, and has created much interest his audiences far outnumbering those of the churches. He speaks during November at Washington, D. C. Owing to business complications he has postponed his California trip until next season, and will make a limited number of engagements in the liast and middle West. December, January, and part of March and April are disengaged. Address as above Washington address, care G. A. Hall, assessor a обсе

Written for The Better Way ABOUT SENATES.

C. E. TOBEY

If Senators are to be chosen let it be done by a direct vote of every man and woman over the age of eighteen. But why elect bem at all? Are not scoates unnecessary evils? For one, judging by study and long experience, I pronounce them useless and expensive encumbrances, patterned after the British House of Lords, which is to day a byword and a reproach to that country, and, no doubt, that a large majority of the people there favor its complete abolishment. Shall we permit that country to lead in governmental reform? Let us doubly taxed for shirking the duty taken begin by abolishing State Senates, one by one, or, to use a milder term, by consolidation of the two houses into one,

It is said that the Senate prevents hasty legislation, and that is about the only when radically applied, there is one excuse there is for allowing them to thing in Spiritualism that never offends, cumber the ground. If Senates prevent and that is the principle on which it is hasty or crude legislation occasionally, founded-the facts which constitute they are also more frequently in the way Spiritualism itself-the phenomena. Apof useful and needed legislation. They ply this when argument becomes warm SEXTH PAGE Woman's Department Love's Reward poem by St Iulian, Thoughts 31, bir Lindsay Linds Assistant Leaves, seem by Mrs. Granam Spiritual Thoughts, Mrs. Ceta Loucks Stray Thoughts, Spiritual Meetings, Advs. Stray Thoughts, Spiritual Meetings, Advs. Savennth Page, Topics of the Time, by Charles Cromwell, Modern Science, Advs. the other house till the author won't

> We all know that it is a common practice to fasten amendments to a bill for the express purpose of defeating or putting ble body" has to adjourn. I have said AME CLOBS MEDICINE OF CONCERNS

ANOTHER WONDERFUL CURE Made in Maquoketa, Iowa, by Dr. A. B

Dobson and his band of spirit doctors. My wife who had been sick for several vears with a disease called by physicians scrofulous consumption, was taken worse and doctors were employed for months. she all the time growing worse and at last given up to die, her physicians stating she could not live three weeks. Then we called Dr. Dobson; he came to see her (at this time she could only speak in a whisper); her face and arms were cov ered with large running scrofulous sores she was a complete skeleton, coughing and raising all the time.

He told her he believed the spirits could cure her (of course, she or I could iot believe that she ever would recover: However we commenced giving her his so called spiritual magnetized medicines. and instead of her dying in three weeks she was out of bed, and in a few weeks, out riding in a buggy. It has now been over a year and she has never had better health, with the exception of some stiff ness in the knees, she is well. She gained in flesh and never weighed more than she does now, and has an excellent appetite. I call this a miracle, and Dr Dobson was the person that performed It by what he calls his spirit band. We ere not Spiritualists, but we know Dr bobson personally; he is one of our ownsmen, having lived here for many ears. He is an honorable man in all his dealings and a very popular man in Maquoketa, and we can truly recommend him to all that are sick and suffering. We can't help but believe he has a power outside of himself that can cure when other doctors fail.

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Maquoketa, Iowa. See ad. in another column

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She first asked the landlady about the place, but she replied that she did not know much about it. She then inquired what sort of people these Spiritualists were. "Well," she said, "I don't know much about them, but I think they are something like the Salvation Army!

No effort was made to disabuse her mind of her conjecture and she still has

A PLEA FOR FREE LAW

One of the most interesting papers in the review, is G. Acton Louiax's scheme for providing the civilized world with its law free of cost, "Three primary desiderata," says he, "then, must be satisfied by any scheme, in order that it may be efficient: (1) The transference of the payment of fees from the individual to the state. (2) A fair assignment of work to each and every member of the Bar. (3) A provision against frivolous or ma licious prosecution.

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Mr. Louiax proposes that, as succession duties are levied varying from three to ten per cent., so the cost of this system of free law might be met by levying I'l a similar percentage on money or property recovered on his suggested scheme. A Court of Censorship also is to be empowered to inflict a fine on any unfounded, vevatious, or malicious claims.

ELLA Wheeler Wilcox comes out strongly in support of Kate Fields' idea that backelor-over forty should be taxed, and that the tax should be used for the support of maiden ladies

All right, and the ladies who reach the age of thirty five without marrying, should be taxed for the benefit of young mothers—say mothers under thirty. Com. Gazette.

And divorced men or women, who are released without children to support, should be taxed for the benefit of both upon themselves when entering the mar-

Though a two-edged sword, cutting into Materialism as well as Orthodoxy It is the best alleviator for all ills of the brain, whether of materialistic or ortho-

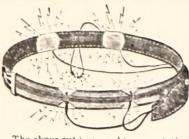
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