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THE BETTER WAY

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THE BETTER WAY.

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A. P. MELCHERS EDITOR

EDITORIAL.

RATHER extol the virtues of men than expose their vices.

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

THE World's Fair at Chicago is to have a 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 pasture for this season of the year, when appetites are on the increase.

"WHAT is the object of life?" was once asked of a platform speaker. "To find out" was the reply. Aye, it is the duty of everyone to find out for himself, and then apply the philosophy evolved therefrom, to himself. Such makes the true Spiritualist.

WHILE in Congress, June 22, 1874, James A. Garfield said:

The divorce between Church and State ought to be absolute. It ought to be so absolute that no Church property anywhere in any State, or in the nation, should be exempt from equal taxation; for if you exempt the property of any Church organization, to that extent you impose 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 novelist, 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 instance happens to be a failure.

SINCE the Briggs controversy both Union and Princeton seminaries claim an 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 experience to see the good or evil in anything.

THE German Government has begun the prosecution of the editors of the "Kladderatsch" for ridiculing the holy coat of Treves by a cartoon headed "The Gull Snaring Pilgrims." But as the "responsible" editor of this paper is a sort of jury-mast especially employed to ensure imprisonment for such offenses, it will not affect the regular publication any, nor prevent the appearance of another cartoon the following week, if necessary. As fast as the "responsible" editors are put in durance vile, others are appointed to fill the vacancy. Such is "free press" in Germany.

REPUBLICAN papers stigmatize Democrats as liars. Democratic papers accuse Republicans of never telling the truth. Between the two it seems to be

kettle calling pot black. Republicans first advocated the Australian ballot system and censured the Southern states for not adopting it to secure an honest count. A democratic legislature of Ohio passed the so-called Kangaroo law. Now, the Commercial Gazette, of Cincinnati, a republican paper, says, "the Australian ballot is an abomination" and "should never have been passed." Politics are an anomaly—fitted only according to requirements—a law without consistency. May 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 Paris correspondent of the London Times. He thinks if Germany were to give back Alsace to-morrow, France would hate her all the same, and still be determined to revenge the overthrow of 1870. 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—phenomena—while the philosophy is but an agglomeration of opinions, deduced by individuals according to needs at the time in their search for truth or happiness.

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 becoming Protestantized in this country," comes the news of a marked sensation in 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 banners at will. He also praises the marked lack of official supervision in London.—That is more than could be said of free America just now. If not policemen, we have private detective systems which are becoming a nuisance. If not directly by government dictation, there are cases where prisoners have been convicted before tried, through suggestion from government officials. And though Sunday does not belong to the Churches here, they rob the laborer of it to a large extent by prohibiting theatrical amusements, etc., on that day. Shall a monarchy teach a republic of freedom?

AN important and far-reaching movement is on foot, having just held its initial representative meeting of commis-

sioners in the old Independence Hall, in the city of Philadelphia. It takes the name of the Humane Freedom League. There were seventy-five members of the commission present, six of them being ladies. The president of the commission is Judge William W. Arnoux, of New York, and Dr. John C. Redpath, of Indiana, is secretary. The chairman of the local commission in Philadelphia, in welcoming the delegates, voiced the purposes of the organization, which are "the attainment of justice, a broader manhood, the abolition of national theft, called annexation, the abolition of war, and the substitution of arbitration and fair dealing."

Several papers were read, addressed to the peoples of the world, inviting them to send delegates to a congress to be held in 1892, to further the object of the organization. The Rev. E. E. 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 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 voice of Spiritualists in this matter, the result of which will be published from time to time for the benefit of those interested.

PHENOMENA AND ORGANIZATION.

The phenomena of Spiritualism will some day constitute the aggregate of our cause. The so-called philosophy of the present will be relegated to bookshelves as curiosities of a past decade—as the dogmas of individual minds; while instructions and spirit advice, needed for the day and times, will be transmitted in connection with the phenomena. This will be done, either directly by spirits at seances or circles, or through mediums on the rostrum when giving spirit-descriptions, psychometric readings, or other phenomena not yet developed for public purposes. Straws show whence the wind blows. Mediums 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 contrary. Without phenomena there is no Spiritualism; and instead of decreasing, the phenomena will continue to increase. It constitutes Spiritualism *per se*, and all effects arising from it must accord with the cause—must be based on the 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 intuitively—will 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 spirit-world has intentionally held back a new code of ethics, and brought "confusion" instead, must be inferred. Fact is that we have many Christs and god-heads now instead of one as of old, and "every man for himself" seems to be the modern method of salvation. In this principle only is Spiritualism original as a religious system; and it is probably this universal inspiration to be self-reliant (a phenomenon in itself) that prevents a material or worldly organization. If a similar universal inspiration to organize were to be poured upon the peo-

ple, there would probably be no difficulty to its attainment. But as it is, we must either wait, or build on something that is not subject to alterations or amendments—and that is the phenomena, though it be of a mental order.

MEDIUMS AND MEDIUMSHIP.

There is no denying the fact that the tricks of the Charlatan have exerted a strong adverse influence upon scientific minds, and prevented candid and honest investigation into psychic laws and phenomena. This repelling influence is all the more forcible when the fraud, simulation, or trick is performed by anyone known to possess strong medial powers. Scientists, in their work of investigation, denounce and utter truthfulness in statement and act, as the essential basis of all investigation.

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 too credulous may say and do, scientists have no use for the trickster evermore.

Can we 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 built; while the liar, the falsifier, the fraudulent trickster and deceiver is the pariah and curse of all these relationships. Imagine a Church of liars. It 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 ointment. Essential truthfulness is the *sine qua non*, not alone of scientists, but of society.

But why need any medium, or one possessing an organism and temperamental adjustments adapted to mediumship, and through whom incarnate 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 forget that he stands as a representative of the truth of spirit life, spirit forces, and of incarnate intelligences. Any falsehood, simulation, artifice, or semblance of untruth when willfully perpetrated, or permitted to be perpetrated, degrades the person and the cause, and when detected, disgraces the person, besides throwing a cloud of suspicion upon all honest mediumship. It does more. It relegates every demonstration of our beautiful philosophy to the regions of doubt, in all scientific and honest minds. The more glaring the simulation and untruth, the deeper the contempt for the medium-falsifier, and the more active the opposition created in all candid and scientific minds to any examination of the subject.

The reasons for thus seeking to supplement natural mediumship by fraudulent 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 time and mediumistic powers to confer benefits, or satisfy the curiosity of the 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 is right that they should be compensated for their time. But an insane lust for making merchandize and of getting wealth out of mediumistic gifts is probably the leading cause of fraudulent manifestations, resulting in the present relation of the Church, the religious element in society, and the antagonism of

many scientists and scientific societies to the philosophy and phenomena of Spiritualism.

Honest mediumship has been and is daily being vindicated. The psychic phenomena is fact, not fiction. Intelligent personalities whom the world call dead, are living, acting, writing, and speaking their thoughts through mortal media. They prove the undying nature of love and other soul attributes. They confirm the truth that the human family in a unit in both states of existence, and that our earth sphere of conscious existence is embraced in the spirit realms of eternal being and action. Fraudulent mediumship may retard the growth, but can not prevent the ultimate triumph of this great truth on earth.

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 Episcopal 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 organizations.

But the good Bishop announced that he "was ready to borrow from the Roman Catholics or anybody any good thing which could be used to advantage. The deaconess movement was so free from priestly supervision and other repellent features, that it could not be truly said to resemble its Papal prototype."

"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 often quoted:

"Vice is a monster of such frightful mien, 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. Waters, of the London Mission Methodist Church, who gave a left-handed rebuke to the male exclusives by saying that "it would be far more fitting if a sister had been here to present her own cause. He hoped that at the council a woman would be permitted to take her place upon the platform and address the conference." This statement elicited applause, but evidently Dr. Buckley, editor of the New York Christian Advocate, did not join in it. Mr. Waters further 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 Thompson." We cannot refrain from asking, why these ten missions were not under the care and oversight of Mrs. Peter Thompson, or some other "elect lady," and thus take them out of the category of "priestly supervision?" J. H. Lile, of London, followed, driv-

ing some more sharp thorns into the sides of the male ecclesiastical exclusives, by saying that he "regretted very much that women were not allowed to sit here as delegates. A woman had been elected to sit here. He referred to Francis Willard, a woman beloved on both sides of the Atlantic." This was the last feather which broke the back of the camel, patience, and an American, Rev. Dr. Stephenson, arose to the point of order, that "the eastern section was not in order in reflecting upon the action of the western section, which was perfectly competent to manage its own business!" Read that sentence over again, ye mothers, wives, and daughters of the Methodist Church! The leaders in the Methodist 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 ahead.

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 hymns, and work in the homes. She might teach her son to preach. She might, perhaps, help her husband to prepare his sermons, 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 ministry 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 sentiment which elicited applause. Rev. W. F. Bourne, of London, England, sent the liberal shaft home by saying, that "he had no patience with the narrow and bigoted version of St. Paul's words upon the subject. If literally rendered, they would prevent woman from being married in Church, inasmuch as they forbid woman to speak in Church." Be careful, 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 in the council. American Methodism discloses a conservatism of principles and measures which is so near Romanism that there is fear of a wholesale fraternization, unless the progressives force their measures to a decided victory.

THE PERSISTENCE OF ERRONEOUS IDEAS.

Written for The Better Way. BY WILLARD J. HULL.

The greatest antithesis of the nineteenth century is the Mosaic cosmology and the Copernican astronomy. Man has learned to resolve the Via Lactea 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 patch that served as a God for his savage ancestors. 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 perceive 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 bog that have engulfed the foundation of every theology. That theologians should maintain that popery, priestcraft, and poverty are God-ordained and perpetual is a natural sequence, but that minds imbued with the intricate problems involved in human progress, and the alleviation of suffering should fall into the same line of thought, although from opposite premises, is a part of the antithesis of modern thought, and can not be accounted for on any hypothesis other than the extremes attendant upon great transitions like the one the present era is undergoing. It is a matter of profound gratification that the relation between the laws of production and consumption are being agitated, and the hidden rocks upon which so many have been wrecked revealed that their removal may follow. In just the report that man is recognized as a spiritual being, with an origin above, and a destiny independent of matter, and not as a product of evolution, the Mosaic and the Malthusian doctrines fall to the ground. As death becomes known as an event, which neither exterminates nor 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 man's inhumanity, subjected as it is to debasing laws and customs, rebels at a sacrifice so monstrous, that unfortunately are not offered to the moloch of death, 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 channels to man's physical organization. There it stops, and it stops, too, at the threshold of a temple to which everything it has done owes cause and allegiance. Soul uncreated, eternal, seeking and finding expression through contact with matter is the premise upon which alone deductive reason can rear a philosophy capable of withstanding the negations of materialism and the affirmations of theology. And as this becomes self-centered in the consciousness of the race the need of debasing doctrines, like those of Moses and Malthus will become nil. All things are necessary in time and circumstance, and so the childhood of the race was pleased with and feared by the

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 Galileo to renounce 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 Jesuit should declare, as was the case in Chicago last 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 constitutional rights of this people.

Plato never could have been a Malthusian 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 other purpose than to torture and destroy them. And Plato's idea is to-day gaining the recognition which it deserves and which could only come through and by the achievements of our time; for Plato, like all reformers, idealists, and masters of thought, lived in advance of his time. He is dearer to the nineteenth century than to the one he adorned, but which understood him not.

It is indeed time, for an idea which holds that salvation does not depend upon mummery and gold, and it is refreshing in the extreme to note as I have recently in THE BETTER WAY that men like Andrew D. White, Prof. Francis Wayland, M. Levasseur, Wood, Beemis, Rev. Drs. Wayland, Savage, and many others are discussing the doctrine of Malthus, and urging the ground taken by Bellamy, George, and others, that "wealth multiplies faster than mouths." The extirpation of poverty, which lies at the root of all advancement among the masses, never can be accomplished while autocrats and aristocrats believe they are divinely appointed to live and rule. There is a sentiment in the monopoly of nature which is yet to become recognized, and where it is recognized men will band together with the single and common purpose of utilizing her 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 upbuilding 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 owes and gives allegiance.

We live amidst contrasts. The burden of thought is weighted down by them. Transitional epochs are always marked by them, and progress has its flow in the great tide of eternity at the periods of active existence. Therefore the ideas which all lovers of liberty hold dear; the principles of constitutional government, the maintenance of absolute separation of Church and State, the perpetuation of secular institutions, the protection of religious liberty, the maintenance of American unsectarian schools, all derive their importance from the fact that the encroachments of the arch enemy of progress (the Church) are steadily growing in power and domination. Thus we perceive the field where duty lies, and the work laid out for all those who desire to see the fabric of liberty transcendent and immortalized in the pantheon of progress. This work embodies the highest service which freeman owe to themselves. To be of use in combating error and casting off the barnacles from the ship of progress constitutes the true navigator; not to stalk in gilt buttons and immaculate blue upon the

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 far 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 proposition 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 compel 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 crimes.

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 conduct their part of the debate.

On our way to Duluth Mrs. Hull and I stopped in St. Paul and held two glorious meetings. St. Paul and Minneapolis are trying to induce me to speak for 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 San Francisco, Cal., dropped down amongst us very suddenly and is doing an immense business. 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 campmeetings. I have partially promised to go to Fort Worth, Galveston, and Anderson, 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.

Yours, MOSES HULL.

Moses Hull, the well-known lecturer on 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 interpreter of the Bible he is excellent and his argument to show that Jesus was a medium was masterly. He started in by saying that distance always lends enchantment to the view, and the blind faith of latter-day Christians in the miracles of Christ and their disbelief in the manifestations of modern mediums, he likened to the disbelief of Christ's contemporaries in His works. They in turn said: "We are the disciples of Moses;" going back several thousand years; seeing not with their own eyes, but with the eyes of other people. "The followers of Moses preferred onions to manna, while the Christian of to-day believes it was a choice morsel of food. A man who believed 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 proceeded to show that the Greek word, which is commonly construed "mediator," is, when literally translated, "medium of communication," and "Holy Ghost" is "spirit power." His arguments were ingenious and his audience appeared 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 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 all that was seen by the multitude was a man

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 Jesus sometimes failed and had to try again and again. There were three simple remedies what he used, namely saliva, clay, and magnetism. He did not raise the dead, but like all mediums, he knew the child was not dead, but sleeping. He went about to restore her to consciousness, 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 patients 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: "If you 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 as seeking for the truth in a quiet, unobtrusive way. Mr. Hull took occasion, before closing, to give the sensational Spiritualists, like Baldwin and the man who goes about the county impersonating Slade, a most bitter denunciation, saying that they were playing upon the credulity of the public, posing in one town as Spiritualists and in another as exponents of Spiritualism.

After the speaker had closed, Mr. Ensign, father of Judge Ensign, made a few remarks, explaining why he was a Spiritualist. During the lecture Dr. Schlessinger, the well-known medium, was giving manifestations of his power to a select few, who had tickets, and visited him two at a time. Just before the close each one of them was asked to relate his experience with the doctor. They all agreed that his manifestations were beyond their comprehension, though Captain Smallwood expressed himself as not entirely satisfied. He thought he saw a loop-hole for fraud, though he 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 Fellows' Hall tomorrow 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 ASSOCIATION.

HUDSON TITLE. 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 post-office. 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 cottagers 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 interest in the movement to contribute 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 cleared away the underbrush for the camp, until the present, the Cassadaga movement has been carried on by the self-sacrifice and devotion of its officers 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.

Let Mr. Lewis and others who stand back, doing not the least to assist, yet

detracting and fault-finding, take at least 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 less; 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 Chautauqua.

LETTER FROM MRS. R. S. LILLIE.

To the Editor of The Better Way. I wish to say a few words through your 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 spiritual 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 some time 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 Haslet 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 Way. 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 manifested by them, in the face of the 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 and will be under the tuition of a practical teacher. Besides these classes we shall take up the regular academic course of instruction, and give students the privilege of studying the languages, ancient and modern, if they so elect. Prof. W. A. Mansfield, already eminent as a psychographer, will give instruction in physical culture and elocution to such students as wish to take up those very desirable branches. Altogether the Cassadaga school offers more inducements to Liberalists to send their children to it than any other institution of the kind in the whole lake region. The health of the students will not be endangered, and the uplifting influences of the camp will redound most beneficially to all.

The efforts put forth by the originators of the school should appeal to all liberal minded people. Money is needed to erect buildings, purchase paraphernalia, and to pay the instructors. The sacrifices made by a few devoted workers should be recognized, and rewarded in spirit. Spiritualism can not afford to let this movement perish for the want of sympathy and substantial aid. The school is bound to succeed, and success will 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 contributions to either H. D. Barrett or Mrs. M. H. Skidmore, Lily Dale, N. Y., who will receive them for the school.

HOW BIOPLASM PRODUCES ORGANISMS.

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, perhaps one two-thousandth 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 tissues 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 fibrilla 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 substantially the same as the passage of human nervous 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 fibrilla; 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 semi-fluid 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 bioplasmic fluid, so does the search for its principal seat in the nervous 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.

GOD AND OUR RELIGION.

W. F. HEATH.

"Can man by searching find out God?" We all comprehend the fact that an overruling omnipresent power exists, that governs all things by fixed, unchangeable laws, an unseen, subtle life-force 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 ink. And furthermore, why not let the matter drop here and lend our energies to some good we can accomplish, rather than waste our time and strength trying to grasp an idea that is utterly beyond the comprehension of the human soul while in the material sphere. "No man hath seen God at any time."

It seems to me that Spiritualism might rise to the dignity of a religion; that we might have at least a small platform away in some corner of the religious world where we could all meet together with Charity in its fullest, broadest meaning as a password. Let us have at least a semblance of a creed and one so liberal that all can accept it. The trouble with all former creeds has been that they were based upon man's ideas, which are ever changing. Let ours be based upon natural, unchangeable laws. It will then be the same "yesterday, to-day, and forever." Who will write us a creed? I will illustrate my ideas by giving mine:

We believe the universe to be governed by an omnipresent immutable power that rules by fixed laws, and that true happiness can only be attained by conforming to them; that sin is either wilfully or ignorantly working in opposition to these laws, and through their working must inevitably meet a just punishment. We believe the Bible to be a book embodying many ancient ideas of the almighty power, of creation, and religion. We believe it to be a book containing many gems of truth and histories of spiritual phenomena, as understood 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, communicate 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.

PHENOMENAL WRITING.

PAUL R. ALBERT

In your issue of October 10th, 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 frighten 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—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 possibilities that lie dormant within it.

The soul of the tree, the plant, the flower, the fruit—all that constitutes vegetation—lies unseen within the germ, and must wait for material conditions to bring forth its forests, its groves, its gardens, and orchards. The fable of the 'Enchanted Forest,' with which you are familiar, is founded on this principle of 'soul in everything,' and so well understood in former days, when this very fairy tale was applied as an illustration in their daily lessons by the ancient 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 them in these so-called fables, and often the pure lily was represented as bowing its innocent head in pain and shame, when an evil thought was wafted towards it by the ugly, poisonous weed that had its home near by. Here I am obliged to make another digression, the use of which you will recognize further on.

That the Zodiacal signs have a direct influence upon the twelve portions of the human body which they respectively represent, is an accepted fact to a number of your people of to-day, but that the symbolism of these twelve signs is the divine method of communicating to you laws of life, here and hereafter, is known to but very few on your plane of existence. The science of ancient Egypt understood and demonstrated these laws through the symbolism of the Zodiacal signs, and while a small portion of this ancient learning is being unearthed at the present time, it behooves you to take cognizance of this fundamental knowledge of the heavenly mysteries, which existed before the Biblical prophecies.

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 Zodiacal signs. But to resume.

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 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.

NINA.

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, inspiring and uplifting thoughts, her subject being "Spiritual Phenomena." Taking 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 orthodox preachers, yet taken up again, by Spiritualists as a foundation to stand upon, and while referring 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 phreumonia, but what is the clergy going to do, if all the teachings of the great Nazarene are to be ignored? They have not been anxious to investigate spiritual phenomena, and yet if the spirit-world of the past forty years have produced enough phenomena, it will certainly develop character, and bring us face to face with contending laws.

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, in the cities of St. Petersburg, Berlin, and Leipzig, saying that while Dr. Slade was only the possessor of one good common school education, the writings on the slate would come in six different languages. The speaker gave a very interesting account of seances taking place in the presence of Professor F. Zollner, also of Baron Hoffman, and it is to be regretted that we can not give his remarks in full, as we are requested to make our reports as short as possible. But one seance, taking place in America, ought to receive mention. It was at Louisville, Ky., where the two gentlemen, Dr. Slade and Mr. Simmons, held a seance. After its close, they left the chairs in a circle around the grate fire, retiring for the night, the two occupying one bed. Soon after retiring, Dr. Slade became entranced, and in a very short time 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 seance 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 Besant, in which it is claimed that since the death of Madame Blavatsky, she had received writings coming through the latter's hand. He had received messages coming from one calling himself Fishbough, also from the Rev. Dr. Bethune and one of Dr. E. H. Chapin, the latter remarking, that while he was speaking over the remains of a lady resting in a casket before him, the inspiration came to him, by a spirit standing 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. Miller producing the original manuscript which was that of a delicate female hand.

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ARE THESE SPIRITS?

The Concordia Hall was crowded Sunday evening with a critical and curious audience, intent on witnessing the mediumistic performances of Professor Jules Wallace, the Australian medium.

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 platform and ran in the direction of a lady dressed in mourning, who occupied 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 announcement 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 Germany.

Josly, the music dealer, was informed by the spirit of his mother that he anticipated a change in business affairs. He acknowledged it to be correct. When the medium told Mr. Galbraud certain things relating to his marital affairs, that gentleman at first didn'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 excellent instrument for the spirit force, Harlow Davis. Numbers of local prophecies have been given and fulfilled, but we make mention in this article of that only which will be of interest to the public at large. About ten 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 recorded in the daily papers, exactly one week after the prophecy. Many journalists and local physicians who have investigated his gifts, presumed at first to call it mind-reading, but in the face of the prophecies which have been given, they have been forced to confess that there is something entirely beyond their comprehension. We who were present during the evening on which the prophecy was made cheerfully testify to the same. Eva Jones, George Bergstrom, John Yarnio, Litta Yarnio, Ivor Langland.

A MODERN MOSES.

There is now in Springfield a man possessing 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 suggest the cause of the astounding phenomena witnessed. He carries with him no artificial appliances for working these wonders. A lawyer's desk yields 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 stranger in giving his tests. The unseen "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. Mind-reading does not seem to account for all the remarkable things done. To tell one what he does not know and never 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 tricksters who purposely dupe the credulous. How many of the clergymen of Springfield have given this man a test? What

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 interest of the oppressed Israelites—King Pharaoh 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 form of serpents. It is true the reptiles of Egypt got the worst of the test, but the conduct of the magicians was at least manly. They exhausted the resources of their art in good faith so far as the record 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 impostor on the street corners.—Springfield (Mo.) Democrat.

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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 monthly installments of ten dollars each.

Dr. Clarke—familiarily 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 assistance. At last advice he was located at 1055 Market Street, San Francisco California.

The Veteran Spiritualists' Union is young yet, but is doing a good work, and up to date has \$600 for special fund cases—fourteen life members and over 170 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 donees 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 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 stead.

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 do the best we can.

"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 alike, 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 demonstrate the fact that God is not only with but in all mankind." WM. H. BANKS, Clerk of the V. S. U., 77 State St., Boston. —Banner of Light.

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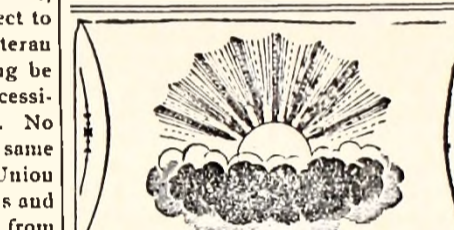
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Written for The Better Way. OUR "DILEMMA." H. W. ROEMER.

Brother Loveland's promises are that the Columbian Exposition will accept no representation which is not that of some 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.

The great obstacle lies in the diversity of opinion and feeling among thinking people who are strongly individualized. All propositions that have been publicly offered, save from the present writer, 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 postulates which come next to the above cardinal points, viz.: the fatherhood of God and the brotherhood of man.

These both being fundamentals with Unitarians, 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 a 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.

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 member on his good behavior to his neighbor, for if he does not tolerate this person's views, why should anybody

tolerate his? Differences are thus all 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 solid foundation on which we may now build with our united effort, while the time may come, and that soon, when another form of organization shall follow, wherein we may successfully adopt the platform of a positive knowledge of the beyond and inter-communication there-with.

Written for The Better Way. PROGRESS AND PEACE. G. S. PIDGEON.

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 illustrate, "C," a tax-payer, has property 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 or \$10,000 one per cent, a rate twice as great as on the \$19,000; the total tax to be equal to the whole amount required for public purposes.

Second—One annual or biennial assessment 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 instead 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 unimproved 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 light companies and perhaps other quasi public corporations should be permitted and required to make such rates and charges as would pay running expenses, repairs, and a reasonable interest on the assessed value of the property of the corporation and no more.

Wealthy corporations and tax-payers might object to such a law. I think it can be shown that justice may be done as well under the provisions of such law as any other. This would give a reasonable basis for rates and charges, as against the public or people who employ and patronize railways and other public corporations. The law to allow the landless to buy a house 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 reasonable 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 change 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. The railroads, etc., and the people also supersede the demand for a graduated income tax. If the above views meet with approval will some reader kindly suggest the best way to bring about a speedy application? Let us have peace and progress.

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

"THEOSOPHY VS. SPIRITUALISM."

To the Editor of The Better Way.

In THE BETTER WAY of October 10th, I read with interest a communication from Dr. J. D. Buck on "Theosophy vs. Spiritualism." With your permission I will say a word about one of his statements. Speaking of Theosophy he says: "It teaches, not as a creed, but as a logical necessity, the doctrine of Re-incarnation, which many advanced Spiritualists teach under another name, viz.: Re-embodiment." As one who feels he can speak somewhat by the card on this subject, permit me to say that I know of none who teaches "Re-embodiment."

What is taught is "Embodiments"—a very different thing, as I shall try to show. There is a school of Spiritists who teach Re-incarnation, with all that the term implies, and they taught it years before Theosophy was heard of. The 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 "Embodiments" also auto-dates the presentation 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 it limits existence to a single plane at any particular time. Whatever there is of individuality is incarnated to ends of personality, is then by so-called death released and restored to individuality, is then re-incarnated, and so on and ad libitum. "Embodiments," on the other hand, make a clear distinction between soul or being and its expressions, and, what is more important to us finites, it distinguishes between different expressions. In other words, each human expression stands by itself and is never 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 expressions (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 it is said the Hindoos do; but embodiments present no such bete noir; the rather, it is a pleasurable theme to dwell 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 based upon a very crude, and in the last analysis, a false psychology. From the point of view of embodiments there is no embodiment of soul per se, since soul is an unconditioned element, as to condition it is to destroy its substantive integrity. What is embodied is the primal expression of soul, i. e., spirit, a phantasm—a phenomenon in the realm of existence. This phenomenon realizes itself in the consciousness of soul, the self-existent background, as a synthesis of experiences, and as nothing more. Now to re-incarnate this phenomenon means one of two things—either you repeat the exact experiences in another embodiment, or you entirely obliterate the personality of each expression by essaying a new one—for unless you do this it is plain there is no re-incarnation—that is, to say, there is obviously no re-incarnation if the personality maintains its identity in spirit while another incarnation is taking place. Theosophy treats personality as a shell that eventually drops away, the real existence being the individuality. This may readily be admitted without in the slightest degree impairing the validity of spiritualistic phenomena, which are not supposed to transcend personality. And if you 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 the inner reality when we pass into its realm.

But the trouble with Theosophy to my mind lies deeper. It not only merges personality in individuality—which as 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 victory of individuality, only one element or status remains to deal with. This, in the language of Theosophy, by Re-incarnation, is subjected to a "bath of oblivion." Obviously, now nothing remains, for if you grant to the individual an inner life or consciousness while it is seeking in another incarnation to achieve human consciousness, it follows that it is in no vital sense an incarnation, and even less, a re-incarnation, but simply what Embodimentists contend it is—an expression from being or soul (the transcendental ego), which remains

unincorporated in its own sphere of being, and leads to the formal, ephemeral human expression only the intuition of being. In this critical age the survival of any thought depends on its consistency to 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 bringing to the notice of the western world forms of oriental thought it is important to know, and the more so at this 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 a 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 any degree or particular I have misstated the Theosophic position touching 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. The solar disk, as seen from earth, is on the average equal to the lunar disk seen from the same point, for, in the solar eclipse, the disk of the moon covers the sun in a total event of that character, while it fails to cover the sun in an annular eclipse. Therefore, the apparent sizes of the bodies must average about equal in size to a terrestrial 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 averages equal to the distance from the sun to the earth. Furthermore, the diameter of the earth is equal to about four lunar diameters, and of course the areas of their disks vary as the square of their radii, and this makes the terrestrial 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 terrestrial disk will seem to be about sixteen times as great at the same distance.

The enormous disk of earth must be blue in color to the lunar observer, because earth atmosphere is blue, and all things seen through it seem blue. Even inter-stellar space seems blue through this medium, and the illuminated parts of the moon cannot be distinguished from the space that abuts it. Bright, direct 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 reflected, the explanation will do for both, and, in fact, for all. To a terrestrial 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 dimensions that the mind can grasp, we will adopt a scale of 9,000,000 miles to the inch and imagine or construct a cone ten feet high whose base is one-half an inch in diameter. Now, if the mathematical point or apex of this cone be blue, five ten-millionths of one inch thick, which is the proportion roughly, considering the atmosphere to be forty miles high, it will be seen why sunlight so easily overcomes the color of air. If, however, we construct a cone to illustrate the view of earth to a lunar observer, we must, to a height of ten feet, have a base of two inches in diameter, with a blue coat one-sixtieth of an inch thick (a very 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 whole terrestrial disk covered with its 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 direct solar rays are reflected to the moon, but that spot cannot equal the apparent area of the solar disk, or rather one-sixteenth part of the apparent terrestrial disk.

Of course, when the moon is eclipsed to the earth the effect of the lunar observer would be solar eclipse. Then the blue air 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 a veritable streaming appendage of bright luminous effect. Authorities, after differing infinitely in results, now declare that they are ignorant of the heights to which the phenomena reaches. Humboldt says ten degrees, which means any height according to the distance. The

same aurora has been seen from the polar localities forty degrees north. No one knows their height, because our atmosphere may shut out a great part of distant effects, and moonlight and twilight probably neutralize the higher effects to all observers. The question is, does the lunar observer see a tail streaming after the earth? And considering the clearness that tails of comets exhibit 100,000,000 miles distant and visible nebula unknown millions of miles in space, I assert that aurora borealis should be and is a bright and beautiful trail 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. Kane, 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 Spiritualists, possess only moderate means, and now feel that it is time that the task be distributed over a wide area—in fact, so wide as to include Spiritualists everywhere—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; and finally money is required for rent, for food, and for incidentals.

To further the ends here set forth, we have constituted ourselves a committee to receive contributions, and we shall, from time to time, give an account of our stewardship, as well as acknowledge all sums received by us.

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

Written for The Better Way. THOUGHTS AND FRAGMENTS. JOHN WETHERBEE.

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. The three forms presented are: First. That things have always been substantially as they now appear. Slight superficial changes on the surface of the earth, but this material universe has been eternally and substantially as we now behold it.

Second. That there was a time when this solid world and universe did not exist, when there was nothing. Space and the universe to fill it were created by the fiat of Infinite Intelligence, that then 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 those of agnostic tendencies. It seems to me this third aspect is the true and rational way of looking at the cosmogony of the universe; that primordiality it was a fire-mist filling space, homogenous in character; being in motion these were so to speak ganglionic centers, which were or became nebulae, which in time became suns, and from suns planets and satellites, 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 ago, man appeared, and with his intelligence is the keystone of the arch, and has been evolved from very low beginnings, 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 is the resurrection theory.

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 of the body as an immortal and progressive being. This is the evolution theory.

As the apple is evolved from the blossom, the blossom from the tree, the tree from the seed, or as the moon from the earth, and the earth from the sun, and the sun from the nebula, and the nebula from the primordial fire-mist that once filled space. So has the animal man been evolved through successive changes and progress, from the primordial fire-mist. We must distinguish the physical or animal man from the man as a spirit, manifested in the flesh, but it appears to me the evolution theory is in perfect harmony with Modern Spiritualism.

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 "backfish," 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 "backfish," is "bummeln." One who bummels is an aggravated edition of our loungeur. The most indispensable word of all, however, is "schwärmern," 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 'schwärmern' for actors, singers, authors, doctors, military commanders, preachers, and painters. A German girl can schwärmern for any and all these, whether they be male or female, and openly vow the same without even her mother taking alarm. A man can schwärmern, too, but the objects of his schwärmerei very seldom happens to be of his own sex. Now, English people are not a whit behind their German cousins in the practice of 'schwärmern,' but they have no term wherewith to express their enthusiasm which shall never be liable to misinterpretation. Therefore, it is much to be wished that the words backfish, bummeln, and schwärmern 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, Wis., to Elgin, Ill., where he may be addressed at 38 Lawrence street.

"Luckenough Waltz" by Minnie Fain McKelvey, is as pretty as the composure. Published by A. Hauser, 17 Clybourn 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 white in the city."

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

Mr. J. Frank Baxter serves the Union Society for the last time this season next Sunday. Those who have not yet heard 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. Published by the Stechert Lithographic Co., 336 North St. Paul Street, Rochester, N. Y., and under editorial management of Mr. T. R. Jenkins, a first-class horticulturist and friend of the cause.

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

How is This? We offer One Hundred Dollars Reward for a case of Catarrh that can not be cured by taking Hall's Catarrh Cure. F. J. CHERRY & Co., Prop's., Toledo, O.

We, the undersigned, have known F. J. Cherry for the last fifteen years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by him. WEAVER & TAYLOR, Wholesale Druggists, Toledo, Ohio. WASHINGTON, KINNAM & 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 meeting with a few well-chosen remarks...

Chicago, Ill. There is at the present time much interest in the spiritual philosophy in this city. Meetings are held on Thirty-first street and at Arlington Hall, south side.

St. Louis, Mo. The evening Mr. Fletcher spoke on "The position of the Psychological Society." He reviewed the various efforts made by scientific and theological investigations...

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Detroit Etchings. Mrs. Lena Bible delivered an able and instructive lecture on Wednesday evening, October 20th, on "The political issues and financial tendencies of the times..."

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Memphis, Tenn. At Stuttgart, Arkansas, the first temple devoted to Spiritualism is in course of erection. Mr. J. R. Altar writes me that they desire to dedicate this temple during the holiday season...

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MR. & MRS. F. N. FOSTER, Spirit Photographers, No. 372 CLARK STREET, CINCINNATI, OHIO. Sittings, daily, except Saturday, from 10 a. m. to 4 p. m.

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WHY SHE Became A Spiritualist, Abby A. Judson, Minneapolis, Minn. Tastefully bound in cloth; 263 pages. Price \$1.00; postage 10 cents.

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CHRISTMAS AND NEW YEARS. In order to extend the circulation of my publications and place them in the reach of those who may wish to use them as holiday gifts...

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