

THE BETTER WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

VOLUME 9.

CINCINNATI, NOVEMBER 14, 1891.

NUMBER 20.

THE BETTER WAY.

ISSUED EVERY SATURDAY BY
THE WAY PUBLISHING CO.
Southwest Cor. Plum & McFarland Streets.

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EDITORIAL.

SPIRITUALISM gives the consolation that saves tears.

CARDINAL Gibbons is being mentioned as one of the candidates in the Popian race.

SIX miles in five minutes is the fastest railroad time on earth. This the N. Y. Central makes over a large portion of its line.

SHAKESPEARE to be substituted for the Bible, is a proposition now before the Reading, Pa. public school-board. Another sign of the times.

CHINA is not to be envied. Besides having a revolt which threatens her throne, she is confronted with outside powers, of which one manifests a desire to subdue territory.

SUMMERLAND was recently honored by a visit from the Salvation Army. It resulted, however, in a mutual delight, if not surprise, to find that the latter's services were not needed.

"FANCY based upon phenomena" is a unique nomenclature to give to our philosophy; yet a contribution in next issue of THE BETTER WAY will contain it, with an interesting sequel to it.

INGERSOLL says the highest crime against a creed is to change it. Spiritualists shall therefore want a "creed" that needs no change—one that is based on solid facts, or truths that can stand the test of ages.

MAN will be subject to a conflict of ideas from the spirit side of life until his intuitive perceptions are clear enough to distinguish between the lower and higher order of spirits. Until then he must exercise his reason to its best advantage.

CARDINAL Manning is opposed to the opening of museums on Sunday, because it means employment to many persons. Then why open the churches on Sunday? It, too, means employment to many persons. Come, Cardinal, give all a like chance!

LONDON Light says, that where Spiritualism is not philosophical but sectarian, it is measurably near falling into all the evils that all Spiritualist papers so loudly condemn in the Church and the orthodox sects. "Not philosophical but sectarian" is good, and should be remembered by those who are warm for organization.

BIGOTRY does not necessarily shut out prophecy as a general rule, it seems. When the art of printing was discovered the Bishop of London said, in an address to the clergy: "We must destroy this infernal art, or it will some day destroy us!"—Is the prophecy of this worthy Bishop being verified? A little light shed into creedal matters is a dangerous thing, and Spiritualists should therefore support the liberal press next to their families.

In a recent discourse by Rev. Lyman Abbott this statement is made: "Life is man seeking for God; Christianity is God seeking for man. All religions show us man searching after God; Christianity shows us God searching after man."—While it may be true, that life, or its aim, is man searching for God or truth, Mr. Abbott forgets to mention that while "Christianity shows us God searching after man," many yet believe that the devil, too, is searching after man.

THE origin of the Sunday law may be traced to Constantine's enforcing the observance of the "venerable day," of the sun. But as a spiritual death existed at the time, and the Church could not cope with the circus and theatre, the power of the state was evoked which resulted in a law that touched Sunday observance as it yet exists. How some people de-

light in holding fast to old customs! Why not, too, enforce some of the good examples, set by old law-givers and reformers?

SPIRITUALISM, like the human entity, is a law incarnate in matter. Our cause constitutes its earthly body, and its phenomena and philosophy may be likened unto the sensual and emotional in man. An excess of one over the other disturbs the harmony of existence, and makes the human body ill or lag in energy. So an excess of phenomena over the philosophy—the sensual over the emotional—or vice versa, disturbs the balance and makes the body—our cause—lag in enthusiasm or progress. Let this be noted.

HENRY Cabot Lodge, out of 14,000 prominent names, distributes the literary talent in the United States as follows: The ten Eastern coast states 10,500; the thirteen Southern States 3,000; and twenty Western States 600. Of the first named the three leading States are Massachusetts, New York, and Pennsylvania with about 7,000 out of the whole; of the Southern States Virginia, Maryland, and South Carolina lead with 2,000 out of the 3,000; and of the Western States, Ohio, Indiana, and Illinois lead with 500 out of the 600.

"Who are the candidates for Representatives at the World's Fair?" asks a reader of THE BETTER WAY.

The nominations so far, with votes in their favor are:

| | |
|----------------------|----|
| Hudson Tuttle | 69 |
| Emma Tuttle | 1 |
| A. J. Davis | 1 |
| Moses Hull | 2 |
| Mattie Hull | 1 |
| Emma Harding Brittan | 1 |
| M. M. Pomeroy | 1 |
| Edgar W. Emerson | 1 |
| H. D. Barrett | 1 |
| J. Frank Baxter | 1 |
| A. Willis | 1 |

The "polls" are still open. For whom do you vote?

KNOWING of things unseen to the mortal eye, as some of our mediums are capable of doing through their intuitive perceptions, must make them feel, at times, like withdrawing from the noisy world as if in fear of being detected for harboring secrets that should be the right of all alike. Or, feeling as if Nature were menacing with judgment for being intuitive and thus knowing the truth of things. The Nazarene furnishes a good example of this form of sensitiveness. Though despised for his humility he could not assert his rights from the fact that he knew others to be wrong; and this knowledge led to his extreme modesty. Verily, the voice of the spirit, correctly interpreted, maketh a man humble among the scribes and pharisees, or those who "know it all."

WE have a safe in this office. In that safe is a drawer. If Col. Otcott will allow me to see that that drawer is empty, and to lock it, and then to lock the safe with a combination known only to myself, and then get a Mahatma to put a letter in that drawer, I will admit that he is sane, and that I am a lunatic, and I will become a Theosophist if I can.—*Twentieth Century.*

If the editor of the *Twentieth Century* will read Professor Zöllner's "Transcendental Physics," he will be informed that matter was passed through matter in the presence of Dr. Henry Slade, the wonderful psycho-sensitive. And if the editor of the T. C. could furnish this medium with the same magnetic conditions that Professor Zöllner did, he would have exactly the same results, and he need not become a Spiritualist—if the conviction of such facts did not naturally make him one.

It seems queer to mingle the commodities of the present day with the surroundings of ancient Jerusalem. But modern civilization is encroaching rapidly within the precincts of this "holy land." A railroad is building from Joppa to Jerusalem, and the screech of the "American Devil" is already heard reverberating through the plains of Judea. Jehovab and Mahommed may have formed an alliance by this time, but even with combined effort they can not prohibit the advance of this iron monster. Furthermore the country is emerging from its material darkness by the aid of electricity. An arc light is said to illuminate the place of the martyrdom of St. Stephen and the sha-

dow of a telegraph-pole falls upon Jacob's Well. However, the native seems to take to it kindly. He marches on to progress in Frankish shoes; uses empty kerosene-cans in place of goat-skin buckets as of old. On the plain of Esdraelon very good wheat is raised, and on the classic slopes of Lebanon, French wine-growers are manufacturing claret Near Nazareth—from which nothing good was once supposed could come—is a steam-mill, puffing away night and day; and in Nazareth itself are already seventeen saloons, where about twelve years ago there were none. Civilization is approaching with its virtues and vices, and ere long, we may be made aware that the prophecy of the return of the Jew to the land of his fathers, instead of being an event of the future, has already been fulfilled.

A WORD TO OUR FRIENDS.

We are making a journal of which neither our spirit friends, our large and increasing list of thinking readers, nor ourselves are ashamed. We are putting into every issue the best thoughts upon the living topics of the day, which we are capable of securing from the best, active, progressive thinkers and writers. We give the largest liberty of thought and opinion to our varied contributors from all sections of the country. Our large army of correspondents give us all the latest and best spiritual news of the world. Our living machine is a tireless one. We seek to make each issue better, brighter, more interesting than the last. And we know that our varied readers find much in each issue which gives them both pleasure and profit. THE BETTER WAY is a weekly encyclopedia of SPIRITUAL knowledge, therefore it is, what we mean it always shall be, an educator. We have kept its mechanical character up to the high standard of its intellectual.

While we thank our friends for our steadily increasing subscription list, may we not personally appeal to each subscriber and reader, for that practical assistance which they alone can render us and the cause? Let your neighbors read your copy, and call their attention to the article which has given you pleasure and profit. Then ask them to subscribe for it, and send us the money. We have placed its price within the reach of every Spiritualist in the country. We wish to enter 5,000 new homes before the holidays. Will you personally open from one to twenty-five doors for our entrance that we may bless humanity by our mission work for the angel world?

ARE YOU IN IT?

There is a class of people in this country who are of the opinion that the United States should have a large army and navy in order to be prepared for war, while there is another class who firmly believe that a war-footing invites antagonism—like attracting like. So there are Spiritualists who are for and against organization—one class being of the opinion that it will serve as a defense, and the opponents that it will disrupt or weaken the fundamental principles of our ism and lead to orthodoxy or mental warfare—some even fearing that it will disorganize mediumship and put an end to the phenomena, as it is believed to have been the case when Christianity was organized, so-to-say. Now, the latter can easily be avoided by making provisions accordingly. Instead of dogmatizing the organization, let the encouragement of medial unfoldment compose one of the essentials—although in our opinion, phenomena will continue to spread, whether an organization of Spiritualists accept or reject it. By the latter the body thus organized would simply become a secession party, and Spiritualism *per se* would continue in the even tenor of its way and remain just what the spirit world intends it to be—a revelation to man of the soul's immortality.

Now, if it be true, that a war-footing attracts war, may not a general condition of faith that a higher power protects this nation, have a similar effect, and bring us peace instead? The past twenty-five years certainly favor the supposition, while only recently, and since we have had something of a navy, have there been threats of war. Yet we would not advocate disarmament; for the reverse, at all events, gives a better feeling

of security, even should this faith-theory of the opposition prove untenable. In like manner our faithists may be on the right road; yet, by a little reasoning they will see that organization can certainly do no harm. They can rest assured of one thing, and that is, if the organization proves a one-sided affair, it will be but short-lived—and Spiritualism will thrive as ever. But to make the organization permanent, let a compromise be effected. Spiritualists, through reading each others views in the spiritual journals during the past years, have become well enough acquainted with one another to avoid friction. Let each one make up his mind to accept what comes, and conditions will be favorable for the right chord to be touched by the higher spirit world, and we may be surprised at the results—and at our own ignorance up to date. Let us learn a lesson from the Nicene council, instead of living in fear of committing a like folly. And if it proves that opponents are simply troubled with old fogeyism, let those who desire organization, take the bull by the horns and make the attempt. Failure is no disgrace, when the intention is pure and good; and the determination to succeed is half the victory won!

A TOUCH OF THEOSOPHICAL MODESTY.

A recent writer for one of our largest secular dailies, himself a Theosophist, after outlining the theory of Theosophy as now believed and taught, closes a two-column article with this significant sentence: "In a word, Modern Spiritualism, granting the material genuineness of its facts, is yet a gigantic delusion, based on ignorance of psychic law." If Spiritualism, founded upon "the material genuineness of its facts," is "a gigantic delusion," will the Theosophists please inflate their gullibility sufficiently to give the "ignorant Spiritualists" a single fact upon which they can predicate a reasonable theory of empty "astral shells" floating around in the eternal spaces? This writer proves our former statement that Theosophy has no spiritual kinship with a true spiritual philosophy, or with the facts of the latter.

We ignore the evidence of extreme modesty in the writer, in classing our scientists, scholars, and thinkers as ignoramuses, laboring under "a gigantic delusion." The friends who return to every seance-room, from the hither shores of life, do not appear either as "astral shells" or as "elementals," but in their own individual natures, with full memory of the lives they lived in earth. We are not believers or followers of "black art," but of white truth. A speculative philosophy may serve some intellects deeming themselves superior, but honest, careful, thinking, and observing Spiritualists prefer facts first, and the law of these facts afterward.

Will Brother Colby please close the Banner of Light seance-room as, according to these profound Theosophists, only "astral shells" and "elementals" appear there? No matter about the appearance of distinctive personal spirits, whose messages concerning a life lived in earth and an earth name, are corroborated, and are on file in the pigeon-holes of Brother Colby's desk; they were the work of some wandering spirit who entered an empty "astral shell" which the spirit found without a tenant, and played the counterfeit. What a multitude of counterfeits there must be lying around loose in the Theosophist's heaven! Oh, Koot Hoomi, spare us this jargon of nonsense!

THE CENSUS AND SPIRITUALISM.

It is doubtful whether, in the tabulation of the census returns of 1890 relating to religious or Church organizations, the membership and non-membership of spiritualistic societies will find even an approximate showing. An attempt was made, late in the day, to gather statistics of this great, inchoate mass of philosophic religionists, with their basis of soul and spirit immortality and the intelligent manifestation of exanimate individuals, but it is not believed that any considerable portion of such believers were reached; the great obstacles to such enumeration being the fact that no general organization of its millions of disciples has as yet been effected.

In a majority of cases where societies exist as distinct organizations, with articles of association and regular services

and lectures, the membership of such societies bears a very small proportion to the regular attendants and supporters of such ministry and service. And yet the latter are pronounced Spiritualists, and should be active members of their local societies.

The steady and rapid growth of the spiritual philosophy and phenomena, with the modifications it is creating in old creedal organizations touching the conditions of life beyond the mortal, is bringing to its discipleship, support and defense, a larger number of the strictly educated, scientific, and influential classes. These were formerly satisfied in their connection with old creedal organizations simply because such organizations have exerted, and do now exert, a restraining influence upon such classes of society as are dominated, and largely controlled, by fear of the retributions of a future existence taught by the creeds, and also because of the social status of these creedal societies in their respective communities. The higher education of the masses, leading directly to a spirit of personal independence in both pulpits and pews, has seemed to break the force of old creedal dogmas, thus opening the flood-gates and bringing to the higher criticism of to-day, subjects which have long been under ban of all enquiry. In the very citadels where dogma has so long been entrenched, the advanced thinkers have appeared and are now doing a grand service for the truth, as well as for the enlightenment and welfare of that humanity affected by philosophic truth or creedal falsity.

The inevitable result of such progress has been to add to the spiritualistic discipleship. The hegira from old organizations has not been as marked as the lapse from faith in the dogmas which those organizations teach. It has been a steady emancipation of the intellect and the heart rather than a change of organic relations to the Churches. The practical result to-day is, that a large proportion of the communicants, members and attendants upon Churches retaining their old creedal forms, are not in accord with these creeds, but both their minds and hearts have become liberalized and heterodox to their former accepted theologies. Hungry in all their spiritual natures for knowledge, for fact, and the philosophy of the fact, they seek in the seance-room and in spiritual lectures and publications the bread of eternal life. And they find it. Once partaking they never return to the dry husks of speculative theology for their spiritual sustenance.

In increasing numbers this class is quietly leaving the pews of orthodoxy. This steady hegira is and has been awakening great anxiety among the conservative leaders and worshippers of the old, who seem powerless to check it. Creedal modifications; trials for heresy, as in the case of the Presbyterian Church; complaints and future trials of advanced thinkers and teachers in the Protestant Episcopal Church; the too manifest friction and unrest in the Methodist and other Churches, all point unmistakably to one cause. It is the day-lawning of intellectual and heart emancipation. The center around which these emancipated disciples are gathering, and will gather in vaster multitudes, is the later gospel of life and conscious immortality brought to the race by its exanimate brothers and sisters.

No correct census of Spiritualists could have been taken in 1890, because of the facts stated, but the census of 1900, we trust, will find an organization of these millions, with statistical information worthy of the cause which has now become permanently established as a spiritual force in mundane affairs, and the highest inspiration of hope to the race, because predicated upon facts open to the knowledge of all.

EXECUT DR. BRIGGS!

The trial of Dr. Briggs, of the Union Theological Seminary of New York, for heresy, has collapsed. The sudden demise of a pretty vigorous theological corpus will astonish the great body of the Presbyterian Church, while the manner of its taking off will hardly be submitted to by the rabidly orthodox. The synod of New York will probably take action at its next session, but if it acts wisely, the majority of the synod will follow the example of the New York

Presbytery, and give "the Briggs case" a final quietus.

The records of the Presbytery show that the ecclesiastical court was convened on the morning of the 4th inst.; that the Briggs case was called; that the defendant signified his purpose to conduct his own defense; that the moderator reviewed the proceedings of record as thus far taken; that the reading of the charges was dispensed with; and that Dr. Briggs, while not technically objecting to the regularity of the indictment, did object to the sufficiency of the charges and specifications in form and legal effect. He claimed that the committee which formulated the indictment, had charged offenses not proposed for trial; doctrinal heresy without showing wherein he was wrong, and claimed that the charges were general and obscure, instead of being specific and clear. He denied doctrinal errors as alleged; asserted that his conscience was clear, and entered a general disclaimer against the teaching of doctrines which "conflicted with the Holy Scriptures as the only infallible rule of faith and practice." He also claimed injustice on the part of the committee, and an attempt to prejudice the decision.

The Rev. Dr. Vandyke submitted resolutions dismissing the case; wisely asserting that it would not conserve the interests of the Presbyterian Church "to push a trial of the case to the bitter end." At the afternoon session the resolutions were discussed, and the resolution dismissing the case, after a slight amendment, was voted upon by a roll-call of the Presbytery. The vote stood: For the dismissal of the case, seventy-one ministers, twenty-three elders, total ninety-four. Against dismissal, twenty-six ministers, twenty-three elders, total forty-nine. And Dr. Briggs went forth free.

The causes which led to this result so clearly in the interest of peace, and of progress on the line of liberty of thought, interpretation, and speech, are not obscure. Since the celebrated Detroit convention, where the Briggs case and the relation of the Union Theological Seminary to Dr. Briggs were severely handled and condemned by an overwhelming vote, the discussion of the whole matter has taken place before a jury of the whole Church, and, in fact, before the general public. The religious press, pulpit, and the popular platform have discussed it in all its relationships and prospective results. The lines of mental slavery and subserviency, as well as freedom of thought, reasoning, and individual conscience, have been sharply drawn. This agitation has disclosed that mental tyranny and dogmatic claims to supremacy over the reason and conscience of the individual are not popular even in creedal circles.

The lightning has struck where it was the least expected. The bitterest antagonists of Dr. Briggs and his higher criticism have had to defend their own utterances against charges of creedal heresy. Even the able Rev. Dr. Patton, who led the crusade in the Detroit convention, has had the unpleasant task of facing his own teachings which, if reported correctly, were more heterodox than those of Dr. Briggs. Other teachers more liberal and advanced, of broad reputations as eloquent divines, and beloved by their large congregations, have been asserting their own manhood rights in their own pulpits, defying the modern Protestant inquisition with its hungry clamor of heresy-hunting, and its demand for the trial of alleged heretics. The trial of Dr. Briggs, if pushed to "the bitter end," meant the opening of a series of churchly persecutions of its own teachers, which would have rent the Presbyterian Church and left it the broken monument of an attempt to graft medieval tyranny upon the advanced thought and the freedom of opinion characterizing the closing decade of the nineteenth century.

We write this in advance of a full, detailed report of the discussion had by the Presbytery. But its action in dismissing the case, leaving Dr. Briggs, and the seminary where he teaches, to prosecute their work in accordance with modern knowledge and thought, was wise as well as politic for the Church. But the outsider, the observer, can hardly refrain—in view of what has been said and done to stir up tumult and strife—from repeating the old couplet:

"As you were so soon done for,
Pray, what were you begun for?"

Written for The Better Way.

THE FALL AND RISE OF MAN.

DR. S. A. MERRILL.

That mankind has in some way come up from the lower orders of animated life through the laws of evolution and by the creative intelligences few unbiased intelligent minds of to-day will care to deny.

But man, as he originally stood upon the planet when he first emerged from the animal world beneath him (and as he still continues to exist in nearly all his original barbarism in vast multitudes of the inferior forms of the race), was a being of quite a different type from the higher forms of the civilizee of the nineteenth century.

These two forms, qualities and potencies of human kind bear to each other a similar and nearly corresponding relation that the larva of the insect world sustains to the perfect *imago*, or fully developed butterfly, or *psyche*, as the Greeks termed it.

The Greeks employed the word *psyche*, which was their term for butterfly, which in the early or larval stages of its existence, after it escapes from the ovum, is nothing but a nude, dull, sluggish earthworm, but which in its mature and perfect form takes to itself most wonderful and beautiful wings and a lovely form, and mounts up and soars away into the free atmospheres of space—to designate the soul, the spiritual body of man. Indeed, it is the most perfect similitude that can be drawn from the lower world to represent the animal and the spiritual estates of man.

Between these earlier and later types of human kind—the *homo* and the *vir* of the ancient papyrus—rolls the long chronic tide of nearly 100,000 years. The spirit intelligences—some of them—inform us that humanity is 96,800 years old.

The Romans made a similar distinction in the original use of these two words by which they distinguished between the lower and inferior and the higher and more advanced types of mankind. Their word *homo*, as also their word *humanus*, which are derived originally from the word *humus*, which means soil or earth, and like the word "Adam," was applied to the inferior forms and types of human kind. On the other hand the word *vir* (from which comes their word *virtus* and our word *virtue*), which they employed to designate the more advanced forms of humanity, comes from a kindred word, *vis*—meaning power, ability, etc.

During this vast interval of time the race, and especially the more progressive portions of it, have been slowly advancing along the lines of material and spiritual evolution through an almost infinitude of refinements, reincarnations, and other cosmic metamorphoses, interior and exterior, both in terrestrial and celestial states, until in many of the more spiritual forms of the race which we see about us, the spiritual antenna, the rational and affectional tentacles, the shapely and delicate limbs, and the potent and symmetrical pinions of the nascent, divine psyche of the God-man, whereby he is ultimately empowered to rise and soar into the wondrous and sublime atmospheres of the loves, wisdoms, and potencies of the celestial spaces of universal life, have been already developed to a marvelous degree in great numbers of our fellow-men and women within the original ancestral form of the animal or larval man.

The gradual disintegration, decline and fall of this primeval man and that marvelous evolutionary *metempsychosis*, whereby this ancestral form of the race has been gradually transformed into those manifold types, shapes, and potencies of spiritual and intellectual loveliness, symmetry, and beauty we behold around us on every hand in this age. Comprehend in their truest philosophic sense when properly stated and understood all that is meant (and much more) in both the "fall of man" and in the "new birth," as formulated in the various creeds of the Church.

More scientifically stated, it is the fall and the rise of the social man. In that remarkable myth regarding the creation and the fall of man, as it is recorded in Genesis (and in the Hindoo sacred books), this ancestral form of mankind is variously designated as: "Adam, the first man, made in the image and likeness of God, formed out of the dust of the ground, etc."

Let not the reader regard this ancient and venerable myth in any light or trifling spirit. There is a vast deal more within it than appears upon its outside. The word myth, from *mythos*, a Greek word, comes from the ancient Sanscrit. It is formed out of two words, *ma*, knowledge, and *theos*, sacred, hence the myth was used by the ancient priesthood as a vehicle of esoteric and sacred truths and wisdoms.

In the New Testament these two racial types of mankind are brought into sharp contrast (I. Cor. xv): "The first man is of the earth, earthly; the second man is the Lord from heaven," again, "the first Adam was made a living soul; the second Adam was made a quickening spirit." "For as in Adam all die, even so in Christ shall all be made alive."

These and many other passages in both the Old and New Testaments plainly show that their authors had in a literal sense a wonderful fore-glimpse of many of the truths that underlie the spiritual renaissance of man, but were obliged

from the spiritual standpoint of the age in which they lived and wrought to view these truths and to state them in terms of the individual and not of the universal man.

In truth no other statement of these grand truths concerning the spiritual nature of man and its wonderful transformations would have been of any essential use to mankind in those early ages, and in the ages since then during which the human mind has dwelt chiefly in the literalism and in the impersonation of the word by means of symbols, parables, fables, myths, and other easy methods of presenting interior spiritual truths to the infant understanding by means of objects taken from the natural world.

The adult infant is under just as great a necessity to have what little he can comprehend of the operation of universal law presented to him in this way as is the ungrown infant. Truths presented to him in the abstract form are valueless. They are too concentrated and indigestible for his intellectual stomach. "And without a parable spake he not unto them."

Give the average man of to-day a fine discourse upon the higher, moral, social, and spiritual forms of truth and he will probably find very little in it to interest him, while perhaps the thousandth or ten thousandth man will be charmed. But the ordinary civilizee of to-day represents in the evolution of his mental and spiritual man the hereditaries, the environments, the racial family, and the personal culture of many thousands of years.

But how much greater is this mental and spiritual inability to appropriate, ruminate, and assimilate the higher spiritual and celestial foods that are so indispensable to the sustenance and growth of the more advanced spirits of our race and age if we offer these high-seasoned, scientific, and spiritual viands to the mental appetites of the lower-grade civilizee and to the still more primeval forms of mankind, in whom, by an arrest of development, the human family has made little or no progress for nearly a decade of decades of millenniums.

During the later eras of the primitive civilizations of mankind it appears to have been the purpose of the creative intelligences to select a few, small, favored, and sunny spots upon the planet and to attract and combine within these certain of the higher racial elements for special culture in certain lines of religious, intellectual, and spiritual ideas, uses, and functions. Hence India, Greece, and Rome, which are the trinal sources of the headwaters of the broad stream of modern civilization.

Probably no bit of territory on the globe in its varieties of soil and climate in its geographical position and in its facilities for commercial and social intercourse with surrounding nations ever presented so many natural resources for the creation of a constellation of minute nationalities in which the rational, the intellectual, the philosophical, the scientific, the individual, and democratic in human thought should receive their highest culture and development, as did ancient Greece. The Greeks were our intellectual ancestors and teachers. As Socrates, the Greek, stands at the intellectual head of our civilization, the man Jesus stands more pre-eminently at its spiritual source. Socrates represents wisdom; Jesus love—the two chief elements of life and of mind. As Socrates is the blossom of Greek intelligence, so is Jesus the inflorescence of the Jewish Cult. And certainly, take him all in all as a spiritual being, his deep love and devotion to mankind, his wonderful healing power, the profound metaphysical truths to which in his more inspired moments he gave utterance, his profound insight into human life, his devotion to a cruel and ignominious death to serve mankind, and his God-like spirit of forgiveness for his enemies when suffering all that human nature can endure, stamp him as in many respects the most remarkable and attractive character ever presented to the contemplation of mankind.

This humble person, who near 2,000 years ago first voiced many of its simplest, yet sublimest, spiritual truths and exemplified them in his heroic life, has been obliged to occupy a somewhat anomalous position by the literalism of the Church, which was established upon his teachings. But this apparent anomaly disappears at once to the modern spiritualized intelligence if he admits that man in his highest and most advanced and universal conditions is the creator of the worlds, and that Jesus, standing as he did at the spiritual fountain-head of our civilization, was permitted and inspired by the creative intelligences to pose in the face of human life as the representative of this divine creative man, who is indeed the real Lord of the spiritual (and material) heavens, since it is he who created them.

And the true spiritual intelligence of this age will also see a profound reason why this person, who at one time calls himself the "son of man" and at another the "son of God," should have been regarded and worshipped for so long a time by the Churches as the sole personal God of the universe, as in the literal interpretation of the word they were obliged to do. In the scales of the Church the question, whether he was

God or man, hung in even balance for centuries, until the fathers decided finally that he is "very God." Yes, but he is also "very" man.

But it was not only unavoidable, but best that the infant mind of our race in its more plastic and formative stages of civilization should have so understood and misunderstood him. In the most active evolutionary eras of the ignorant savage and barbarous man, among the most absolutely necessary elements of culture in him are love, loyalty, duty, reverence to the supreme laws, intelligences, and wisdoms of universal life.

But from the worship of the God-like man in his terrestrial, personal, and fraternal conditions to worship, love, loyalty to the God-man in his highest paternal and universal estates, is now, as it were, but a single step. The transition is easy, and the Church has already entered upon this part of its path of universal progress.

FORCE AND MATTER.

HON. A. B. RICHMOND.

Sir Isaac Newton said that all force is "vis a tergo," or a push from behind. This proposition is certainly axiomatic. And yet Prof. John Tyndall in his Belfast address said: "Matter contains within itself the promise and potency of all life." Here, then? are two propositions made by learned scientists, directly opposed to each other. Yet does that of Newton seem, from the experience of mankind, to be a self-evident truth? While that of Tyndall is a simple assertion, unsustained by known facts and observation; an *ipse dixit* of an acknowledged Materialist, and the difference between the two is simply this—every urchin that trundles his hoop or pushes his hand-sled along the streets, demonstrates the truth of Newton's axiom, while Tyndall's assertion is denied by the experience of mankind, and disputed by the learning of sage and savant. If the theory of Materialism be true, then as Giles B. Stebbins well says: "Verily matter not merely builds better than it knows, but knowing nothing, it evolves a spirit ever striving to know all, and then nips it in the very bud of its being by the untimely frosts of death."

Materialism and spiritual philosophy are even more unlike than Spiritualism and the orthodox creeds of the day; for aside from the absurdities of creeds and dogmas, there is the great basic fact of an immortality assisted by all. The only difference is in the evidence thereof. Orthodoxy depends on hope and faith alone, while Spiritualism demonstrates the truth of the very foundation of all religions, that assert a future life and the relations to the life we now enjoy.

Matter has its known and unknown attributes, it is true, yet from our present knowledge, science most positively asserts that the chasm between it and mind has not been and can not be bridged, and that the mysterious tie that binds them together in sentient life, is a secret as yet unsolved and apparently unsolvable by the wisdom of learning or the researches of scientific investigation.

We know that crude matter has never evolved an emotion, never created a thought. We know that it is inert and without power to move itself, and, therefore, when we see it in motion, we know that there must be a force behind it that is "pushing" it forward in the line of its motion. The moving force can not be in the matter itself, for there must be some point of resistance from which the force "pushes." If a combination of material elements can beget either mental or physical force, then it is the parent of that which it in itself does not possess. Being voiceless, it begets the gift of song; being dumb it begets the glowing powers of oratory; while being senseless, it begets the intellect that has enlightened the world. The absurdity of this proposition ought to be apparent to every thinking mind.

If human testimony can prove anything, it is certain that there is around us, an unseen force that moves ponderable objects intelligently; plays on musical instruments; writes in language unknown to the medium; foretells events; writes communications inside of sealed and riveted slates; heals the sick; operates the sounder of a telegraph; with voiceless lips; whispers to our inner consciousness the records of the memories of those that have long since passed away, and in many ways gives us personal identification of the presence of the living dead. To those who have witnessed the so-called "spirit phenomena" under strict test-conditions, and who have studied the beautiful philosophy of Spiritualism, it is a revelation much more potent and convincing than that of any creed, based upon hope and faith alone. And the fact that it is the sincere religious belief of so many thousands of intelligent people should ensure for it the respect due to candid thought and honest opinion, even though both thought and opinion may be erroneous.

Its consoling theories and apparent truths have brought comfort to many an aching heart. They have mitigated the grief of bereavement and robbed the grave of its terrors in many a thinking mind, confirmed many a wavering Christian faith, and given to hope a brightness undimmed by doubt or uncertainty. Spiritual phenomena manifests their benign influence in the home circle of prayer and invocation, smoothes the pillow of the suffering, mitigates the pains of death, and by the casket or grave of our beloved so-called dead, their cheering tones assert the glorious truth.

They are not dead, but living.
—Alice.

WHAT IS PSYCHIC FORCE?

CAROLINE K. BURMAN.

Mephistopheles, cleverest of demons, knew well the weakness of human nature. He understood its fondness for varnish, its easy content with the show of things, its readiness to palm off ignorance as knowledge, and when the perplexed student of science came to him, asking in all seriousness for the shortest cut to universal knowledge, the quick-witted demon, nothing abashed, gave him full directions for an easy show of wisdom, laying special stress on those things which transcend the limits of man's brain. The student was naturally confused over this pretension of knowing the inconceivable and was afraid he might not be able to sustain the part successfully. Mephistopheles coolly tells him that whenever he finds his knowledge deficient he must use a high-sounding phrase—that will answer every purpose.

What does not suit the human brain. A splendid word to serve, you'll find. For what goes in, or won't go in your mind.

From the earliest ages man has been trying to explain the spiritual forces which he recognizes within and around him, and which in some way or other guide his conduct and control his destiny. Every race and tribe has acknowledged the existence of these forces; every people has given to them a name, but no race or individual, however intelligent, has been able to give a satisfactory account of them. It was easy for the primitive man to talk of shades and shadows, to have words that likened the soul to breath or wind, and ascribe to shade or spirit the cause of all that was hidden and mysterious, but farther than this they could not go. The word had to suffice. The Greeks had a singular fondness for definition, and distinguished carefully between life, soul, and spirit, but no more than we could they interpret the meaning of the words or give an account of the ways of the spirit.

In the light of modern science, men have tried to laugh away the ghosts of antiquity. They have given new names to old manifestations, and while scorning any belief in witchcraft, demoniac influence, signs, omens, presentiments, dreams, or any of the so termed supernatural powers, they are called upon to explain hypnotism, animal magnetism, clairvoyance, second sight, premonitions that must be counted more than mere coincidences. A new word or high-sounding phrase comes to the rescue. An attempt at explanation is given in the terms psychic force, automatic mental action, unconscious cerebration, thought transference, and mind-reading. These names are given in place of the older words, which long ago fell into disrepute, but whether they convey a more lucid meaning, is a question. We are still baffled by the mysterious phenomena and ask for something more than a name which explains away rather than explains.

One promise of more satisfying results in this direction is the fact that less and less distinction is now made between the natural and the supernatural—not that there is less regard for sacred things, but the entire round of nature, the spiritual as well as the material, is seen to be under the control of laws, which, if not wholly, to a large extent can be determined.

It may not be for everyone to investigate these subtler truths, as it is not for everyone to handle dynamo and dynamite. Persons of small caliber, weak, unbalanced souls, more rash than brave, have a propensity for the mysterious side of nature, exactly as they have a propensity for knowing the secrets of their neighbors, but such persons add little to the sum of human knowledge, while their loud exaggerations and hasty conclusions throw discredit on statements more sober and made only after calm investigation. There are comparatively few persons who can look passively at truth simply for the purpose of knowing what truth is—few who can be indifferent to its advantages or disadvantages. The greater number unconsciously bend, distort, and color it for the sake of momentary satisfaction, only to lose in the long run.

It is exactly this inability to remain passive in the presence of truth that has so long hindered a scientific study of the more hidden psychic forces. Love of the marvelous has provoked all sorts of assertions, and the truth was a grain of wheat in a bushel of chaff.

And yet, to deny totally all the marvelous reports of psychic phenomena is as unscientific as to accept all indiscriminately. After eliminating whatever can be ascribed to exaggeration, hallucinations, optical illusions, and a hundred other possible deceptions, an immense amount remains to be accounted for. By a moderate computation 9,000,000 have been burned or hanged for witchcraft since the establishment of Christianity. Who has satisfactorily explained what that witchcraft was? What were the actual facts in the case? What were the peculiar physical conditions which created that tremendous mental disturbance, or what was the mental force that could bring about those awful physical diseases? Who has fathomed the mysteries of the Delphic oracle? Or, if an easy explanation of its wisdom be found in the statement that its priests were wise men, who saw from near and far the highest needs of the Hellenic peo-

ple, that problem may pass, giving way to another regarding the demon of Socrates. Socrates was the sanest of men, yet he declared in all seriousness that from childhood a voice had frequently come to him, forbidding him to do what he was about to do, but never commanding him in a positive way. Socrates is too explicit in regard to this demon to leave the supposition that he was speaking in a figurative way and personifying his own keen, practical instinct. He considered it the source of his deepest intuitions and enjoyed his guidance as that of a mysterious divinity.

Mohammed may have been an arch-deceiver, but the closer his life and character are studied the less is the disposition to attribute to him willful deception and the more earnest is the desire for an explanation of the causes which led him among other things to say: "Inspiration descends on me in two ways. Sometimes Gabriel cometh and communicate the revelation as one man to another. This is easy. But sometimes it is as the ringing of a bell, which rends me in pieces and grievously affects me."

Doubtless clairvoyance is often due to the effect of deep and continued excitement. It was nothing very remarkable that Marcus Brutus, distracted over the thought of his murdered victim, should see the being which termed itself his evil genius and promised again to meet him at Philippi, but who will account for that strange, but well authenticated, story of the lost canto of Dante's "Paradise?" The thirteenth canto was missing after Dante's death and was not to be found after protracted search. In a dream Dante's son, Pietro, saw his father, who told him that the missing paper was under a plank near the window by which he had been accustomed to sit. Pietro followed the directions and found the paper.

What was the marvelous harmony which the ascetic St. Francis heard when, near to death, he longed for a little music to wake up joy in his soul and which the rules he had adopted did not permit? He said the angels filled the air with music. It is easier to believe this, and even the miracle of the stigmata, than to believe the innocent St. Francis of Assisi guilty of willful misrepresentation. These stories are far off in time and place. It is better to talk of modern events and study the psychical phenomena of to-day. If the premonition which Mrs. Browning received of her death is readily accounted for on the score of physical weakness and gradual decay, what is the natural explanation of Mr. Browning's anticipation of a murder so definite as to locate the exact spot on a lonely field? Goethe, once at least, had a similar premonition, and the circumstances were given in even more minute detail. Goethe's works have been analyzed, expounded, and commented upon, yet little has ever been said of that wonderful story of Makaria, who seemed to look through the outward mask of each individual and to see the hidden depths of the personality. Her innate knowledge of the solar system Goethe compared to the genius of the poet. His attempt at explanation shows, perhaps, the line along which a satisfactory interpretation may be possible. The great interest in theosophy at the present time has led many to hope that a solution of psychical phenomena is about to be given to the world, but enthusiasts usually increase rather than remove mental problems. What is needed is a Copernicus, a Kepler, a Newton, and a Darwin, who will study the facts of the psychical forces with the same calm patience, the same unswerving fidelity to truth which these men exercised in the study of material forces.—Chicago Herald.

THE AWAKENED INTEREST OF THE WORLD.

BY G. W. HEMPELBY.

We, of the nineteenth century, are learning that which has never heretofore been a knowledge, but instead a vague idea, that somehow or somewhere man continues to be, after the dissolution of his mortal self, a conscious being—some denied even that—what kind of being was involved in the misty doubt. But now, thanks to Modern Spiritualism, the veriest street boy may know that the human being continues to be such, albeit in an altered form; that the individuality is retained, even though the physical counterpart has become as a block of stone, without animation.

Timmy Jones, sitting in a public hall, suddenly hears his name called out by the stranger on the platform; then his mother, or father, or whoever it may be, gives him a greeting, and Timmy goes away wondering how the strange person on the platform came to know him and his mother or other relative. How did this person know that Timmy possessed a white rabbit called Jack, which is mentioned through the clairvoyant's lips, and Timmy keeps on pondering, and he visits the hall again, and gradually learns that his mother, while preserving her identity, has become an immortal spirit; she did not die when placed in her coffin. To the physical eye she did, but not to the spiritual (clairvoyant). It is true the minister said something about an angel gathered into the fold of Christ, and having beautiful wings, and that sometime in the far, far away future she would meet Timmy before the throne of

God. But this seems something awful to Timmy, and soon slips his mind, but now, after hearing what the stranger said in the hall, a new hope inspires him.

Human nature is human nature, and has never been eliminated by all the wise (and unwise) philosophers that ever breathed, and our superstitious Timmy is no exception to the rule. He doesn't fancy the idea of wings on his mother. Birds have wings; people don't, reasons Timmy. Another thing, angels are not supposed to take an interest in white rabbits. And the great, white throne of God overwhelms Timmy (and some grown people, too). So when he finally comes to understand that his mother is a human spirit; that she can communicate with him through the instrumentality of mediumship, and that she can visit him in his home as a spirit and even guard his welfare he brightens up. His grief is done. His dear mother is not lost to him, but still lives, and this great fact improves Timmy mentally, morally, and spiritually. To the now rapidly awakening world the marvelous, the stupendous truths of Modern Spiritualism possess a constantly augmenting interest. The scientist in his laboratory; the minister in his study; the physician, the college tutor, the business man, yea, even the mechanic at his trade, are searching, listening, conning over what they have heard and seen, that they may gain a deeper insight into a subject—a subject of the most transcendent importance that the world knows of to-day. "Can it be?" "Is it true?" Are the questions the outside world is asking of those who, with bated breath, for the past forty odd years have been themselves seeking to ascertain. "If a man die, shall he live again?" was asked in apostolic times. To-day the same question is again asked, a long-hidden truth has come to light, and the spirit world, in the face of the more enlightened intelligences of mankind, is manifesting itself, and answering the question. Transposing two words, and changing the interrogative to the declarative, we have: "If a man die, he shall live again."

The Church has failed to answer this question satisfactorily. Furthermore, by a strange perversion of simple truths, a system of theologic doctrine has been obtained, totally inconsistent with reason—with common sense. Thomas Paine was a man of pre-eminent common sense. The contemporaries of his day were emphatically not. This man, because he exercised the common sense of his mind, was hounded and abused by the fools—and villains. To-day, by large numbers, he is given credit. Even our friend, the ministers, are beginning to reflect, and to arrive at a true understanding of the case.

But thanks to the spirit world, in addition to the ratiocinative process, we learn that monstrosities and absurdities of the theologic system are false. To Spiritualists these contradictions are too well known to reiterate. The light will spread, and as it spreads the world will be made better and happier for it.

Written for The Better Way.

SOME DEFINITIONS.

C. H. MURRAY.

I have been written to to set forth in terms what I consider Spiritualism to be, using the word as now commonly applied to those who believe in communion with spirits. I reply, Spiritualism is a science, a religion, and a philosophy.

A science is a classification of facts of similar character appertaining to some special department of knowledge. Classified facts about the stars constitutes the science of Astronomy; classified facts about the construction of language is denominated the science of Grammar. Similarly the presentation and arrangement of facts about the communications and phenomena given by decarnated souls to incarnated souls, establishes the science of Spiritualism or metagnosics: that is, the knowledge above or beyond this life.

The religion of Spiritualism or metagnosicism is based on knowledge of the integrity and truthfulness of the science of Spiritualism, and consists in practicing the precepts that are founded upon its experience, or that are deduced from the teachings and revelations of decarnated souls. It includes not only a demonstrable knowledge of, but an inevitable faith in the immortality of the soul.

The philosophy of Spiritualism treats of the psychic forces of life—life considered as not being limited to the earth existence. It comprehends all the phenomena that are due to the individualized consciousness of decarnated souls, and revelations that decarnated souls make in respect to the nature and character of existence beyond earth life. It also includes a consideration of the relation of the science of Spiritualism to the conduct of man, and its effect upon him as a social and moral being.

Spiritualism, although a religion, can not properly be considered as a branch of theology; for, instead of being speculative in respect to matters that are infinite, it rests upon concrete facts that are accessible to anyone, as any of the other sciences do that investigate the phenomena of life and nature.

The foregoing closely examined, I hope will prove a satisfactory exposition of the subject.

A MATERIALIZING SEANCE WITH MRS. C. B. BLISS

A storm of unusual severity occurred on the day preceding the evening on which the seance was held, being a part of the same cyclone that wrecked a portion of the city of Lawrence, Mass. The storm subsided during the afternoon, and the evening was bright, clear, and cold; the cabinet-control asserted that the unusual disturbance of the elements had produced favorable conditions for the marvelous manifestations of spirit power we were permitted to witness on this occasion. The circle was composed of sixteen persons, my seat being at the left of the curtain and about six feet distant from it. The cabinet was thoroughly examined by the skeptics present, and the door locked and sealed by them. The medium, a stout person about three inches less in stature than myself, and weighing nearly two hundred pounds stood for moment before the curtain, and then took her seat in the cabinet. After several materialized forms had appeared, the control in the cabinet directed Mr. Green, the manager, to light a large kerosene lamp standing on the melodion near the curtain. In the strong light from this lamp Wynona, an Atlantian princess, appeared at the curtain and called for me. She was finely materialized with a white lace; her countenance was one of unusual beauty. The spirit was robed in oriental costume and turban, with long, graceful bare arms, and erect, stately carriage. She represented a magnificent woman several inches taller than myself. At my request, she took my hand and accompanied me to the center of the circle, where in the brilliant light she could be plainly seen by all persons present before she returned to the cabinet. Following Wynona came the form of Okatampa, the alchemist. This was a little taller than the last one mentioned. He was robed in white, and with his white hair and beard presented a truly ghostly appearance. He was in due time followed by several Atlantians, whom I had not seen materialized at any previous seance. Unfortunately I neglected to write down their names, and they have now escaped my memory. All of the materialized spirits mentioned were at least a head taller than the medium, and did not resemble her in form or feature. The light being lowered for a time, the spirits of others in the circle made their presence manifest. When the full light was restored, I was again called to the cabinet by a spirit robed as an ancient, of entirely different features, dress, and form from the one preceding it. In stature he was a little below my own. While this form stood before me, the cabinet-control stated, "The spirit wants to write." Placing a card on the back of my left hand, I handed my pencil to the spirit, when in plain sight of the persons in the circle, he wrote the following words: "Xertyan, Tlaskan, soldier." The control stated that the first word (pronounced Zer-ty-a-tian) was the spirit's name, the second word his nationality, and the third his occupation. Following this spirit, after an interval of about two seconds, came a smaller form in different dress, who wrote on the back of an envelope held by me, the word, "Oma," probably the spirit's name, as he has since spoken it. He was in earth life a ruler over a section of Thaskanata. Following in rapid succession, eight more forms presented themselves, all similar in height, but varying in features and dress. They had pleasing, pretty, round faces, and were bright and sprightly. None of them were able to talk, save the last one, who gave the name of "Oma." She came outside the curtain, and stood beside where I took her measure. The top of her head was about three inches below my shoulder, making her stature about three feet. After being introduced to my friend, Mr. Brooke, she retired to the cabinet. As we faced about to return to our seats, placing her arms through ours, she accompanied us to our seats. More Atlantian and Thaskan forms, as many as twenty in all, materialized, showing themselves in a strong light, every one of them being dissimilar in form, feature, and dress from any materialized spirits I had ever seen prior to this seance. The reason for their coming to me was developed at a subsequent circle. The pre-historic people were followed by a large number of male and female forms, a majority of them being recognized by persons in the seance, as being the spirits of relatives and friends when in physical life, many of them leaving the cabinet and going direct to their friends seated in the circle. One spirit form seated herself on a stool at the organ near the cabinet, and played a brief selection of music. Another appeared to seat herself on a stool outside of the curtain; she called me to her and requested me to remove the stool from under her. This I attempted to do. She arose to her feet, but the stool had vanished; apparently she had been seated on nothing. The form of a beautiful woman appeared at the opening of the curtains, said her name was Nellie, and expressed a desire to send a word to her husband.

She pointed out towards me, and the voice in the cabinet said, "She comes for you, Mr. Little." Approaching the spirit, I inquired if it was Nellie Underwood (formerly Coffin). She replied, "Yes," shook my hands, and expressed delight in seeing me, after saying "Tell him I am alive and came here," she disappeared. Shortly before the seance closed, the control directed the manager, Mr. Green, to re-light the large kerosene lamp. This being done, the room was so well illuminated that a newspaper could be read without difficulty, so strong a light in a seance-room being unusual, we supposed it to be the purpose of the controls to send the medium out from the cabinet, and close the seance. We were, however, mistaken. Soon the curtain opened, and a large male form stood in the aperture, the light shining full on his face and form, and, retiring, he was immediately followed by a small female spirit robed in white. She in turn was followed by five or six others of both sexes, at intervals of not exceeding two seconds. This completed the first group. After a lapse of some three minutes, another group of about the same number of forms appeared in this manner; at least thirty materialized spirits were shown, each of them standing in the strong light where their features and dress could be seen distinctly. The apparitions were of different stature, varying from five to six feet, all dissimilar in features, dress, and form. Among them came a large Indian with prominent nose, high cheek bones, and perfect Indian features; he was in war-paint, feathers on his head, winged leggings, and a red blanket wrapped about him. He stood more than six feet high, and was the most perfect Indian spectre I ever saw. Gen. Burnside in military uniform, his face adorned with the famous "Burnside whiskers," saluted the circle. A short form, also in uniform, gave the name of "Gen. Grant." The spirit fairly resembled that famous general. A tall, slim form with black hair and whiskers was at once recognized as the materialized spirit of Abraham Lincoln. The materialized form of John McCulloch, the actor, was instantly recognized by persons in the circle, who knew him in earth life. He was clothed in a Roman toga, similar to the one used by him in the play of Virginus; while standing in the full light, he suddenly raised his right arm and instantly dematerialized, apparently dropping through the floor with the rapidity of a stone falling from the ceiling. Before the seance closed, several persons were called from the circle into the cabinet, and while conversing with the entranced medium, or rather, with a spirit controlling her, a materialized form, dressed in white, would show herself between the curtains. Once the medium came outside of the cabinet, and on her return she was scarcely out of sight before a small female form appeared, Mrs. Bliss as previously stated, being a very stout person. Previous to this date, I had sometimes seen one face shown during an entire seance in an equally strong light, rarely two of them; in this present case, there were at least fifty full forms shown in the brilliant light. Mr. Brooke, of Philadelphia, and myself estimated the number of forms shown during the entire seance at about one hundred and fifty. This seance lasted three hours. At a subsequent circle of two hours duration with the same medium, I counted fifty-two different materialized forms which were shown at much longer intervals at the ratio of one to two, which would make the number of spirit demonstrations in the seance described one hundred and fifty-six.—Alcyone.

could have got at it without breaking the circle to pass through, and the place allotted to the instrument was not accessible to human agency except through a trap or panels which was not the case, as was well authenticated by examination. Nor would suspicion of confederates be for a moment entertained towards the hostess, she being a lady, and for which no motive could have been assigned. But the action of the type-writer dispelled this; for verified spirit messages were received on the same during the darkness, and everyone being able to hear the manipulation. Independent voices spoke in the air—not only in English, but in French and German, and in the Irish brogue, showing that spirits of all nationalities were present. Lead pencils were called for and invisible hands took them from us, resulting in messages bearing the signatures of known loved ones and addressed to their friends in the circle. These were also in three languages. That every one present should be satisfied and gratified by a test of some sort, the seance lasted over two hours. And that they were genuine, I infer from the fact that I received various myself, and a perfect stranger to all at that. Miss Bangs has given a large number of private sittings here, investigators taking their own slates with them and receiving gratifying messages with signatures attached that convinced them of the truth of the claims of Spiritualism. Respectfully yours, GEO. C. STOLL.

in Pythian Hall, 1013 Walnut Street, Kansas City, Mo., in public, by Mr. F. N. Foster, of Cincinnati, O., and make the following statement of facts in regard to the same: The instruments used were thoroughly examined by us and found to be an ordinary view camera and lens. An unopened box of ordinary photographic dry-plates was furnished by Mr. Walker, of the Charm gallery, 507 Main Street, and two plates selected by the committee, marked and placed in the holder. A sitter was chosen from the audience, the holder placed in the camera and the slide drawn by the committee. The sitter's picture was taken by a flash light. The camera and holder were then securely tied up by one of the committee, and the room darkened, Mr. Foster standing by the camera with his hand upon it for about sixty seconds. The light was then turned on, and the plate-holder reversed and the same procedure gone through with the second plate, the committee having chosen another person from the audience as a subject. The plates were then removed from the camera by the committee, taken to a suitable room and developed in their presence in the usual manner by Mr. Walker. They were then returned to the hall and handed to Mr. Foster, who proceeded to show the results to the audience by means of a magic lantern and screen. The plates were the identical ones that were placed in the camera and marked by the committee, and were not at any time in the possession of nor handled in any way by Mr. Foster until after development. And on each plate there appeared a human face besides that of the sitter, S. H. Walker, K. J. Gibbons, Thomas Ellis, Jr. Pythian Hall was well filled with people on the occasion. Mr. Walker, who signs the above, is a practical photographer at the Charm gallery, Dr. Gibbons has his office in the Barnaby Building, Main Street, and Mr. Ellis lives at 2524 Prospect Avenue.—Kansas City Journal.

SHE RETURNED.
"Yes, I believe in the return of the dead sometimes," said a prominent grain merchant of Minneapolis a few days ago to a group of friends when the conversation turning on this topic, the question had been addressed to him. "Indeed, I know they do, and I don't mind telling you why I am so positive. I lost when in my eighteenth year my twin sister, to whom I was tenderly devoted and who loved me, I believe, as fondly. When she was dying, her gentle heart was still sensible of my sorrow, and, turning to me, she said almost with her last breath: 'We will not be parted, dear, except by a bridge so narrow that I can not but think I may sometimes be permitted to cross.' She never spoke again, but I treasured up her speech in my heart, and for years looked and hoped for some manifestation of her presence. Time passing, however, without this, gradually lost faith in the ability of spirits to return to earth, for I felt certain that Laura would have given me some token of her continued love for me had it been in her power. I had married and was the father of a beautiful little girl of four years, when this, the pet and joy of my eyes, was taken ill, seriously so. And one night as I was seated in my study alone, endeavoring to reconcile myself to the loss I felt sure I was about to sustain, I am afraid I was rebellious beyond reason, or, at any rate, I knew I was heartbroken, as from where I sat wrestling with my tears I could hear the moaning of my child and the subdued voices and movements of the watchers. 'But as I wept, with my face buried in my hands, I became aware of a faint yet penetrating fragrance in the air, unlike any I had ever known, and so subtle that I could not at once locate it. I raised my head and at my elbow saw a cloud, or scarcely anything so palpable, but rather a mist or a suggestion of a shadow, which had neither shape nor limit at first, but which as I gazed at it sank or became a figure of a woman. Growing more and more distinct, it bent over me, when I found myself gazing up into the face of my long-dead sister, and in her arms, clasped tenderly to her bosom, I saw my little girl, her namesake. Now, whether I heard her say it or whether I read it in her pitying countenance, I can not say. I was only conscious of her tender question, 'Can not you trust her with me, brother?' and of my own tearful assent. Then she was gone like an image from a mirror, and I heard from the room where my child lay, my wife's cry that little Laura was dead, and then I fainted. Many to whom I have related this story have endeavored to convince me that my overwrought brain conjured up this phantom, pointing to my swoon as evidence that I was not myself, but I know that I certainly saw my sister, dead nearly fifteen years, on that night."—Detroit Sun.

TRUMPET, SLATE-WRITING AND HEALING.
To the Editor of The Better Way.
Having a few moments to spare, I thought I would sit down and report a seance held here with Mrs. T. P. White, of No. 424 Carondelet Street. The same took place on Sunday, October 25th. I examined the room, the cabinet, the slates, and everything else that was to be examined, including the floor. Everything was as perfect as any one could desire it. The time, 12 o'clock in the day. There were present Mr. Zenon Demouruelle, Mr. A. B. Nims, a psychologist, and Mr. T. P. White, besides the medium and myself. Everything being reduced to absolute darkness, Mrs. White took her seat behind her black curtain. Within five minutes, we saw a spark of light advancing from the medium to the trumpet, about six feet distant. The trumpet is about four feet high. The trumpet was raised towards Mr. White and myself, and a voice was heard speaking for Mr. White, which announced that it was his brother, and that his father would put in an appearance after a little conversation, the trumpet was replaced in position, and another spark was seen advancing, and the trumpet was raised once more, this time by the father of Mr. White. We held a long conversation, during which Mr. White, the spirit father, described to Mr. Demouruelle his wife, who had died four weeks previous, which was correct. I put several questions which were satisfactorily answered, going as far as telling me things that I alone knew. Mr. Nims received messages for himself and so did Mr. Demouruelle from his wife, and telling of things that he alone knew. After the seance, Mrs. White gave me public, I may say, slate-writing test. The slate was placed under the table, resting on her forefinger, while I held it tightly. There was no pencil. We engaged in conversing about diverse matters, when all of us, four in number, plainly heard the writing on the slate. When the writing was finished, the slate, resting on the medium's finger, was pushed with such force towards me, that with all the resistance I offered, the slate came to me without any visible touch. The message to me was that I would become a slate-writer, if I sat for development. In so far as we are concerned, we feel perfectly certain that Mrs. White is of the genuine article, though rather sickly, suffering from her sight. She is developed since only six or seven months past, and she promises to become a great medium if development continues. Mr. Nims exercised his psychological powers and relieved Mr. Demouruelle of a very annoying pain in the back. He requested Mr. Demouruelle to cross his hands on his own head, and after one or two minutes and a few passes, Mr. D. could not part his hands until Mr. N. assisted him. He half ways successfully experimented on me, and I admit that I felt the flow of his magnetism. We need hundreds more like Mrs. White here, as her tests can not do otherwise than to convince one and all that death is a fiction, and that when you die you live. Yours, JOS. MAILLE.

SPIRIT PHOTOGRAPHY.
As much has been said about an experiment in so-called spirit photography made at Pythian Hall on Sunday night last, a Journal reporter applied to Mr. Wingett, president of the First Society of Spiritualists in this city, as to whether it took place as a rumor alleged. In reply he furnished the written statement of the committee, as originally made by them. The statement is as follows: "On October 11, 1891, the undersigned were chosen as a committee to superintend the taking of a spirit photograph

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M. G. YOUNG, President, J. H. WRIGHT, Treasurer, C. C. STOWELL, Secretary.

CINCINNATI - NOVEMBER 14, 1891

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Reported for The Better Way MEMORIAL SERVICES IN HONOR OF PROF. HENRY KIDDLE.

UNDER THE AUSPICES OF THE AMERICAN SPIRITUALIST ALLIANCE, NEW YORK.

By far the largest number of Spiritualists that has gathered in meeting in this city at one time assembled in the new Music Hall on Seventh Avenue, Sunday, October 25th, to do honor to the memory of Prof. Henry Kiddle, one of the staunchest and most consistent adherents of the cause of Modern Spiritualism.

The occasion was gotten up by the American Spiritualist Alliance, of which he was a member from its inception, and served in the capacity of president for two terms, giving to it the benefit of his brilliant intellect, his wise and discriminating counsel, and his untiring efforts to further the cause for which he sacrificed so much. It was one of the most magnificent events that have occurred under the auspices of Spiritualism in this city, and the ceremony was of the most imposing and impressive character. It was a great tribute to the noble and heroic soul that has gone forth to join the multitude whose names are made illustrious in the world's history for their unyielding defense of truth and the principles for which Christ suffered and died.

Mediums and Spiritualists came from adjoining cities, and every inch of space in the large Recital Hall was utilized. The Alliance did credit to itself and the Spiritualist cause.

The programme was arranged on a splendid scale and the floral decorations were profuse and beautiful. The speakers were eloquent and earnest; the music and singing the voluntary tribute of prominent artists who admired the man and loved the cause.

Mr. L. O. Robertson, vice-president of the American Spiritualist Alliance, occupied the chair and opened the proceedings with remarks eulogistic of Mr. Kiddle, who he said was one of the staunchest Spiritualists and one whose record was worthy of the endorsement and emulation of every person.

Prof. Bauer, Mr. Brownold, and Miss Ploman performed an instrumental trio. Mrs. M. E. Wallace made an invocation, which was a brilliant and beautiful piece of inspirational oratory.

The following resolutions, adopted on a previous date and in conformity to which the meeting was called, were read by Mr. John F. Clark, secretary of the Alliance:

Whereas, Prof. Henry Kiddle has, in his onward progress, passed from our visual presence; and

Whereas, By his transition the American Spiritualist Alliance has been deprived of its services as its president and would place upon its minutes a record of its high appreciation of him and his work; therefore,

Resolved, That by the decease of Prof. Henry Kiddle the Alliance has lost the services of an able, faithful, and efficient officer, one who, by the purity of his life, the vigor and clearness of his intellect, his devotion to truth, the breadth of his charity, the sweetness and gentleness of his disposition, won the love and commanded the respect of all; and that by his transition the world has lost the earthly services of one who has made it his debtor in

many ways by the valuable services he has rendered humanity during the many years of an industrious life, none of which were greater than the sacrifices he made in standing up bravely for the truth in the face of the most severe adverse criticism by life-long friends and associates.

Resolved, That while our sympathy goes out in full measure to his family, relatives, and friends, who, by his transition, have been deprived of his physical presence among them, yet to him we extend our congratulations that he has taken this step in advance on the journey of life, and has entered into a sphere of existence wherein he finds better conditions and fuller opportunities for the acquisition of knowledge, freed from the limitations that appertain to this mundane plane; and where, united with the loved ones gone before and in the society and companionship of the wise, loving, and good of all past ages of the world he can unfold and develop the angel and the God inherent in himself.

Resolved, That the American Spiritualist Alliance holds a public Memorial Service for and in honor of its late president, Prof. Henry Kiddle, at 3 o'clock p. m., October 25th, at Music Hall, Fifty-Seventh Street and Seventh Avenue, and that a copy of these resolutions be furnished to the spiritualistic press for publication, and that a copy also be sent to his family.

JOHN FRANKLIN CLARK, M. E. WALLACE, L. O. ROBERTSON, C. A. COLEMAN, F. S. MANSFIELD, Committee on Resolutions.

The hymn, "Hark, Hark, My Soul," was rendered by the Mendelssohn Quartette Club.

Judge Nelson Cross then addressed the audience on Mr. Kiddle's work in the Alliance.

There was an excellent rendering of a violin solo (Adagio from Eleventh Concerto) by Prof. Ernst Bauer.

"Henry Kiddle, the Man, the Educator, the Spiritualist," was the subject of Mr. Frederick Cook's apt and cogent address.

"Lead, Kindly Light," was sung by the Mendelssohn Quartette Club.

Mrs. M. E. Wallace paid a tribute to Mr. Kiddle. The following is a condensation of her address:

My Friends: When Jesus of Nazareth lay in the garden tomb no doubt his close followers and friends, inconsolable in their anguish, drew closer together and comforted one another with the holy, sweet words which each one remembered falling from his lips; or, in telling one again—each for himself and each for herself—the sweet story of personal love and obligations and the gentle ministrations of the dead master. Peter would tell in his impetuous way how he was rebuked, gently, oh! so gently, by the dear one in his moments of rashness; how, when temptation swept him from his moorings, and, inspired by an evil spirit, he denied that he knew Jesus, (who bound before his persecutors, was helpless and friendless), he turned upon him a look of compassionate forgiveness that went to his heart.

John would tell how tenderly the Christ-love and sympathy filled his being as he was permitted to lean on his master's bosom and there pour forth his longings and his fears.

Mary would tell how, when she was forsaken, forlorn, and heart-broken, without friends, without home, without sympathy in all the world, this gentle master spoke words of hope and encouragement, words of inspiration and love, until new life generated within her and a new world unfolded without.

But now I seem to hear them all cry in sobbing despair: "He is gone, to return not again; Jesus is dead!" You will recall how mistaken they were in their surrender up to sorrow's sway, and the hopeless gloom which his death temporarily created about them. There came a third morning—so the record reads—a morning of sunshine and resurrection glory! a morning on which stood forth before them in clear material return the beloved person of him they mourned as dead.

He returned, as he had promised, to redeem his pledges, to establish the truth, to comfort his loved ones, and to demonstrate the immortality which his life and lessons brought to light.

In a good sense, my friends, we are here similarly situated as we meet to speak the name and remember the holy lessons, and commemorate the rare life of our ascended friend Henry Kiddle.

Let no one charge me with irreverence when I associate him with Jesus of Nazareth, nor set aught down as blasphemy when I liken the glorious beauty of his life to that which this day illumines the world where the Nazarene's name is known! In great spiritual proportions, anointed with the oil of inspiration, walking human paths rugged and thorny, yet enduring as seeing the invisible—how grandly does he reproduce for us the Christ-principle, the Christ ideal, and the Christ-life; and in so doing does not he, now that he is dead in the estimate of ignorance and superstition, speak as only such can speak who are the associates and peers of the immortal saviors of mankind? The heedless, scoffing world sneers at the claims and revelations of Spiritualism; it seeks to cast reproach upon its adherents and advocates; it assumes to judge them with its unrighteous judgment, and it does not hesitate to pierce them with many arrows, as it did the loving, forgiving heart of Henry Kiddle. It utters scandalous words in the face of the divinely proof of the spiritual philosophy, and seeks to explain its gracious phenomena by the juggling arts of its Elymesses. But, my friends, it can not lessen the greatness of such a life as that which we this day honor; it can not weaken its force or counterfeit its splendor. It must bow before its ascending and un-

folding beauty and kiss, with abject shame and confusion, its extended hand of power and forgiveness.

You who were privileged to be near our friend can testify to the generous charity, the marvelous sweetness, and the mighty inspiration of Mr. Kiddle's life. Whoever knew him felt better for that knowledge. Whoever sought his counsel found grace abounding and love commanding. Whoever entered into his confidence found that repose of spirit and character which can only be likened to

—Some tall cliff that lifts its awful form, Swells from the vale and midway leaves the storm; While round its breast the rolling clouds are spread, Eternal sunshine settles on its head.

Whoever, under stress of circumstances and in anguished weakness, sought his sympathy and aid know how prompt, gentle, loving, unquestioning, and effectually did his great heart respond.

Whoever smote him on the cheek with the hand of detraction and hasty unbrotherliness, should he be present to-day, can testify how good for evil triumphed, and love's soft, sweet, pitying response charmed into numbness the arm of evil purpose, and overcame at last the bitterest injustice.

Led by the spirit, fellowshipped by angels of light, filled with divine grace and the knowledge of truth, grown into that, under the holy tutelage of Spiritualism—such as he was and is, we may become; each in turn and all in just degree of harmony; and, following him, pass through the golden gates of death into life, life, eternal life!

Another quartette was presented by the Mendelssohn Club.

The Rev. W. W. Hicks then made the closing address. He craved a few brief moments of time to gather up the golden sheaves that yet remain upon the field of this immortal life which they commemorated in the sweetest spirit of fraternity and brotherhood; each would go away bearing a memory richer than any gift that mortal could bestow, sweeter than many flowers of the richest parterres of earth. In the language of one of the world's purest poets:

"Faith lends its realizing light, The clouds dissolve, the shadow flies; The invisible appear in sight, And are seen by mortal eyes."

If it was true of any man that he led the way to brave and noble deeds, and to immortality of character for those who came after him, it was true of Henry Kiddle. The speaker might add his tribute to Mr. Kiddle as an educator, for he knew him well in that capacity; he might speak lovingly of that brave rare man—a man not of pretensions, but of deeds, not of professions, but of achievements. In this exalted character, the outcome of a higher civilization and a larger Christianity, there was not one single grain of bitterness.

Utterly free was he from the ordinary vindictiveness which is supposed to be an element of dignity among prelates and princes and lords among men. There was incorporated in this man, he declared with emphasis, the very heart and mind of Christ Jesus of Nazareth; and more fully, more distinctly, more grandly, more simply and tenderly than was ever seen in any other person were the characteristics of that historic model expressed in this life and in paucora glory spread out before us. Do you recall them as parts and integers, as pictures and realities in the life of this rare man, who has wrought himself in the history of his time, who has incorporated his life, his purpose, his character into the generation in which he lived, and whose record is to-day read with delight and almost worshipped by the people of our entire city? Slow-footed justice follows him as far as she may up the royal path of fame—justice upon the part of scientific men, philosophers, and those who control the affairs of State—upon the part of all classes of citizens, is this day spoken through the press, in the pulpit, on the rostrum—is everywhere speaking out and is not the inaudible sound of a better civilization and grander brotherhood. Who is the monitor in this case, and who is triumphant? It is the soul that was founded on principles and ideas which the world calls in the concrete, Spiritualism. The world is his debtor, and we pay tribute not to him alone, but to the grand system of truth which was embodied in his life and gave him inspiration and courage.

The reverend speaker said that to the best of his ability he would pick up the glove that injustice had thrown at the feet of Henry Kiddle. He felt it a privilege to answer the impertinent challenge and carry into this "darkest Africa" of prejudice, the war of spiritual conquest and of manhood, founded upon the good and not upon the evil. The speaker made a masterly defense of the principles for which Mr. Kiddle had always striven (and had upheld at considerable cost) and referred to the Bible of civilization, for which it is claimed God alone is the author and salvation the end, for endorsement of his claims.

What is this thing called Spiritualism which you affect to despise? and what has it done? You need not point to juggling or mysterious phenomena that may or may not be explained on the physical laws. Let us come down into the heart of things, where the truth can alone be known. What is it if it be not a revelation to the spiritual conscious-

ness of man and an adjustment of the infinite love to the necessities of the finite? What is it if it be not the pouring out of the heart of God on the heart of man? In concrete that is it. There are false interpreters of Christianity in this day who tell us that the All-Father will divide his children into two sections by-and-by: on the right hand the fortunate, well-born, the proud, good, believing few, and on the left hand the multitude of the ignorant and those who were handicapped by their environments from the hour of birth. But the new revelation which Henry Kiddle advocated says he who occupies such a place is neither God nor father.

Some modern Solomons with short memories say they have no use for Spiritualism, but it is vital to the orthodoxy of all the ages. The poet of Methodism a hundred years ago wrote:

"Angels now are hovering; round us, Unperceived amid the throng."

What says Spiritualism? "Angels now are hovering; round us, well perceived amid the throng." The Bible is full of such evidences. This great system of truth—Spiritualism—is the grandest system the world has ever known; it answers for the purest civilization, the strongest ties and the purity of the race.

The reverend speaker closed with a thrilling and impassioned peroration on the nobility of soul and the honest purpose of the late Mr. Kiddle.

On the motion of Mr. Robertson a vote of thanks was passed to those who so kindly contributed their musical talents to assist in making the occasion a brilliant success.

Written for The Better Way.

LILY DALE AND ITS UNIVERSITY.

Many and perhaps most of the readers of your most excellent paper are conversant with the origin of the Lily Dale University and have a deep interest in it, knowing that the higher powers are behind it, and that those who have taken the responsibility of its inauguration did so in obedience to the still small voice of inspiration, and that they confidently took the initiatory steps before any considerable amount of material aid had been subscribed.

Prof. H. D. Barrett, who stands at the head of the institution, is a graduate of Meadville College and comes with an experience of ten years' successful principalship in some of the best schools in Pennsylvania, and an unquestioned record of integrity and honor accorded to him, not alone by Spiritualists, but by all classes of people where he is known.

In the new order of spiritual unfoldment, prompted by the inward light in which every true Spiritualist walks, Mr. Barrett, seeing the great need of an improved system of education, volunteered his services upon terms which would scarcely supply ordinary comforts, and received his appointment by those best qualified to choose wisely, because of his special fitness, spiritually, morally, and intellectually for the work. Mr. Barrett has acted as chairman of Cassadaga Lake Free Association for three successive years, a position fraught with many trying and conflicting elements, but he invariably maintained a calm, but firm and fearless demeanor. Having once decided as to the justice of a procedure he was kind, but unswerving in carrying it forward. He was ever at the post of duty and ready for the needs of the hour. Believing as we do that a teacher's influence is on a level with his own personal character, we know of no one better fitted to inspire, elevate, and instruct. He has made great personal and pecuniary sacrifice to make a beginning in this ideal school, putting his entire soul and heart into the work.

Mr. W. A. Mansfield, who is a graduate of the Emerson School of Oratory, Boston, Mass., and could command a high salary in institutions of note, has also consented to put his shoulder to the wheel and does himself and the school great credit by his forceful and inspiring lessons in oratory, voice, and physical culture. He is himself a type of the efficacy of the principles underlying his instructions, having been through its means restored from a thin, pale-faced, weak-lunged invalid to a robust and happy man. His instructions have none of the monotony of routine manual training, but are so vivified by the spirit as to make them inspiring and life-giving.

Mrs. Hewes, the pleasant teacher of stenography and telegraphy, seems inspired by the same worthy purpose as the others and is putting forth her best endeavor to instruct and benefit her pupils.

Mrs. Barrett has charge of the district school and is giving the best of satisfaction to her patrons.

In addition to the day-school the people of Lily Dale have organized a club which they denominate the I. and E. Club, which combines instruction with entertainment. They meet fortnightly. Mrs. Sperry, of Dunkirk, who is one of the most artistic teachers of dancing and physical grace in the country, gives two hours' instruction and the remainder of the evening until midnight is spent in dancing and social enjoyment.

The Political Equality Club has also organized for fortnightly meetings and are pursuing a regular course of study in Political Economy, Science of Government, and other kindred subjects which shall enable them to vote intelli-

gently when the day comes in which woman shall be accorded the ballot and be recognized not only as a tax-payer and law-abiding citizen, but a law-maker as well.

As yet no Cornell, Cooper, Girard, or Leland Stanford has come forward to endow Lily Dale University, but many earnest souls are united in its interests and we believe its success is certain.

Hon. A. B. Richmond, in the largeness of his heart, has proffered his extensive laboratory and renowned museum to the university. Mrs. Marion H. Skidmore, who is untiring in her efforts, not only for the school, but for every movement toward the upbuilding and betterment of Lily Dale, has given unsparingly of her time and money, and under the auspices of an association which has as though by magic caused the wilderness and swamp to blossom as the rose and a city of such beauty and promise as Lily Dale to spring up in such a brief period of time, and with the hosts of Spiritualists, with the spirit world in the vanguard, failure is not to be thought of. But we want to see everybody come to the front with earnest hearts and pocket-book in hand, ready to give to the extent of their ability and also to spread the glad tidings through the land that Lily Dale has laid the foundation for a school for integral education and reform—a school conducted by teachers who are capable of discovering the natural aptitude of their pupils and of elucidating and stirring to activity the powers within each brain, instead of making a lumber room of it for the storage of other people's ideas, which in too many instances is only useless material.

It would seem that every true Spiritualist who is a parent, or who has a desire for a higher culture and better spiritual and social environments for our youth, would avail themselves of the advantages of this school and put forth every effort toward the upbuilding of institutions like the one in contemplation—institutions in which the young have the advantages of the better and more natural methods which awaken the dormant susceptibilities, make science the hand-maid of the spirit, the solvent of error, disease, and suffering and the propagator of all that is grand, noble, and divine in humanity. More anon. CORRESPONDENT.

A SMALL HINT.

We occasionally receive contributions that are intended as criticisms, but are really nothing more than unfruitful fault-findings without a suggestion for rectification, reminding one of a barren plain that renders neither shrub nor flower. Love, says Mr. Dean, excuses, while the humble Nazarene taught a sweet humility that opens the portals of heaven to the soul searching after truth. The combination not only excuses and leads aright, but makes the reader a better man or woman. We must endeavor to reach the hearts of people if we would reform or be recognized as truthful oracles. And we would therefore admonish them whose opinion they do not accept, to be guarded against committing worse errors in their eagerness to correct.

The incentive to reprove, inspired by a desire to exhibit one's superiority, is not an effect of that sweet humility which our higher spiritual workers are trying to infuse into humanity; nor is a manifestation of ill-feeling an effect of that love which our speakers are constantly impressed to teach. Our aim should be to make man morally better rather than to enthrone him for the material welfare of the cause. Spiritualism can take care of itself if Spiritualists would only be mindful of its principles. Ill-feeling neither harmonizes human elements nor attracts investigators. Examples are better than precepts, however sublime, while love is a spiritual cement—a power that harmonizes and invites the lowly, the humble, the proteges of the angel world, and with them the angels themselves.

What we need is more spirituality, the fundamental principle of such spiritual structure as ours is. And with this well grounded we need have no fear of opposition at this advanced stage of civilization. True morality to day is too well recognized and appreciated to be trampled under feet as in the past when men neither read nor reasoned for themselves. Blind faith or enthusiasm may be needed to meet an ignorant prejudice, but it requires logical reasoning to meet an intelligent world. It is not our mission to-day to conquer by brute force, but to convince by facts; and the latter have no showing while autogonism is raging. Let us therefore present facts, whether phenomenal or philosophical, physical or moral, material or ethical. The first named we obtain in abundance through our mediums, the latter through our individual development—our progress as spiritual entities, whose aim it is to lead the world from darkness to light, from superstition to enlightenment.

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.

PERSONALS.

Contributions received: E. L. M., W. R. P.,

A test and developing circle is held every Thursday evening at Mrs. Dee, 432 West Seventh Street, for the benefit of the Union Society. All Spiritualists are invited to participate.

Poets should revise, re-write, and remodel their poetry in order to infuse it with rhyme, rhythm, and reason before sending it to this office. Without this provision they go into the W. B. instead of the B. W.

Dr. A. B. Dobson has removed from Maquoketa, Iowa, to San Jose, California, where patients will have to address him in the future. When doing so be sure to spell out "California" in full, as the abbreviation "Cal." is often read for "Col.," and goes to the wrong state.

"Was Abraham Lincoln a Spiritualist?" Curious revelations from the life of a trance medium. By Nettie Colburn Maynard, of White Plains, N. Y. The book contains portraits, letters and poems. 270 pages; cloth binding. Price \$1.50. For sale at this office.

It is always gratifying to a contributor to know when he is appreciated. We are pleased to state that many commendatory remarks have been passed on Mr. M. P. Rosecrans' articles, in view of which we think the author will honor his admirers a little oftener.

Our friend, Mr. E. Jacobs, of Mount Airy, is the executor of an estate in that village, which covers ten acres, divided into twenty-two large lots which he is anxious to have owned and occupied by Spiritualists. The property is to be sold at public auction on the 25th inst. at 2:30 p. m. It is two and a quarter miles from the electric cars.

"Remarkable Manifestations," by Prof. Wm. Crookes F. R. S., of London, England, and C. G. Helleberg, of Cincinnati, O. Price 50 cents. This book contains extracts from the researches in the phenomena of Spiritualism by Professor Crookes and Mr. Helleberg, with illustrations of slate-writing phenomena. For sale by The Way Publishing Company, Cincinnati, O.

Yourself and company are cordially invited to attend the supper and social, given by the Society of Union Spiritualists, at G. A. R. Hall, 115 West Sixth Street, Thanksgiving Eve, Wednesday evening, November 25, 1891. Tickets for supper and social, 25 cents. Supper from 6 to 8; social from 8 to 11 o'clock. Dancing and music under the direction of Prof. A. Shank and Mrs. M. A. Ross.

The Daily Union of Lockport, N. Y., says: "Mr. Kittredge is an enthusiast in Natural Science, and has at considerable expense and much study and research, secured, through extensive correspondence with distinguished naturalists and scientific men, accurate representations and drawings of the extinct life-forms of, it seems to us, all the animals that ever existed. From these he has obtained transparencies and by means of Marcy's improved Sciopticon he develops to life size and projects them upon a screen."—Prof. Kittredge will, in the near future, honor the THE BETTER WAY with an occasional contribution from his trenchant pen.

SPIRIT HEALING.

Dr. A. B. Dobson, of San Jose, California (formerly of Maquoketa, Iowa), clairvoyant physician of marvelous power, has been in active practice over thirty years. As a spiritual healer he has no equal. His vegetable medicine receives a magnetic power higher than human or earthly agency, and in treating diseases at a distance with this medicine, his success is remarkable. His practice is very large, both at home and abroad, and he is daily in receipt of numerous letters expressing the profoundest gratitude, acknowledging wonderful relief and complete cures, performed by his Band of Invisibles, such as Rheumatism, Neuralgia, Paralysis, Dyspepsia, Bronchitis, diseases of the Liver, Heart and Kidneys, every phase of female complaints, Cancers, Tumors and Dropsy; in fact every disease that flesh is heir to, they have successfully treated.

Sufferers, you who have failed to get relief from any other source, try this strange and marvelous man. Magnetized medicine and paper sent under direction of his spirit band of doctors for each case, enough to last first month, for \$2.00. In many cases this is sufficient, but if a perfect cure is not effected, \$1.15 per month after. Send three two cent stamps, lock of hair, name, sex, age, one leading symptom, and he will tell you what ails you, free. Medicine sent by mail, postage free. The best of reference given, if required. Address all letters to San Jose, California.

Deafness Can't be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out, hearing will be destroyed forever; since cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of deafness caused by catarrh that we can not cure by taking Hall's Catarrh Cure. Send for circulars, free. F. J. Cheney & Co., Toledo, O. Sold by Druggists, 75c.

Correspondence.

New York, N. Y.

The test psychometric science which Mr. Fletcher held on Sunday, the 1st inst., at 3 p. m. at Adelphi Hall, attracted a large and highly interested audience. Indeed, in the early days of Spiritualism, there was never a greater demand for demonstrations of spirit presence than now. Many tokens were laid upon the table, and as the medium took one object after another in his hand, and delivered some message, which showed rare spiritual insight, and his words were listened to with breathless attention. Something over sixty attempts were made, and declared to be correct in every particular. The seance was followed by instructive remarks from Dr. Sara Hervey and Mr. Bruce, the chairman, narrating an interesting test given to a gentleman of his acquaintance through the Banner Circle department, and afterward confirmed through Mr. Fletcher's mediumship.

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It gives me great pleasure to report to your readers the encouraging cause of Spiritualism is flourishing in Brooklyn. You may, perhaps, recall my expressions made to you privately, when commencing the series of articles under my name for your journal. The principal cause is that they may, most emphatically be the results for which those articles labored, blossoming here and elsewhere. We now can boast that two platforms are devoted to the dissemination of the higher truths of Spiritualism in Brooklyn. The spirit forces which animate organisms like that of Mrs. F. O. Hyzer, Mr. Walter Howell, and Mr. W. J. Colville, when brought to the front, as they are here, can but fire the soul of the cause, and if fanned by the breeze of public favor and support, must result in a revival of the spirit of Spiritualism. Mrs. Hyzer occupies the platform of Conservatory Hall the month of November, to be succeeded by Mrs. Ada Foye in December and January. Mrs. Hyzer, after an absence of three years, has met with a most hearty welcome and well she may. To attempt to report her would be like attempting to catch and cage the melodies which nature sings and all the joys that loving brings. Fraternally, W. WINNER SARGENT.

A Word From J. Frank Baxter. Mr. Baxter writes: Recalling the pleasant associations of last month in Cincinnati, and the many wishes for "a safe trip East" at the close of the month's labors, I'm egotistical enough to think the many friends will be glad to read of my safe arrival, and my continuation of work since. On Sunday, November 1st, during the same hours that Brother Sidney Dean—God speed him—was ministering in Cincinnati, so was I in Brockton, Mass., at work. Brockton is in my native county, and not far from my old home, Plymouth. I was received most cordially, and accorded good hearing, the evening audience crowding the hall far beyond its capacity. It was enthusiastic, and freely applauded several points, showing appreciation. The hour's seance at the close was complete and complete, and reminded me much of my last one in Cincinnati. Who can forget that? It did me a world of good to find among the friends who surrounded me after my day's work, with their words of congratulation and cheer, so many of my old school pupils, from Plymouth, Nantucket, and Weymouth, now grown to manhood and womanhood and living in the city, eager to renew old associations—many pleasant memories were aroused. The saying, "A prophet is not without honor save in his own country," was given the doubt in this instance, for there and thereabouts the old-time friends, even though non-Spiritualists, are among my firmest, and always have a warm place and open hand for me, and not unfrequently do I find them battling with the stranger and the critic in my defense. But sunshine and shadow go together, pleasure and pain, happiness and sadness. We appreciate best the former of these for the existence of the latter, and especially if a surfeit of these last has been our portion. So it is, although there is an unpleasant side to the lecturer's and medium's work, yet there is also the pleasant, and as oftentimes the road and life, away from home and bustling with prejudice, criticism, and even false accusation, are hard, the reader can easily see that the congratulatory and hand-shakes, the pleasant meetings and words from strangers along the way who are or would be friends, are most acceptable—in fact, they are matters of great encouragement and support. It was such friends as these in Cincinnati, as elsewhere, who by their kind words and acts toward me, "the stranger within their gates," that made my visit pleasant to self, the results in mediumship so fruitful to the many, and the occasions so memorable. I trust the many friends of last October will be, with me, all living pleasantly, still in the world, when I shall, in December '92 and January '93, be in Cincinnati again, when we can all once again live in reciprocal acts of friendship. Cincinnati friends have a green spot in my memory.

Grand Rapids, Mich. The Progressive Spiritualist Society held their annual meeting November 5th in Elk's Hall, and resulted in electing the following officers: Mrs. Ella F. Josselyn, president; E. C. Jackson, vice-president; J. B. Josselyn, secretary and treasurer. The report of the year's work denotes a marked success in continuously, with the exception of July and August, maintaining our lectures with the best talent on the rostrum. In October our hall was filled to overflowing with Edgar W. Emerson as speaker and medium. The tests were all of a remarkable character and gave the society entire satisfaction. The present month opened with Mrs. Colby Luther as speaker. A large audience greeted her both morning and evening and the enthusiasm was great. Our city is one of conventions and public speaking and entertainments of an educational nature, and yet, although we attract many people to our lectures, we feel that they deserve much larger hearing than they usually have. There is no broader or better work for the humanity of which we form a part, than constantly putting before the people the work done by the spirit world through the best media. Yours for organized work everywhere. REBE F. JOSSLYN.

Indianapolis, Ind. Brother G. W. Van Horn left New York after efficient service there and ministered to the society in Indianapolis on Sunday last. He presented a new phase of phenomena in his audience came with a head formed of an elephant's trunk and many were influenced. Some professed cure of neuralgia and rheumatism troubles of long standing. Brother Van Horn is enthusiastic in his faith that this phase of healing will also disclose a great force in developing mediumship. Ashley, O. Mrs. Adah Sheehan, of Cincinnati, addressed the Spiritualists of Ashley at the Opera Hall, Wednesday evening, November 14th. A great crowd was in attendance to hear her, whom it will be remembered, delighted so many at the campmeeting. H. C. MORROWAY. No STAMPS taken in payment for either subscriptions, advertisements, or books.

Brooklyn, N. Y.

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The Progressive Conference opened their meeting as usual, Vice-President Mr. S. S. Gordon, presiding, our esteemed president being again detained by illness. Mr. Charles R. Miller was the first speaker, and at once gained the attention of everyone present, by announcing the reading of a message, coming from the late Henry Kiddle. Although this message covered seven pages of closely written manuscript, we regret very much of only being able to give the most interesting points, as the free platform must respect and acknowledge every speaker in his turn, however humble his conception may be, as long as he is sincere and earnest in his search for truth, a hearing must be given him. Mr. Kiddle gave an account of his last moments on this earth before passing out of the body into the "great beyond," saying: "I was actually conscious of all that was passing in my room, soon all appeared dark and cloudy, but after a little while, lit by little a dim light broke out, so that I could recognize my mortal friends gathered around my bed weeping, while others stood in the background rejoicing. My own dear daughter, who so often came to me in earthly life, stepping forward to welcome me. I made a supreme effort to arise, and in a short time stood erect between my mortal and spirit friends. I remained in my hotel, looking down on that cold, inanimate body of flesh, and accompanied my mortal remains to their last resting place, and then wandered off into the spirit realm, meeting many beautiful scenes and many dear friends, and after having ascended the spheres, the first one to greet me was the great Gladion, while Greeks and Romans gathered around me, thanking me for my work performed while on the earth sphere. Had I been proud of my position as a mortal in earthly life, how much more pride must I have felt by the reception on the spirit side, which must become sooner or later the refuge of all theologians. I always had the idea that there were missionaries on the spirit side, but I never anticipated such a unanimous, earnest endeavor to convert the mortal life to that of spirituality, as each and every spirit has its mission to perform among mortals, and my mission will be to go among spiritual societies and conferences, both in Europe and America, thus making my life now more active than it ever has been in mortal life. In conclusion permit me to assure every one that I have written this message and will try to bring out my signature as plain and near the original as possible, so it can be compared with my handwriting and signature, found among various documents on the earth plane.

Handwriting and signature, found among various documents on the earth plane. Mr. Richardson made some interesting remarks on the mother of superstition, the Church, and the seance-room. Dr. Weeks followed in his usual entertaining manner, giving very good advice, how to fight the superstitions, describing also some of his experiences with mesmerism, and other physical manifestations. Captain Day, who is always a welcome speaker on the platform, gave some of his ideas on conditions and superstitions of former ages. Dr. Van Horn, having been absent for some time, took the platform, to bid his friends good-bye, contemplating a prolonged trip along the Pacific Coast, and giving an interesting account of his last visit to Boston. Mrs. Morrill, who succeeded the doctor, also spoke in flattering terms of our Boston spiritual friends, remarking that there was a deep feeling of spirituality and harmony to be found in all their meetings. R. P. KURTZ, Sec'y.

It gives me great pleasure to report to your readers the encouraging cause of Spiritualism is flourishing in Brooklyn. You may, perhaps, recall my expressions made to you privately, when commencing the series of articles under my name for your journal. The principal cause is that they may, most emphatically be the results for which those articles labored, blossoming here and elsewhere. We now can boast that two platforms are devoted to the dissemination of the higher truths of Spiritualism in Brooklyn. The spirit forces which animate organisms like that of Mrs. F. O. Hyzer, Mr. Walter Howell, and Mr. W. J. Colville, when brought to the front, as they are here, can but fire the soul of the cause, and if fanned by the breeze of public favor and support, must result in a revival of the spirit of Spiritualism. Mrs. Hyzer occupies the platform of Conservatory Hall the month of November, to be succeeded by Mrs. Ada Foye in December and January. Mrs. Hyzer, after an absence of three years, has met with a most hearty welcome and well she may. To attempt to report her would be like attempting to catch and cage the melodies which nature sings and all the joys that loving brings. Fraternally, W. WINNER SARGENT.

A Word From J. Frank Baxter. Mr. Baxter writes: Recalling the pleasant associations of last month in Cincinnati, and the many wishes for "a safe trip East" at the close of the month's labors, I'm egotistical enough to think the many friends will be glad to read of my safe arrival, and my continuation of work since. On Sunday, November 1st, during the same hours that Brother Sidney Dean—God speed him—was ministering in Cincinnati, so was I in Brockton, Mass., at work. Brockton is in my native county, and not far from my old home, Plymouth. I was received most cordially, and accorded good hearing, the evening audience crowding the hall far beyond its capacity. It was enthusiastic, and freely applauded several points, showing appreciation. The hour's seance at the close was complete and complete, and reminded me much of my last one in Cincinnati. Who can forget that? It did me a world of good to find among the friends who surrounded me after my day's work, with their words of congratulation and cheer, so many of my old school pupils, from Plymouth, Nantucket, and Weymouth, now grown to manhood and womanhood and living in the city, eager to renew old associations—many pleasant memories were aroused. The saying, "A prophet is not without honor save in his own country," was given the doubt in this instance, for there and thereabouts the old-time friends, even though non-Spiritualists, are among my firmest, and always have a warm place and open hand for me, and not unfrequently do I find them battling with the stranger and the critic in my defense. But sunshine and shadow go together, pleasure and pain, happiness and sadness. We appreciate best the former of these for the existence of the latter, and especially if a surfeit of these last has been our portion. So it is, although there is an unpleasant side to the lecturer's and medium's work, yet there is also the pleasant, and as oftentimes the road and life, away from home and bustling with prejudice, criticism, and even false accusation, are hard, the reader can easily see that the congratulatory and hand-shakes, the pleasant meetings and words from strangers along the way who are or would be friends, are most acceptable—in fact, they are matters of great encouragement and support. It was such friends as these in Cincinnati, as elsewhere, who by their kind words and acts toward me, "the stranger within their gates," that made my visit pleasant to self, the results in mediumship so fruitful to the many, and the occasions so memorable. I trust the many friends of last October will be, with me, all living pleasantly, still in the world, when I shall, in December '92 and January '93, be in Cincinnati again, when we can all once again live in reciprocal acts of friendship. Cincinnati friends have a green spot in my memory.

Grand Rapids, Mich. The Progressive Spiritualist Society held their annual meeting November 5th in Elk's Hall, and resulted in electing the following officers: Mrs. Ella F. Josselyn, president; E. C. Jackson, vice-president; J. B. Josselyn, secretary and treasurer. The report of the year's work denotes a marked success in continuously, with the exception of July and August, maintaining our lectures with the best talent on the rostrum. In October our hall was filled to overflowing with Edgar W. Emerson as speaker and medium. The tests were all of a remarkable character and gave the society entire satisfaction. The present month opened with Mrs. Colby Luther as speaker. A large audience greeted her both morning and evening and the enthusiasm was great. Our city is one of conventions and public speaking and entertainments of an educational nature, and yet, although we attract many people to our lectures, we feel that they deserve much larger hearing than they usually have. There is no broader or better work for the humanity of which we form a part, than constantly putting before the people the work done by the spirit world through the best media. Yours for organized work everywhere. REBE F. JOSSLYN.

Indianapolis, Ind. Brother G. W. Van Horn left New York after efficient service there and ministered to the society in Indianapolis on Sunday last. He presented a new phase of phenomena in his audience came with a head formed of an elephant's trunk and many were influenced. Some professed cure of neuralgia and rheumatism troubles of long standing. Brother Van Horn is enthusiastic in his faith that this phase of healing will also disclose a great force in developing mediumship. Ashley, O. Mrs. Adah Sheehan, of Cincinnati, addressed the Spiritualists of Ashley at the Opera Hall, Wednesday evening, November 14th. A great crowd was in attendance to hear her, whom it will be remembered, delighted so many at the campmeeting. H. C. MORROWAY. No STAMPS taken in payment for either subscriptions, advertisements, or books.

Muncie, Ind.

I have nothing to add that is new to your readers other than to let them know our people appreciate good mediums. Miss Lizzie S. Bangs, of Chicago, was invited, and by a special arrangement and agreement to come for one week for the purpose of giving private sittings for independent slate-writing, and while here she gave thirty or more sittings, all of which were perfectly satisfactory. Home had the slates placed on the floor, hung on the wall and so on in all the various ways. Each other had something specially to say of his or her sitting. One was an old soldier who was a member of the same regiment which Miss B.'s control was a captain in the control, wrote a message to his old comrade before Miss B. or the latter knew they ever were acquainted and soldiers in the same regiment of Ohio. Miss B. was so well received and pleased while here she promised to come again, as so many wished a sitting, but couldn't, as all her time was taken during her week's stay. W. HUNTER.

Obituary. Passed to the higher life from the home of his parents in East Claridon, Ohio, October 29, 1891, Eddie White, in the fifteenth year of his age. In the spirit world he's landed, Where all is bright and fair, To meet so many dear ones, Who'll bid him welcome there. His sufferings now are over— Entirely freed from pain, Let this console the parents, And that they'll meet again. ELLEN E. OHL.

On October 29th, Eddie, only son of Byron and Elizabeth White, of East Claridon, Ohio, responded to the call of the angels and passed out of his crippled body, through which he had expressed himself for fourteen years of earth life, into the realm beyond, where suffering, such as his, becomes a recollection of the past. Your correspondent conducted the funeral services at the home on Friday, October 30th. A large congregation, mostly Church members, listened attentively to the thoughts drawn out from the words "The last enemy that is destroyed is death." At such times we may sow good seed. MYRA F. FAINE.

Passed to spirit life from his home in Randolph, Ia., July 14, 1891, Eugene H. Simer, age, sixteen years. Also Mattie E. Simer passed over July 15, 1891, age, eight years. Also Emma L. Simer passed over July 20, 1891, age, twenty-five years. All were children of A. D. and Lizzie Simer. That terrible disease diphtheria entered the family circle of Brother and Sister Simer and swept off three of their lovely children in one week. Brother and Sister Simer have been avowed and outspoken Spiritualists for many years, and they found the consolation that Spiritualism alone can give under such a severe trial. They knew, though their dearest were gone from mortal sight, they were still near them in spirit as they have had several communications from them since their transition. The funeral services were conducted by Mrs. S. V. Niece, of Shell Rock, Ia., October 25th, in the G. A. R. Hall, Randolph. She gave a feeling and consoling discourse on the nature of death and the life beyond in accordance with the spiritual philosophy. The hall was finely decorated and a large and appreciative audience was in attendance, giving that feeling and sympathy which shows the best side of human nature. J. HURCHISON.

"The Finest on Earth." The Cincinnati, Hamilton & Dayton R. R. is the only line running Pullman's Perfected Safety Vestibule Trains, with Chair, Parlor, Sleeping and Dining-car Service between Cincinnati, Indianapolis and Chicago, and is the only line running through Keokuk and Springfield, Ill. It is the popular line between Cincinnati and St. Louis with through Sleeping-Cars on night trains, and Chair Cars on day trains, and the only direct line between Cincinnati, Dayton, Lima, Toledo, Detroit, the lake regions and Canada. This road is one of the oldest in the State of Ohio, and the only line entering Cincinnati over twenty-eight miles of double track, and from its past record can more than assure its patrons speed, comfort and safety. Tickets on sale everywhere, and see that they read C. H. & D., either in or out of Cincinnati, Indianapolis, or Toledo. E. O. McCormick, General Passenger and Ticket Agent, Cincinnati, O.

Testimonial. B. F. Poole, Clinton, Iowa. Dear Sir—After I received your circulars I at once ordered your spirit-magnetized remedies. Your Catarrh Remedy and Magnetized Compound for the eyes, etc., have performed a wonderful cure for me. I thought for some time that catarrh was the cause of my failing eyesight, and now I am certain of it. With heart-felt thanks to you and your spirit band. J. G. CROSER, Cedar Rapids, Ia. In order to bring these remedies within the means of all, I will, for the next ninety days, send the Catarrh Remedy, sufficient to last for three months, price \$1.00; Magnetized Compound for the eyes, etc., price 60 cents, both remedies postpaid for \$1.00. See ad. in another column. B. F. POOLE, Clinton, Ia.

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The Southside Mo' Mirror says: Some children are utterly broken down physically and mentally by over-education; others have no education at all. Of the two the former are the more to be pitied. The uneducated can afterwards educate themselves; but children who have had the vitality and spirits of their youth dragged out of them by unretained teachers can never repair the damage that has been done to bodies and minds by over-taughting. No greater triumph in medicine or chemistry has ever been recorded than Hall's Italian Cure to revivify and restore gray hair to its color of youth. A new apparatus throws fifty pounds of dynamite three miles.

YOUR NAME on... (Small advertisement text)

MAGIC LANTERNS

Magician lanterns... (Small advertisement text)

MR. & MRS. F. N. FOSTER, Spirit Photographers, No. 372 CLARK STREET, CINCINNATI, OHIO. (Small advertisement text)

TRANCE MEDIUM, No. 408 Baymiller St., City, Sittings daily for information and tests from 8 a. m. to 4 p. m. (Small advertisement text)

Mrs. A. M. Robinson, PSYCHOMETRIST, will give full spirit delineation by letter. Send lock of hair and own handwriting, with full name. Enclose \$1.00. 148 W. Vermont St., Indianapolis, Ind. (Small advertisement text)

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WHY SHE Became A Spiritualist, Abby A. Judson, Minneapolis, Minn. (Small advertisement text)

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, until January 1, 1892, the price will be reduced as follows: Religion of Man, and Ethics of Science—120 pages, finely bound in muslin, price \$1.50, reduced to \$1.00, postpaid. Psychic Science—This is the first attempt to classify the phenomena of Spiritualism, and contains a course for this study, 253 pages, muslin, price \$1.25, reduced to \$1.00, postpaid. From Soul to Soul—by Emma Rood Tuttle, a volume of poems, finely bound, price \$1.50, reduced to \$1.00, postpaid. How Elvie Saved the Baby; Comenough Flood of 1889—by Emma Rood Tuttle, tablet form, heavy card paper, beautifully illuminated, 14 pages, price 50 cents, reduced to 25 cents, postpaid. The entire list sent to one order, postpaid, for \$2.25, or with a Psychology Book, with full directions for use, postpaid, for \$3.75. This offer will remain good only until Jan. 1. Address, THE WAY PUBLISHING CO., or HUDSON TUTTLE, Berlin Heights, O.

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AND STEREOPTONS... (Small advertisement text)

A LIBERAL OFFER. Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free. Address, J. C. BATTORFF, M. D., President of the Magnetic Institute, GRAND RAPIDS, MICHIGAN. (Small advertisement text)

An Astonishing Offer. Send three 2-cent stamps, lock of hair, age, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San Jose, California. (Small advertisement text)

DR. F. L. H. WILLIS, May be Addressed Until Further Notice. OLENORA, YATES COUNTY, N. Y. (Small advertisement text)

DR. J. C. PHILLIPS, After his summer vacation is again located at 315 W. Van Buren St., Chicago. (Small advertisement text)

A LIBERAL OFFER By a Reliable Clairvoyant and Magnetic Healer. Send four 2-cent stamps, lock of hair, name, age and sex. Will diagnose your case free. Address DR. J. S. LOUCKS, Shirley, Mass. (Small advertisement text)

YES YOU CAN Get well. Send \$1 for a Bottle of Elixir of Life. A spirit remedy. Purely Vegetable, and Magnetized. Positively renews life. Thousands rejoice over health restored. For blood, liver and kidney ailments there is no better remedy made. Send for circular. DR. E. K. MYERS, Clinton, Iowa. (Small advertisement text)

A SPIRIT REMEDY. HAVE YOU THE CATARRH? I WILL treat you for less than one cent a day and cure it. Magnetic catarrh remedy, in concentrated solution. A sufficient quantity to make one pint by adding pure water will be sent postage paid, by mail, on receipt of \$1.00. B. F. POOLE, Clinton, Iowa. (Small advertisement text)

A T LAST!—My spirit guides gave their consent to diagnose diseases FREE by Occult Telegraphy, Psychometry, and Clairvoyance. Send three 2-cent stamps, lock of hair, photo, or article of apparel, name, age, sex. A. W. S. RUTHERFORD, M. D., Western Office: Suite 202 First National Bank, OMAHA, NEB. (Small advertisement text)

TRY DR. EDDY'S Magnetized Flannel and Paper. Contains vitalizing principles, is soothing and beneficial, aids the development of mediumship. Price \$1.00 per box. Address, DR. N. H. EDDY, CINCINNATI, OHIO. (Small advertisement text)

B. F. POOLE'S MAGNETIZED COMPOUND FOR THE EYES. It will cure sore eyes. It will strengthen weak eyes and make them strong. Send postage paid, for 60 cents, with directions how to treat the eyes, and receive medical aid from our spirit friends. Address B. F. POOLE, Clinton, Iowa. (Small advertisement text)

Australian Electro Pills. Send Your Address to A. S. FELKER, Jeweler, LOCK BOX 86, STEELTON, PA. And Get Price-List Free. (Small advertisement text)

Written For The Better Way. TOPICS OF THE TIME.

THE FIVE YEARS' STRUGGLE OF THE CONTESTING PARTIES IN THE NOW FAMOUS ANDOVER CASE HAS BEEN ENDED BY THE DECISION OF THE SUPREME COURT OF MASSACHUSETTS ON OCTOBER 29, 1891. THE COURT SET ASIDE THE DECREE OF THE BOARD OF VISITORS ON THE GROUND THAT THE TRUSTEES ARE NOT MADE PARTIES TO THE ORIGINAL PROCEEDINGS. THE DECISION OF THE BOARD OF VISITORS, WHICH THE COURT HAS SET ASIDE, WAS REACHED IN JUNE, 1887, WHICH DEMANDED THAT REV. EGBERT C. SMYTH, D. D., BROWN PROFESSOR OF ECCLESIASTICAL HISTORY IN THE THEOLOGICAL INSTITUTE IN PHILLIPS' ACADEMY IN ANDOVER, BE EXPELLED FROM HIS CHAIR ON ACCOUNT OF TEACHING DOCTRINES CONTRARY TO THE CREED OF THE INSTITUTION. PROF. SMYTH REJECTING, AS WILL BE REMEMBERED, THE COMMONLY ACCEPTED IDEA OF THE PLenary INSPIRATION OF THE SCRIPTURES AND PROCLAIMING THE POSSIBILITY OF PROBATION AFTER DEATH FOR THOSE WHO HAVE NOT HAD THE MEANS OF KNOWING THE SCRIPTURES. THE CASE WAS CARRIED INTO THE SUPREME COURT, UNDER A PROVISION OF ITS CONSTITUTION. THE MATTER HERE RESOLVED INTO THE TECHNICAL CONSIDERATION OF THE COURT, WHETHER OR NOT THE BOARD OF VISITORS HAD ACTED UNJUSTLY AND ILLEGALLY IN REFUSING THE BOARD OF TRUSTEES A SHARE IN THE TRIAL. THIS DECISION OF THE COURT SENDS THE CASE BACK TO THE BOARD OF VISITORS, BUT IN REALITY, IT PUTS AN END TO THE MATTER. THE BOARD OF TRUSTEES, WHO ARE THE IMMEDIATE GUARDIANS OF THE INSTITUTION, WERE DENIED THE RIGHT TO BE HEARD IN THE PROCEEDINGS OF THE BOARD OF VISITORS AGAINST PROF. SMYTH AND FOUR ASSOCIATE PROFESSORS, BECAUSE THE BOARD OF TRUSTEES—TWELVE TO ONE—PREVIOUSLY HAD VOTED THAT THERE WAS NO GROUND FOR THE ACCUSATION OF HERESY. IF THE TRUSTEES HAD BEEN ALLOWED THEIR FULL RIGHTS IN THE MATTER PRIOR TO ITS BEING CARRIED INTO COURT, IT WOULD HAVE BEEN IMPOSSIBLE FOR THE BOARD OF VISITORS TO HAVE SECURED THE CONDEMNATION OF DR. SMYTH AND THE DISMISSAL OF HIS FOUR ASSOCIATES. THIS, THEN, VIRTUALLY ENDS THE CASE, AS THE BOARD OF VISITORS MUST HEREAFTER ACT IN CONJUNCTION WITH THE BOARD OF TRUSTEES, WHO ARE AT PRESENT IN STRONG SYMPATHY WITH DR. SMYTH AND HIS POSITION. WHILE THE SUBJECT MATTER INVOLVED IN THESE PROCEEDINGS MAY SEEM OF A TRIFLING NATURE FROM AN INTELLIGENT, LIBERAL STANDPOINT, IT IS, HOWEVER, VERY SIGNIFICANT OF A VERY PROGRESSIVE MOVEMENT IN THIS RELIGIOUS BODY THAT WILL END IN WIDER CONCESSIONS THAN EVEN THE TEACHINGS OF DR. SMYTH MAKE. DR. SMYTH'S CONDUCT DURING THESE YEARS OF PETTY ANNOYANCES HAS BEEN MAGNANIMOUS. WHEN ASKED HIS FEELINGS IN REGARD TO THE DECISION, DR. SMYTH REPLIED: "THE DECISION IS EMINENTLY SATISFACTORY, NOT ONLY IN ITS EFFECTS, BUT AS RESPECTS ITS GROUNDS. IT LEAVES THE SEMINARY INTACT AND IN FULL VIGOR. THE VISITORS REMAIN, BUT THEIR METHOD OF PROCEDURE, WHEN PROFESSORS ARE ACCUSED, IS DEFINITE AND LIMITED. THIS GIVES INCREASED SECURITY TO THE PROFESSORS IN THE PROSECUTION OF THEIR STUDIES. IT MAINTAINS THE POWER OF THE TRUSTEES, AND AT THE SAME TIME LEAVES TO THE BOARD OF VISITORS A LARGE RESPONSIBILITY AND AN IMPORTANT SPHERE OF ACTION. THE WAY IS NOW OPEN FOR THE SEMINARY MORE FREELY THAN EVER BEFORE TO FULFILL THE PURPOSES OF THE FOUNDERS AND TO ADAPT ITSELF TO ITS WORK FROM GENERATION TO GENERATION. IT IS HOPED AND BELIEVED THAT THE FRIENDS OF THE INSTITUTION WILL NOW UNITE IN LARGE AND VIGOROUS PLANS FOR ITS USEFULNESS. THIS DECISION, OF COURSE, GIVES ME IMMENSE PERSONAL RELIEF. I WOULD LIKE TO SAY THAT I HAVE NOT SEEN A FULL REPORT OF THE DECISION, BUT AS FAR AS RECEIVED IT SEEMS VERY SATISFACTORY. EVERYTHING NOW SEEMS TO BE MOST FELICITOUS. THE INSTITUTION CAN STAND ERECT ON ITS FEET, AND THE HANDS OF THE PROFESSORS ARE UNITED."

D. M. BRUCE CONTRIBUTES THE FOLLOWING SUGGESTIVE LINES TO MURRAY'S MAGAZINE: I WOULD NOT LOSE THE JOY OF HAVING DWELT UPON THIS EARTH—THE WONDROUS GIFT OF MIND—THE POWER OF THINKING, SHARING WITH MANKIND HOPES AND FEARS, WHICH HAVE BEEN FREELY DEALT TO ALL. TO KNOW, TO SUFFER, TO HAVE FELT, TO LOVE, IS LIFE—WHATEVER MAY BE BEHIND, WE STRUGGLE ONWARD, WORN, AND FATIGUED, AND BLIND. BUT SHOULD THE DARKNESS INTO NUMERIC MEET, AND EARTH'S DEAR INSUFFICIENT RECOIL INTO THE BROADER, DEEPER HOPE WHICH GLEAMED, SHALL WE NOT TRIUMPH THAT THROUGHOUT THE TOIL AND WARIER OF OUR PRESENT LIFE, WE DEEMED THAT EVIL WAS BUT PASSING, FAITH A FOIL TO KNOWLEDGE, SO TRANSCENDING ALL WE DREAMED?

THESE COLUMNS CONTAINED AN ACCOUNT LAST JULY OF THE TROUBLE THEN EXISTING IN BRICEVILLE, TENN., COAL MINES BETWEEN THE CONVICTS AND FREE LABOR EMPLOYED. IT WILL BE REMEMBERED THAT GOV. BUCHANAN PROMISED TO CALL A SPECIAL SESSION OF THE LEGISLATURE AND PLACE THEIR GRIEVANCES BEFORE IT. THE LEGISLATURE MET, BUT TO NO PRACTICAL SOLUTION OF THE DIFFICULTIES. THE DEMANDS OF THE FREE-LABOR MINERS TO DISCHARGE THE CONVICTS, OWING TO THE IMPOSSIBILITY TO COMPETE WITH THEM, HAS THUS FAR BEEN UNHEEDED. ON THE NIGHT FROM OCTOBER 30TH TO 31ST 1,000 MINERS AND BOYS SURROUNDED THE STOCKADE OF THE CONVICTS AND RELEASED ABOUT 165. THEY WERE BADLY FRIGHTENED, BUT WHEN EACH MAN WAS MARCHED OUT SINGLY AND GIVEN A CITIZEN'S SUIT OF CLOTHING AND WAS TOLD TO LEAVE THE VICINITY, THEIR FEAR VANISHED. THE IMMENSE STOCKADE WAS THEN SET AFIRE. FROM BRICEVILLE THE MINERS PROCEEDED TO COAL CREEK, WHERE, BESIDES LIBERATING 142 CONVICTS, THE STORE OF CAPT. CHAMBLY, SUPERINTENDENT OF THE

prison, WAS LOOTED TO THE EXTENT OF ABOUT \$1,000 OF MERCHANDISE. THESE EXTREME MEASURES WERE WHOLLY UNLOOKED FOR, AS THE MINERS A FEW DAYS SINCE DECIDED TO CONTEST THE MATTER FURTHER IN THE COURT, AND THEREFORE BROUGHT A HABEAS CORPUS PROCEEDING IN THE CIRCUIT COURT OF KNOX COUNTY, PRESIDED OVER BY JUDGE SNEED, TO SECURE THE RELEASE OF WILLIAM WARREN, A CONVICT WORKING IN THE MINES AT BRICEVILLE, ON THE GROUND THAT THE LAW PERMITTING THE SUB LEASING OF CONVICTS WAS UNCONSTITUTIONAL. THE CASE WAS DECIDED IN FAVOR OF THE MINERS, AND IT WAS TAKEN TO THE SUPREME COURT, BEING ADVANCED UP ON THE DOCKET BY SPECIAL CONSENT. IT WAS ABLY ARGUED ON BOTH SIDES, BUT THE HIGHER COURT HELD THAT JUDGE SNEED WAS IN ERROR, AND FAILED TO AFFIRM HIS DECISION. THE MINERS THEREUPON MADE THEIR ARRANGEMENTS, AND CARRIED OUT THEIR PLANS. WHAT THE OUTCOME WILL LIKELY BE, IT IS IMPOSSIBLE TO FORETELL. WHAT WAS SAID AT THAT TIME IN THESE COLUMNS TO THE SOLUTION OF THIS PROBLEM IS JUST AS PERTINENT NOW. WE DO NOT APPROVE OF THESE ACTS, THEY ARE LAWLESS; THEIR INFLUENCE IS ANARCHICAL—but WHAT CAUSES THEM?

AT THE RECEPTION GIVEN BY THE LOTUS CLUB OF NEW YORK LAST WEEK TO SIR EDWIN ARNOLD, AUTHOR OF "LIGHT OF ASIA," IN SPEAKING OF THE IMPORTANT PART THE LITERARY MEN OF OUR STATES HAVE CONTRIBUTED TO THE REALM OF PURE AND LASTING LITERATURE, HE SAID:

TO THE TREASURE HOUSE OF THAT NOBLE TONGUE THE UNITED STATES HAVE SPLENDIDLY CONTRIBUTED. IT WOULD BE FAR PROPER TO-DAY WITHOUT THE TENDER CARES OF LONGFELLOW, THE SERENE AND PHILOSOPHIC PAGES OF EMERSON, THE CONVINCING WIT AND CLEAR CRITICISM OF MY ILLUSTRIOUS DEPARTED FRIEND, JAMES RUSSELL LOWELL, AND THE CALIPUS, LIKE PERFECTION OF THE LYLES OF EDGAR ALLAN POE, AND THE GLORIOUS, LARGE-TEMPERED DITHYRAMBS OF WALT WHITMAN. THESE STATEDLY AND SACRED LAUREL GROVES GROW HERE IN A GARDEN FOREVER EXTENDING, EVER CARRYING FURTHER FORWARD FOR THE SAKE OF HUMANITY THE IRRESISTIBLE FLAG OF OUR SAXON SUPREMACY, AND LEADS ONE TO FALTER IN AN ATTEMPT TO ENLARGE AMERICA AND THE IDEA OF HER POTENCY AND HER PROMISE. THE MOST ELABORATE PASTORALISTIC COULD SEEM BUT A WEAK IMPERTINENCE WHICH WOULD REMIND YOU, PERHAPS, TOO VIVIDLY OF SIDNEY SMITH, WHO, WHEN HE SAW HIS GRANDCHILD PEEK BACK OF A LARGE TURTLE, ASKED HER WHY SHE DID SO. THE LITTLE MAID REPLIED: "GRANDPA, I DO IT TO PLEASE THE TURTLE." "MY CHILD," HE REPLIED, "YOU MIGHT AS WELL STROKE THE DOME OF ST. PAUL'S TO PLEASE THE DEAN AND CHAPTER."

SPEAKING OF THE RELATIONSHIP PREVAILING BETWEEN ENGLAND AND OURSELVES, HE CONTINUED:

ONCE HEARD IN OUR ZOOLOGICAL GARDEN IN LONDON A LITTLE GIRL ASK HER MAMMA WHETHER IT WOULD HURT THE ELEPHANT IF SHE OFFERED HIM A CHOCOLATE DROP. IN THAT GUARDED AND RESPECTFUL SPIRIT IT IS THAT I VENTURE TO TELL YOU HERE TO-NIGHT HOW TRULY IN ENGLAND THE PEACE AND PROSPERITY OF YOUR REPUBLIC IS DESIRED, AND THAT THERE IS NOTHING EXCEPT GOOD WILL FELT BY THE MASS OF OUR PEOPLE TOWARD YOU, AND NOTHING BUT THE GREATEST SATISFACTION IN YOUR WEALTH AND PROGRESS. BETWEEN THESE TWO MAJESTIC SISTERS OF THE SAXON BLOOD THE HATCHET OF WAR IS, PLEASE GOD, BURIED. NO CAUSE OF QUARREL, I THINK AND HOPE, CAN EVER BE OTHERWISE THAN TRULY OUT OF PROPORTION TO THE VASTER CAUSES OF AFFECTION AND ACCORD. WE HAVE NO LONGER TO PROVE TO EACH OTHER OR TO THE WORLD THAT ENGLISHMEN AND AMERICANS ARE HIGH-SPIRITED AND FEARLESS. OUR PROOFS ARE MADE ON BOTH SIDES AND I DELIBERATELY WRITEN ON THE PAGE OF HISTORY. NOT THAT I WISH TO SPEAK PLATITUDES ABOUT WAR. IT HAS BEEN NECESSARY TO HUMAN PROGRESS; IT HAS BREED AND PRESERVED NOBLE VIRTUES, BUT IT BELONGS TO LOW CIVILIZATION. OTHER COUNTRIES HAVE, PERHAPS, NOT REACHED THAT POINT OF INTIMATE CONTACT AND RATIONAL ADVANCE, BUT FOR US TWO, AT LEAST, THE TIME SEEMS COME WHEN VIOLENT DECISIONS SHOULD BE AS MUCH ABOLISHED BETWEEN US AS CANNIBALISM.

"HIS POETRY," SAID GEN. PORTER, ONE OF THE SPEAKERS FOLLOWING MR. ARNOLD, "IS AS FAMILIAR TO US AS HOUSEHOLD WORDS. THE MORE OBSERVING, THE MORE CRITICAL MINDS, WHILE THEY ADMIRE THE BRILLIANCY OF ITS STYLE, ARE PERHAPS MORE PROFOUNDLY IMPRESSED BY THE UNDEVIATING LOFTINESS OF ITS TONE. JAMES RUSSELL LOWELL ONCE SAID A WRITER SHOULD STRIVE TO PUT ALL THE POETRY POSSIBLE INTO HIS PROSE, BUT NO PROSE INTO HIS POETRY. THAT DISTINGUISHED AUTHOR WHO SITS WITH US TO-NIGHT HAS NEVER ALLOWED ANY PROSE TO ENTER HIS POETRY. HE HAS UTTERED A LOFTY KEYNOTE, PLACED HIS STANDARD HIGH, AND NEVER ONCE LOWERED IT."

GEN. PALMER CLOSED BY CALLING ATTENTION TO THE REGARD THIS COUNTRY OWED SIR EDWIN OF THE TELEGRAM AGAINST THE RECOGNITION OF THE CONFEDERATE STATES BY ENGLAND. SPEECHES WERE ALSO MADE BY MAX O'RELL AND ST. CLAIR MCKELWAY. AMONG THE LETTERS OF REGRET READ WAS THE FOLLOWING FROM JOHN GREENLEAF WHITTIER, AND WHAT MORE CHARACTERISTIC OF THE BROAD, LOVING SPIRIT OF THE VENERABLE QUAKER THAN THIS: I ACKNOWLEDGE WITH PLEASURE THE INVITATION OF THE LOTUS CLUB OF NEW YORK TO YOUR DINNER ON THE 31ST INST. AGE AND ITS INFIRMITIES WILL PREVENT ME FROM AVAILING MYSELF OF THE PRIVILEGE. I WOULD BE GLAD TO MEET MY FRIEND, SIR EDWIN ARNOLD, AGAIN. HIS NOBLE POEMS HAVE WISELY INTERPRETED THE LIFE OF THE EAST AND HAVE TAUGHT US THAT OUR HEAVENLY FATHER IS NO RESPECTOR OF PERSONS, THAT HE HAS NOT LEFT ANY PEOPLE WITHOUT SOME VESTIGE OF HIMSELF, AND THAT ALL WHO FEAR HIM AND WORK RIGHTEOUSNESS ARE ACCEPTED OF HIM.

WRITTEN FOR THE BETTER WAY. INTUITION.

ANOTHER CAPACITY OF THE HUMAN BEING WHICH IS PROHIBITED BY THEOLOGY, IS INTUITION. AND WHY? BECAUSE IT IS A FACULTY LIKE THOUGHT, HAS ITS OWN WAY IN PREFERENCE TO THE DICTATES OF THE DOCTRINAIRE. INTUITION COMPELS ONE TO THINK. THE SUREST WAY, THEREFORE, OF COAXING ONE TO LET ANOTHER DO HIS THINKING, IS TO DISCARD THE ROOT OF INTUITION, AND TO SUPPLANT IT AS BEING THE TEMPTATIONS OF HIS MAJESTY, MR. SATAN. ACCORDINGLY, INTUITION, AS A FACULTY, HAS BECOME VERY LITTLE CULTIVATED. IN FACT, LIKE MOST OF OUR NOBLE NATURE'S ATTRIBUTES, IT IS TOO MUCH NEGLECTED. THERE ARE SO MANY THINGS IN THIS LIFE THAT CAN

only be known by intuition, that were this faculty developed in every person, the seemingly most solid foundations of our social system would be overturned. Intuition is that inner or second self which answers man questions of the outer or brain man. Developed by careful study, it becomes a barometer by which things and persons are known with unerring certainty. The incessant troubles of mankind are due to a lack of studying self. Mankind grasps at effects, wholly ignoring causes. The remedy suggested for the cure of that evil is, a more thorough study and practice of intuition, which will eventually lead to spirituality, while things that are material are easily proven, and, consequently, more easily demonstrated to be true, yet the most important things that would set the world right, and those things which are probable only by intuition. There truth can only be grasped by that faculty alone. There are many cases wherein a person will tell you, "I thought so!" Instead of acting accordingly, the thought is rejected for fear of being considered a believer of visions, or, as it is said, of "supernatural things." We would not say to follow in every instance, intuition, unassisted by reason, for reason is the material guide of intuition. Intuition is, as it were, a thought thrown from the unknown at an unexpected moment, to be utilized at the proper time. In other words, it might be called a rough impulse to be polished by reason or formulated for worldly use, while thought, emanating from intuition, may sometimes appear as distorted sparks from the imagination, "sans rhyme ni raison," they, nevertheless, generally concede a more correct significance than most of the hard reasonings of the brain. The intuitional reasoner reaches his conclusions more rapidly and with more ease than the brain-reasoner. The brain confines itself to matters that are material, and will clothe things in elegant language, but that elegance does not surpass the intuitional elegance. Should you have evil or erroneous thoughts, relegate them to your intuition and you will avoid pitfalls. The discovery of America by Columbus was due to his obedience to intuition. He could explain nothing. He said only that he must go, and that he would find the way. Therefore, know that intuition is your best and truest friend, and that you should not only develop that friend, but cherish it, too. Should you ever desire to attain any practical knowledge in the spiritual spheres of life, your only key to such philosophy is a well-developed intuition. Should you desire to ascend the delightful flights of imagination, your intuition is your only supporter. Should you like to understand the likes and dislikes of others, your intuition is an almost positive guide. Would you enjoy the concealed beauty between the lines of a poem, call your intuition in to assist you, and before you have reached the end you have divined the aims of the poet. Whenever you undertake the study of dry, obtrusive questions, rely on your intuition, and you will soon understand all. In your daily contact with persons and things, do let your intuition guide you reasonably, and you will not commit so many errors; you will be astonished at the number of persons whose feelings of disappointment will show on their faces as the effect on your intuition. Intuition is a divine attribute which should be developed and practiced in your every-day life. Try it a little, try it a little more, now and always, and you will never be sorry for doing so.

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Cincinnati, O.

Last Sunday's services of the Union Society at G. A. R. Hall, were conducted after the usual program. Orchestral music, congregational singing, recitation, invocation, and lecture—the latter by the Hon. Sidney Dean, for forty years a minister in the Christiana pulpit and later a member of Congress, where he served two terms.

As a prelude to his morning address, Mr. Dean said to him a ministry was a valueless thing except it accomplished some good in the life of the hearer. He said his mission was to bring heart-blessings of our philosophy to those with whom he came in contact and to scatter the seed of truth in the widest possible field. Good results accruing therefrom were his blessings. But his hearers, too, should ask themselves what shall their harvest be? A temple of their own? It would be the means of attaining influence and prove a blessing to Spiritualists of Cincinnati. Co-operation and unity of purpose accomplishes many things. Man is a social being, and he who excludes himself from society dries up. Little streams make the mighty river. See the Methodists. Imitate them. They are dedicating new churches every day. But churches are always better than gum-mills, whatever doctrine they may teach. Now, the means to this end is, first to get your heads and then your hearts together; and, secondly, to conserve your forces by sociality. Ask every lady in sympathy with spiritual work to join the Ladies' Aid of the Union Society, and suggest that all men become honorary members. A small fee for the special purpose, exacted monthly, would bring a harvest finally, and proving a blessing, not only to those in the work but to the community at large.

The lecture was a highly philosophical dissertation, based on the intellectual and emotional life-principles in man. In its normal condition, said Mr. Dean, the intellect of man is always hungry for knowledge. Train it and you increase this desire; and, furthermore, you will finally discover that this hunger is never appeased. But that proves it a fundamental law—an innate portion of the human soul, inherited from God. But not possessing infinite powers as the universal life, it will probably never reach the so-called Nirvana—be omniscient, etc. But like the original it must labor. This is also law, and a wise one: Laziness is stagnation to all acquisition. He who never feels the delight that a good rest affords after being tired from work, wrecks body, mind, and soul. He is no help to a community and becomes a cypher. Labor is a law, and the body is adapted to it. Half the diseases among the wealthy are generated through the lack of work. They will not obey the law. It is thus with the intellect. Work is its law. The mind wants to know. It is the gateway to the acquisition of knowledge. God opened those gates. And once that intellect is in motion it investigates its past acquisitions, and sifts, weighs, assimilates and rejects them if necessary. There is much absorbing power under the scalp, and hence there is no room for dunces in the world; for there is always something more to learn. Take, for example, the realm in which the Naturalist studies. From the mud to protoplasm and upward takes a lifetime. So there are branches for all classes of minds. But the intellect is not the sole life-force, or the principle or condition of the being that needs attention, that acts, that moves the individual. There is the emotional side of man—that through which we are conscious of something still higher. It is known as love. What is it? The stoutest man will soften under its action, and then employ his intellect to analyze it. But it often takes a lifetime to obtain a full knowledge of it. While intellectually opens up the external world to him, love seems to give him a glimpse of the world of causes, the inner condition of life, including his own nature. And what is the other light compared to this? A mere nothing. All the philosophy of man becomes insignificant in the sunlight of that which he can obtain through himself. Love then becomes the higher motor. It is that which makes one out of two—spirit and soul, duality fused into unity. Out of it springs life. A baby is born. It dies. Does this lessen the love any? Love never dies. It goes with the departed. It dominates over the cold intellect. It becomes the stern logic of life. It has a force not to be gained or set aside. Once awakened mind and body become its servants. In the true philosopher love governs. The religion of life finds its seat in the heart—not the intellect. Pure intellectuality never satisfied the heart of man. It does not penetrate beyond the realms of matter. It needs the love of man to find his dear ones gone before, and through the aching heart he is moved to seek the spiritual—the absolute.

PUNGENT PARAGRAPHS.
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He was promptly expelled, without even getting a chance to take up a collection.

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The pleasure was immense—
I did not think my doing so
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But I was wrong. She frowned on me,
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To the Editor of The Better Way.
In a recent communication your correspondent, St. Albans, brushes aside with great ease, everything contradictory to his own peculiar theories. Among other things he says: "I am conversant with the characteristically opinionated psychometric delineations received by Dr. Buchanan, which evidently were the reflected views of the learned doctor."
One so "opinionated" as your correspondent, holding opinions which the world's best intelligence repudiates, may be pardoned for thinking others opinionated also. He "opinionates" without a basis, for he does not know the fact, when he suggests that my psychometric reports from the best psychometers were merely my own "reflected views." To get "reflected views" from psychometers is the error into which tyros and dogmatists are apt to fall; but if I could not avoid such juvenile blunders in psychometry, I would have been unfit to discover, develop and teach so profound a science.

It was the great merit of Mrs. Buchanan of whom he seems to know very little, that she was not only farseeing in all directions, terrestrial or supernal, but was independent and self-reliant in her statements, because they embodied real knowledge. The greater portion of her psychometric writing was done without my assistance or participation in any manner, or even without my knowledge of what she was doing, when answering correspondents on the other side of the globe. In the opinions given to me I was simply the worder of her impressions, and was instructed by her statements, which often referred to matters of which I had not the slightest knowledge; and when I had any knowledge or opinion on the subject, her opinions were as independent and distinct from mine as those of any one of equal intelligence with whom I might converse; and when her opinion of a person or a fact differed from my own, I did not think it safe to contradict her.

Her testimony on historical matters, derived from her distinct perceptions or intuitions appeared to me from ample testing, more reliable than anything in ancient history. She could dispassionately investigate and report upon the most eminent personages in all ages of the world, and I knew that I could rely upon her reports. It is true where I had some knowledge of the parties I was generally in substantial agreement with her, but our conceptions were never identical, and sometimes I had to yield my imperfect knowledge to her more accurate perceptions. Nor has she had any occasion to change her opinions, since in the higher sphere she now occupies she has met those whom she has investigated in earth-life.

As to the Bacon and Shakespeare question, upon which your correspondent has been led astray by the dim lights of old circumstantial evidences, I have often thought it remarkable that those professing Spiritualism should make so little use of it, and should go mousing around among mouldy records and hearsay reports, instead of using the clear light of psychic science by which all historical questions may be settled. If your correspondent is as much of a psychic as he intimates, I could have instructed him if he applied to me and enabled him to settle his Bacon and Shakespeare riddle by the psychometric method, and to perceive that those two great minds were essentially distinct in all their characteristics, and that neither could have produced what the other wrote.

But the psychometric method is not necessary except to those who like "St. Albans" are bewildered by a theory. The great world of learning, common sense, and genius has recognized the wide difference between Bacon and Shakespeare, and needs no argument on the subject.

The same sort of illusion which leads some to doubt the genius of Shakespeare, whose genius to-day illumines the high spheres of the spirit world, leads others to doubt the character, the religious genius, and even the existence of the great martyr of Jerusalem, whose exalted character commands the reverence of the wise and good to day in the spirit spheres, and whose benign influence is one with those, who like him, seek the sphere of divine Love. Commune with him, and you will not only realize his present existence and healing power, but you will learn that he is not in any way responsible for the character of the historical Christian Church, which he did not found, and does not approve, but that he co-operates, like all exalted spirits, in the great spiritual revolution of to-day, which is bringing the intelligence and virtues of the earth-sphere into closer communion with the higher wisdom and stronger love of the higher spheres.

It will be my duty in the future to carry out a long cherished purpose and show that psychometry opens to humanity a celestial window, and makes it possible for us to commune with the great and good of all ages, and to know with scientific correctness the truths of all true religion and the falsities of the superstitions which we have inherited from an ignorant past.

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As to the Bacon and Shakespeare question, upon which your correspondent has been led astray by the dim lights of old circumstantial evidences, I have often thought it remarkable that those professing Spiritualism should make so little use of it, and should go mousing around among mouldy records and hearsay reports, instead of using the clear light of psychic science by which all historical questions may be settled. If your correspondent is as much of a psychic as he intimates, I could have instructed him if he applied to me and enabled him to settle his Bacon and Shakespeare riddle by the psychometric method, and to perceive that those two great minds were essentially distinct in all their characteristics, and that neither could have produced what the other wrote.

But the psychometric method is not necessary except to those who like "St. Albans" are bewildered by a theory. The great world of learning, common sense, and genius has recognized the wide difference between Bacon and Shakespeare, and needs no argument on the subject.

The same sort of illusion which leads some to doubt the genius of Shakespeare, whose genius to-day illumines the high spheres of the spirit world, leads others to doubt the character, the religious genius, and even the existence of the great martyr of Jerusalem, whose exalted character commands the reverence of the wise and good to day in the spirit spheres, and whose benign influence is one with those, who like him, seek the sphere of divine Love. Commune with him, and you will not only realize his present existence and healing power, but you will learn that he is not in any way responsible for the character of the historical Christian Church, which he did not found, and does not approve, but that he co-operates, like all exalted spirits, in the great spiritual revolution of to-day, which is bringing the intelligence and virtues of the earth-sphere into closer communion with the higher wisdom and stronger love of the higher spheres.

It will be my duty in the future to carry out a long cherished purpose and show that psychometry opens to humanity a celestial window, and makes it possible for us to commune with the great and good of all ages, and to know with scientific correctness the truths of all true religion and the falsities of the superstitions which we have inherited from an ignorant past.

JOS. RODES BUCHANAN.
Boston, Mass., November '91.

PUNY PARAGRAPHS.
Schnorpke says: Now, that the holy-coat business has suspended, there ought to be a holy-pants exhibition.
A bigot is a man who is dead sure of something he doesn't know anything about.—Puck.
It is said of a Providence man who, not having enough cash to purchase a saloon that was to be sold at a certain time, he went on a temperance lecture-tour in the interval and earned enough to offer the highest bid. He is said to be doing a better business selling rum than to discommemorate it. Also a genius.

Schnorpke says by attending a medium's trumpet seance he discovered that Gabriel's trumpet seance was a myth.

Little Alice looking over a book of religious pictures—"Papa, what are 'primitive Christians'?"
Papa—"Why, they were the first Christians, the old ones don't you know. Your mother can tell you that better than I can."
Alice regretfully—"Then we are not 'primitive Christians,' are we?"
Papa—"No, no, of course not."
Alice brightening—"But we get there just the same, don't we, papa?"

A Kentucky preacher asserts that Adam was a black man, and that watermelon was the forbidden fruit.

MUST BE SICK.
Mrs. Jenkins—"O, Tom, I'm so worried about Jimmy." He's in bed, and has been all day awfully sick.
Mr. J. after an inspection—"Pshaw! there doesn't seem to be much wrong with him. But the circus was in town to-day, and he never— isn't that nice?"
Great Scott! Give me my hat. I'll go for six doctors!—Boston News.

There are 1,100,000 people in Liberia, Africa.

Sam Jones claims D. D. as a title, and interprets it Devil-Driver, but it is little devil-driving a man can do while talking in that fashion.—N. Y. Press.

The cost line of Alaska exceeds in length by 3,000 miles that of all the rest of the United States.

Divers in the clear waters of the tropical seas find that fish of different colors when frightened do not all dart in the same direction, but that each different kind takes shelter in that portion of the submarine growth nearest in color to that of the fish.

MAN'S INGENUITY ILLUSTRATED.
While at Ocala a few days ago I saw a curious bicycle. It was built for a one-legged man. He steered it with one hand and propelled it with one foot and the other hand. It was constructed purposely for him.—Utica Observer.

THIRTY-SEVEN IF A DAY.
Boston Maiden—My father gives me a dollar for every year I am old on my birthdays.
Friend—Isn't that nice?
B. M.—Yes; but then one can't do much with twenty dollars.—Judge.

The Kali mullah, or death-plant, of Java, has flowers which continually give off a perfume so powerful as to overcome, if inhaled for any length of time, a full-grown man, and which kills all forms of insect life that come under its influence.

Jinks—"Why do you offer such a large reward for the return of that contemptible pug dog?"
Winks—"To please my wife."
Jinks—"But such a reward will be sure to bring him back."
Winks—"No, it won't. He's dead.—New York Weekly.

Lady Tenyson preserves with religious care every pipe her husband smokes and every oaken stick he carries. In the years to come the people who possess authentic relics of the poet will outnumber the body servants of Washington.

"Do you make a drawing first when you paint a word picture?" asked the humorist, addressing the orator.
"Certainly, I draw on the imagination," was the reply.—N. Y. Press.

Great heavens, Maria, dust off the Bible, the minister is coming!
Wink, taking care of the Bible?
Yes, Mr. Preacher, trying to erase the finger-marks. It is in such constant use.

Sunday-school Teacher—The prodigal son suffered creditably for his wickedness in running away from home, but when he returned his father forgave him and killed the fatted calf.
The New Pupil—But what did they kill the fatted calf for? Hadn't he stayed at home right along?—Boston Transcript.

The rose is red,
The violet's blue,
And so is a man
When his notes come due.
—Texas Siftings.

A Georgia editor created a sensation in church while they were singing a well-known hymn, by bowing out, in a spirit of abominable disrespect:
Let every kindred, every tribe,
On this terrestrial ball,
Put down their dollar and subscribe,
And we'll receipt for all!
He was promptly expelled, without even getting a chance to take up a collection.

THE AMERICAN HONORABLE.
I stole a kiss last night from Pio—
The pleasure was immense—
I did not think my doing so
Would give the maid offense.

But I was wrong. She frowned on me,
And to escape me tried,
And so I gave it back, and she
At once was satisfied.
—New York Press.

MOVEMENTS OF MEDIUMS.
Mrs. Nellie S. Blande will be addressed for fall and winter engagements at Cape, Mich.
Geo. H. Brooks may be addressed for lecture engagements at 35 Lawrence Street, Elgin, Ill.
Will C. Hodge may be addressed for lecture engagements at 315 Van Buren Street, Chicago, Ill.
Mr. Colby Luther speaks