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THE BETTER WAY

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THE BETTER WAY.

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EDITORIAL.

Now that we have "Ladies Aids" in every town where there is a regular society organized, let us have Young Men's Spiritualist Associations also.

SEVERAL of the heartless brutes who took part in the tarring and feathering of the young woman at Glen Gardner, N. J., have been arrested, and will be brought to trial.

"POEMS in Stones" is what Prof. J. Clegg Wright calls the great cathedrals of Europe. An article containing this expression, from the author is in store for our readers.

A GIANT locomotive has just been completed by the Schenectady Works with drivers six and a half feet in diameter. The engine weighs 125,000 pounds, and has an average speed of a mile a minute.

CHRISTIANITY, too, is discussing organization; i. e., a re-uniting of all the evangelical churches into one body with one belief, etc. Like in Spiritualism though, there is too much "philosophy" rampant, and phenomena they have none. Thus our chances are the better of the two.

RUMORS of ghost-dances are again heard as coming from the Pine Ridge regions. It is to be hoped that the last conflict has taught a lesson which will enable those who have to deal with the disagreeable problem, to act with more judgment and avoid injustice to the red man.

THE editor of *Light*, London, Eng., calls the religious organization and peculiar efforts of the Salvation Army "blatant religious jingoism." That is a touch of vigorous description which suffers from the blare of horns, trumpets, drums, and unco-sounds, on this side of the Atlantic can thoroughly appreciate.

AT A debate which took place about a year ago, a German scholar asserted that Luther was not a Lutheran, and proved it. Some may be now trying to prove that Calvin was not a Calvinist according to present-day orthodoxy. But that Christ was not a Christian has been proven long ago. Now, let it not be said of Spiritualists that they are not Spiritualists according to their philosophy.

A CORRESPONDENT of the Boston Investigator deplors the fact that catholic priests are prevented from marrying, and thinks that the intellectual and moral qualities of these able and mighty men should be transmitted to the world through offspring. The editor of said paper writes that immediately after reading this epistle of regret he had to retire to his back office to laugh. And according to last reports he is still laughing. We trust it is not catching.

A cause is at last found for the existence and mission of Theosophy. The editor of *Light* voices the discovery thus:

Theosophy exists for the purpose of checking and manifesting the errors of the pure Theologian, who is apt to be so engrossed in the invention of Theodicies (attempts to vindicate the justice of God in his dealings with man) and enunciation of schemes of Salvation, that he quite fails to see that salvation is no "scheme," but an absolutely necessary, unshrinkable evolution; and that a God who is love is far more what man needs than a God who is just in the forensic sense.

THAT Russia has massed 650,000 troops on the frontiers of Germany and Austria and forbidden the exportation of rye and wheat, together with the fact that Germany is dickering with an American firm for improved arms, are all indications of war. But whether between the two nations mentioned, as some people seem to think, is perhaps doubtful. Russia may be "playing possum" against Turkey, while Germany is simply keeping an eye open to business—preparing for war in times of peace, as it were, so as not to be caught napping when the war-trumpet sounds the blast.

THE German emperor has urged suppression of prostitutes and their "bullies." It has met with a degree of opposition, of course; but not as much as it would in this country. The suppression of mediumship is of more importance here than the suppression of places that as yet find greater favor in the hearts of good Christians than the seance-chamber. Thus the semi-periodical raid on mediumship by a law forbidding it. When will the material scales fall from the eyes of our Christian law-makers to see the difference between sensuality and spirituality?

JOS. MAILLE writes an extended opinion on organization, but, like many others, must be omitted for want of space. He thinks, however, that the spirit world is not ready for such an undertaking, and especially as men are so divided on the philosophy of Spiritualism. But he champions woman's recognition in our cause; and taken together, we may infer that the spirit world is waiting on a harmonious adjustment of the masculine and feminine elements—the positive and negative—to be able to give the incentive or touch the "right chord" for a harmonious organization. Is this a cue?

ADVERTISING cuts of coins has been forbidden. The Secretary of the Treasury issues the following concerning it:

I deem it advisable for the benefit of the general public to state that while the publishing of such cuts has always been considered, and in fact was, harmless heretofore, there is now a law on the statute books, which was approved February 10, 1891, and which is known as "Public Act No. 71," that forbids the making or publishing of any thing in resemblance to any of the coins of the United States or of foreign governments, not even the inscription thereon.

"Not even the inscription thereon" may mean much or nothing. In advertising the price of articles, the advertiser may inadvertently mention an "inscription;" or in a theological essay, a writer may say something about trusting in God and find himself committing an offense against the United States Government. Will the S. of T. make this more definite?

OUR Israelitic neighbors, too, seem to have bigots or fanatics in their ranks. The Reform Advocate, a weekly paper published in the interest of "Reform Judaism" speaks of "our anti-Sunday friends" in Cincinnati having voted down a resolution to open the Temple on Sunday for the benefit of those who can not attend on Saturday, and characterizes this as a display of "blind fanaticism." It furthermore very pertinently says: "Here were men who desired to be allowed to pray, and to learn something about their religion on Sunday. No one asked others to attend. But because they, the Sabbatharians, will not go on Sunday, no one else must be permitted to spend one hour on Sunday in the synagogue. If this is not fanaticism, what is?"

AT THE meeting of the New York Presbytery, where the time was devoted to the consideration of the report of the committee on Revision, the great "Heretic" Dr. Briggs, was not only present, but secured a modification of the section relating to "regeneration." The adopted substitute offered by Dr. Briggs reads:

Infants dying in infancy, and other persons who are incapable of being called by the ministry of the Word, are regenerated and saved by Christ, through the spirit which worketh when and where and how pleaseth; also many other persons who have not been called by the ministry of the Word.

Mothers of infants coming under this revision should raise a fund to "monument" Dr. B., while the "other persons" might celebrate the event by a grand jubilee, and without fear. Surely the Church is becoming charitable in its old days. It must be dying, and undergoing repentance on its death-bed. *Requiescat in pace!*

THANKSGIVING.

The American autumn feast of Thanksgiving will have been enjoyed by most of our readers before this number of THE BETTER WAY reaches them. It is the great social, home harvest of the family when the children and grandchildren return to the old roof-tree, fire-side, bountifully provided table, where the roast turkey with its brown, crisp skin, flanked by the crimson cranberry

sauce, heaps of cooked vegetables, delicious pastry, and bountiful desserts of fruits and nuts, brighten the faces of the young and old. Everthing conduces to a spirit of gratitude, and gratitude is the true source of thanks. We trust that this autumn festival will never cease from among us. We can always make the home-feast more spiritually enjoyable to ourselves by remembering the poor with substantial gifts. And we who give should be the ones to voice our thanks for the privilege of giving, rather than to receive the thanks of those who have been blessed by our generosity. We trust all our readers have enjoyed the day, have been made better and stronger by the social event and have warmer hearts and lighter purses, through an increasing nobility of their own natures. For THE BETTER WAY has a heart full of thanks for just such warm-hearted patrons, and welcomes its increasing family, the thousands who are enrolling themselves on its lists.

WHAT SAY THE MEDIUMS?

Socrates, Buddha, Confucius, and Jesus gave to the world four different methods of salvation which to-day may be universally applied.

Socrates saw before him a world of ignorance, and naturally concluded that the acquisition of knowledge would abrogate all the evils of the flesh.

Buddha was a student of self and learned by introspection that self-denial removed the incentive for cruelty and subsequently injustice, and therefore based his philosophy of life on abnegation.

Confucius, himself an industrious man—perhaps an effect of good health, being "smooth-faced, tall, and portly, and a man of good appetite"—saw that indolence was much the cause of poverty and consequent misery and crime, and reasoned that "labor and love for labor" was the true road to happiness.

Christ—whether a true or mythical character—is attributed with a virtue that might be termed tolerance in the broader sense. He rendered unto Caesar what was Caesar's; admonished those who were without sin to cast the first stone; and exhibited a liberal and charitable spirit throughout.

Now, we, as Spiritualists, can find nothing objectionable in either of these theories of salvation, but on the contrary are advocating them as principles worthy of any cause. And while Spiritualists accept the teachings of all of these reformers they worship none of them. It is herein where Spiritualism differs from all past revelations, and thus becomes a sort of universal religion, applicable to everybody and everybody to it. Now, to satisfy everybody, should an endeavor be made to organize these principles into a so-called creed or a moral code, a very broad platform must be established with a plank in it that forbids ever closing it against new revelations or philosophic truths that may be untraveled or evolved in the course of human events. This, it will most readily be perceived, is an almost superhuman undertaking in the offset, and would probably cause delay that would end in indefinite postponement or utter failure. To accept the special teachings of either one of the above named philosophers would catalogue us as Buddhists, Christians, or something else, and we would be in no respect in advance of any of the religions of to-day. And to accept the special teachings of any one or a limited number of our mediums would amount to nearly the same thing, besides gaining only the adherents of these special mediums or plan-makers, while accepting them all would produce chaos. What is to be done under the circumstances? Will somebody without a "plan" answer that question? Suggestions are surely in order. What say our mediums—the mouth-pieces of the spirit world? Or, are they not to be consulted in this matter? Through them we received the revelations that we are now enjoying. Can not they add one more to it—one in which they are all harmonious? One of which they are as positive as of the fact that they are mediums; that there are spirits, and that they are immortal? Or, shall we base our organization on this trinity as the one we can all accept without dissent or discussion? What is the response?

OUR CONFESSION OF FAITH.

THE BETTER WAY is devoted to the cause of Spiritualism. It has no use for partisan politics, for its readers are supposed to take and read their own partisan papers. It does not discuss financial theories and has but one opinion to express, concerning silver, gold, greenbacks, mixed and single standards, and that is that the more of either sent to us for subscriptions, the more we can improve THE BETTER WAY. It does not deal with secular or material science, except as such science and its disclosed laws point to the higher laws of spirit, the science of true life here and hereafter. It does not discuss business and trade, manufacturers and mechanics, patents and nostrums, social society movements and parties, for none of these are in the direct line of true spiritual growth and progress. They belong to secular and not spiritual news. Our readers who swim in any of these rivers, take the daily paper which shows their currents. They do not expect to find them in our columns.

We do discuss morals and religion, because these are spiritual forces finding embodiment in the real outward life of earth. We treat Christianity, the Christianity of to-day, because it more and more discloses itself as a counterfeit of the true, spiritual Christianity. We hate hypocrisy, false pretensions, a simulated goodness, the dogmatic, while the dogmatist we pity. The threats, the fears, the credence, the ignorance, which Churchianity uses to gain and retain converts, disciples, and taxable supporters, are simply a kind of machinery based upon a spirit basis which does violence to the laws of God, the nature of man, the higher interests of society, and is a standing menace to individual freedom of conscience, thought, and speech.

Those topics are legitimate. News touching any of these departments is vital. We are alert to note all the movements and changes in these fields. For, to-day, the greatest obstacle to the spread of a pure, spiritual gospel is found in a bigoted, concreted, creedal Church, with its machinery in motion, in full activity, inflamed by denominational zeal.

THE COMBAT THICKENS.

Only two weeks ago we congratulated the world on a prospective era of peace in Churchly circles, by the action of the New York Presbytery in dismissing Dr. Briggs as a whole man, with a right to the use of his reason and the education he has acquired. We recall it all. We were too sanguine. We entertained too charitable an opinion of the "astrals" and "elementals" which have materialized forms in the Presbyterian Church, unknown to the outside world. They do exist. They do not want and will not have peace. They hate heresy and heretics. Dr. Briggs is a heretic, or semi-heretic, or transcendental heretic, disclosing his ugly heretical visage through a kind of creedal transfiguration known as "the higher criticism," which claims to be the identical, simon-pure, old Dr. Watts Calvinism, and still is not. The heresy-hunters say it is only the little heretical joker under the thimble, which disappears when Dr. Briggs says "presto! change!" according to the formula, and disclosed the absence of heresy and the presence of eternal, baby-roasting orthodoxy.

They believe Dr. Briggs to be both a heretic and an accomplished juggler of words and phrases. And they propose to prove their faith. The New York Presbytery acted unwisely, foolishly, and even wickedly, in the judgment or in the heresy-hating animus of their converted, adopted, redeemed, if not sanctified, natures. The Presbytery let a Churchly heretic go scott free to prey upon their pet theories of election, reprobation, decrees, special grace, and the eternal roasting of all the non-elect, babies included. They propose to stop this initial free thinking within the pale of the Church. No matter what may result, even an ecclesiastical Waterloo or Gettysburg, a sundering of the Church, a system of Presbyterian guerrilla warfare upon their own Church, educational institutions, and brethren—anything and everything—but Dr. Briggs shall be tried for heresy. And it looks now as if he would be.

The prosecuting committee, who were

non-suited by the vote of the New York Presbytery which let Dr. Briggs go free, have put on the ecclesiastical war-paint. They thirst for a scalp, and in order to get it have taken an appeal from the action of the Presbytery to the General Assembly of the whole Church, which meets on the Pacific Coast in May next. The appeal fills twenty-four pages of a large pamphlet, and every one of the five grounds of appeal is a tomahawk, backed by a large number of scalping knives as specifications. If there is any Presbyterian hair left upon the head of Dr. Briggs after this appeal is tried, it will not be the fault of the brains or temper of this orthodox prosecuting committee. The secular papers give the members of the committee credit for unusually developed fighting and staying qualities, hence in the parlance of the prize-ring, it will be "a fight to a finish."

This whole shame and disgrace to Churchianity reminds us of an incident in the days of the old Puritan colonies of New England and their "blue laws." The town of Ashford, in Connecticut, is located in the northeast corner of that State, bounded by Massachusetts and Rhode Island. In the old times of stage travel, a man from Rhode Island visited the town, and not completing his business until Saturday evening, was forced, by the law, to remain over Sunday. This he did at the hotel. The town was and is situated on a high plateau or "Green," with an orthodox Church in its center. The hotel, or "tavern," overlooked the "Green." As the Rhode Islander was a free-conscience disciple of Roger Williams and religious liberty, he refused to attend the Church of "the standing order," and remained at the hotel, looking out of its sitting-room window. Everybody was in Church, and the old clergyman well on to his "thirteenth," when a man came driving furiously around the hotel corner down the "Green." The tithing man in the church portal heard the rattle of wheels, ran into the road, stopped the traveler, and taking the horse by the bridle led him to the contiguous shed, and arrested the man. When the service was ended, the pastor and his flock formed in a circle in front of the church. The grand jurymen signed the legal complaint, the justice of the peace opened court, the tithing man testified to the violation of law, and the prisoner was asked for his defense. He said that his wife was dying in the town above; that he was going for the celebrated physician a quarter mile below; that he had told the officer the circumstances, and then he begged to be let go at once or they would be responsible for his wife's death and the ruin of his own home. The justice sentenced him to twelve lashes on the bare back for violating the law; the constable triced him to the whipping-post in front of the church, stripped him, and gave him the twelve lashes, bringing the blood at every stroke.

In the meantime, the Rhode Islander, seeing the unusual proceedings, left the hotel and mounting the horse-block contiguous to the whipping-post, witnessed the scene. When the court "pronounced the law vindicated and the prisoner free to go," the Rhode Islander made a short, pithy application of the scene in these words: "Ye men of Ashford! Ye serve God as if the devil were in you!"

BULLS, BEARS, AND LAMBS.

The gamblers of Wall Street get a terrific roasting from the pen of Edgar Fawcett, in the current number of the Arena. It is a piece of vigorous writing hardly paralleled in this age of incisive literary surgery. And the most pungent and shameful feature of it all is that the truth, in its disgusting nakedness, calls for this heroic application of the knife and burning acid.

And who or what is responsible for this gangrene of the moral and religious sense of a people which permit without rebuke, the daily display of this offensive leprosy of gambling, theft, and burglary of the pockets, goods, and chattels of honest citizens, widows, and orphans, classed under the title of "lambs?" It is not so much a question of statute law, for gamblers, burglars, and thieves have such a fear of penal statutes that

they cover their crimes from the eyes of justice thus voiced. The real responsibility lies not in the law, as expressing the social sense or will of the people who in this country are the law-makers, but the responsibility lies deeper.

It is a bold thing to say, and Mr. Fawcett refrains from saying it, but it is the low moral and religious tone of the so-called Christian Churches which is largely responsible for this parading of the vice and crime of selfishness in the daily public marts of a boasted Christian country. The Church, by its unrebuke and undisciplined membership, takes a hand in this robbery, and then becomes *particeps criminis*, by accepting a share of the spoils, knowing just how they were acquired. We could easily give names of Church members who have almost become canonized in their respective denominations for their liberality in building and endowing denominational schools, institutions for the education of young clergymen, and generous sums for the propagandism of their particular sect, every dollar thus given having been won by gambling and fleeced from others less shrewd, less unscrupulous, and less venturesome. Instead of tolerating such shameful robbery, much more participating in its profits, the Nazarene took a scourge of small cords and entering the Temple at Jerusalem, applied it to the shoulders of the brokers and gamblers, driving them from beyond its pale, saying, "Ye have made of the house of prayer a den of thieves." Could he say less of many Churches to-day?

Bitter as these truths are; galling to the humanitarian soul as are these lapses from that neighbor-love and helpfulness taught by the sweet spirit and pure life of the Brother of Nazareth, yet we are bidden to hold our peace, because to arraign such crimes and criminals is to traduce the Church. The Churches of Jesus are to-day rare in the world. So rare, in fact, that they are without social influence or power to restrain open burglars and thieves. The societies of creedal Churchianity are plentiful, and thieves and burglars—under the more euphonious names of brokers and speculators, complacently empty their long purses into the Churchly coffers and take high seats among the honored of creedal saints. The pulpit is silenced; the creedal press is voiceless; the robbery of widows and orphans goes on openly.

Is it any cause of surprise that these Churches are complaining of an increasing lack of attendance; that they are mourning over the lack of conversions; that the foundations of their authority over the conscience, the truthfulness of their dogmas, the sacredness and the reasonableness of their alleged infallible standard of moral and religious character are being closely inquired into and rejected? If gamblers are good Church members, and the proceeds of gambling and theft are good material for the creedal sanctuary and its uses, the ordinary moral, unchurchly mind pauses before taking vows of allegiance to that kind of morality.

Because there is a soul in the universe and that soul is subordinate and dependent, there is a religious element in its nature. Churchianity is a huge concreted machine, seeking an extension of discipleship and power through the subordination and direction of the religious element. While the mental forces of the race remained undeveloped, Churchianity thrived and its discipleship increased. That day has passed. There are too many thinkers and students investigating the validity and reasonableness of Churchly claims to make those claims continuously effective. The demand for a vital, spiritual religion is increasing. Theories are becoming worthless unless based upon solid facts and clearly disclosed laws. Faith in what you do not and can not know or make clear to the reason, is being relegated to the era of ignorance and superstition. The Church of the future will be stripped of unnatural dogmas, obscure myths, and unreasonable faiths, and will be based upon a true religion of the heart, an honest life voicing a true neighbor-love, the unity of the race, and the universal paternity of God. Such Churches will establish the true philosophic teachings of Jesus of Nazareth, now almost obsolete or lost in the creedal forms of modern Churchianity.

Reported for The Better Way.

THE DIGNITY OF LABOR.

Subject suggested by a member of the audience. A discourse by the guilden of Mrs. Cora L. V. Richmond, delivered at Cassadaga Camp-meeting, Sunday, August 23, 1891.

It is said that labor was the primeval curse. That from the sweat of the brow, because of that curse, man should earn his daily bread. If it were not that the brand of Cain is upon every brow, that human life has been forced by this terrible brand into all kinds of selfishness, and that selfishness has produced the kind of labor that is degrading; and if it were not that somewhere in the allegory concerning Cain and his brother Abel we find the secret of all human selfishness; if it were not true that the Abels are put to death and the Cains triumphant in the world, seemingly; and if it were not also true that that which should be the legitimate outworking of human industry, invention and discovery has been perverted to serve the same Cain-worshipping world, we might say that he who brought that labor was man's primeval curse.

We do not know what is wrong about the toil of the hands. But to the hands that are unwilling, the weary, mocking void of those that are relegated to the hard, grinding labor that is the result of the taskmaster, whether that taskmaster be the wealth-devouring, ferocious giant of monopoly, or the wolf of poverty, howling at the door of labor, that labor is the result of the lack of hope. The toil in the coal mines, or in the agricultural districts of England and Europe; in the grinding mills of such industries as never promise promotion, that kind of labor is man's curse. The unrequited or forced labor of the galley-slave, who flees but to escape the doom that would be inevitable, that is a curse.

But the hands that perform the labor that is the result of the quickened brain; the intelligence that perceives the great products of nature and endeavors to benefit thereby; the toil that comes from the wish to exercise the skill that would appropriate the results of the work of human hands and brain; the work that is the result of the care for others, or the wish to purchase homes and the surroundings and comforts of life for loved ones; the labor that is urged on by this human sympathy and human existence beyond the bare and barren necessities of the individual life; the labor to which man springs as he would spring to meet the morning, because there is some one to toil for; the labor that the woman, even though weary, goes through willingly for the sake of the darlings of her heart. All this is honorable.

It is given to the human family alone to labor for that which humanity shall possess. The beasts of the field and the birds of the air have their instinct that makes them build their nests and provide for their young. The manner of building the nest has never been improved upon. Probably in the Garden of Eden the first nest built there was as perfectly built as those in your own Eden here at Cassadaga. There has never been any change, excepting that the bird may purloin a piece of silk or lace from the treasures of some maiden to weave into the fine meshes of the nest. But it does not know the value of the silk or lace; does not know the cost to make that which he, discovering, takes possession of and weaves so deftly into the nest for his mate and young. There are no palaces or hovels in bird-land; there are no streets in bird-land; there are no exclusive possessions shut up in primeval nature. Not so with man, unable as an infant to resist the smallest of the opposing elements around him; unable in youth to meet merely with his physical strength any of the warring elements which are his environments, and which have hedged him in, he still has an exciting spirit from within something that prompts him to do that which his brain suggests, and he overcomes the vast forces of nature by the cunning of his brain and skillful work of his hands. The barren fields are made to yield their harvests by the discovery of fertilizers and phosphates; wildernesses and swamps are redeemed by sub-soil drainage, and other means, through discovery and inventions man enables his hands to do perfect work; from scratching the soil with a rough piece of a tree to the fine steam plow that goes steaming and snorting over the prairies.

Man's labor is honorable in whatever way he can best perform his toil. Not that it is desirable that every laborer be required to work his hands constantly if it is honorable, but the brain complements the hard hand-work of labor. Iron arms take the place of flesh and muscle, and the steam-horse goes snorting over the land, and like a veritable and wonderful behemoth fills the sea with wonder. Man must, indeed, be crowned with added labor of the brain. But there are things that can only be done with the human hands; there are certain touches, skillful appliances that can only be performed by the exactness of the human eye, aided by such instruments as render the eye more perfect. When the hands touch these things they blossom out into wonder of the telegraph and phonograph, and all things that are the result of human invention and discovery, which is the expression of human intelligence.

application of human thought to human needs and the usefulness of toil. The drudgery that is performed in the world is only the result of the lack of knowledge and its application.

We believe that the brand of Cain and the curse of the earth, too, must be an allegorical representation of ignorance, that instead of our first parents having partaken intelligently of the fruit of the tree of knowledge they partook unintelligently of the fruit of only the small tree of selfishness, and thereby brought the policy of selfishness into the world, which is always the curse of labor. Perhaps Cain was the first man to discover policy, and possibly that is the reason of the primeval curse. Perhaps he was the first man to discover that he could cheat his brother out of the hard earnings of his toil. Perhaps he represents that state which comes into the human mind just as soon as man wishes to take advantage of his fellow-man, and get something for nothing. Whatever may be the typical tax upon labor, it is only cursed when that labor does not meet the reward that it deserves.

The curse is not upon toil itself—not upon the teaming brain that invents new toil—not upon the hard hands and weary feet and loving heart that may grow brighter and brighter, lighter and lighter as time goes on with the reward of its toil; not upon these, but the curse was and is upon that kind of labor that is enforced by one man over another, because of human selfishness, and greed, and power; slave labor utilized to augment wealth of kings and empires; illy paid labor the result of might over right; the labor in manufactories, dungeons, or mines that brings no compensation, rest or release for brain or spirit; the labor that the hard taskmaster's greed forces upon the individual life; that the miser or the man in the counting-room is driven to perform; the twelve, fourteen, sixteen hours out of the day for the greed that is within him, or the urgent necessities of selfishness.

The kind of toil that serves selfishness is the kind of toil that serves mammon, and is degrading. But how lovely are the fields tilled by willing hands; how boyant the step that goes out to the appointed task where love and voluntary toil go hand in hand; how strong the hand of the blacksmith, that son of Vulcan who swings his arm attuned to the heart beats that have their fountains in love; how wonderful the work of human hands thus animated. It is perfectly useless to say that any or all of toil is not honorable when it brings the requisite compensation of its labor.

If the brain be more rapid in its working than a million hands, and the steam-engine takes the place of more than that number of human beings, then new avenues of toil are opened, new means of livelihood, the wants of nations increase. It is not true that machinery and mechanical inventions should rob the laboring man of his means of livelihood. It is true, however, that under the present system of human valuations, under the present system of commerce and the subjugation of labor the human brain avails itself of these inventions to selfishly cut off humanity from its proportion of its reward of these added improvements, so the laboring man does not get his proportions of the benefits to be derived from inventions. While the wants and necessities of the world are continually increasing, and the luxuries multiplying, the laboring man uses the steam engine, or who should use it, is not allowed his proportions of the results of the whole, so that the tendency of labor with inventions is that the profits go into the hands of the few, and that the many are left with but a small pittance.

To meet this problem there must be a change of the estimates of values; to meet this problem there must be a change in what is called the commercial standards of the world. That this change is coming no one who is an intelligent observer of what is going on in the world can deny; that it is not coming to relieve man from labor, but to enable him to use his labor for the best good to the greatest number of people; and he who labors most shall have the most reward, while he who is the greatest idler necessarily have the least. As it is today, those who are the greatest idlers in the sense of labor are the ones that generally reap the greatest harvest.

People say they are not to blame, that if a man has a genius for speculation he has just as good a right to use that genius as the man that has a genius for invention. The difference is the inventor gives his thought to the world, he may or may not reap any reward thereby; the speculator avails himself of the necessities or ignorance of his fellow-men to augment his own resources without giving any equivalent. Now, if a man is born a genius, he has no more right to trample over one who is smaller or weaker intellectually, than another man has the right to kill him. If he is born a giant he will not use his strength upon those who are weak, but he will endeavor to exercise his skill and display his power in such a way as will bring to his fellow-beings something which they lack; and if he is strong and skillful as a champion in the prize-ring he will not pursue his calling merely for the sake of augmenting his wealth, but will use his physical strength in the interest of others. If the man born with a genius

for speculation is allowed to ride rough shod over his weaker brothers, the poor weaklings that endeavor to keep up in the race are sure to go under, nor can they expect to have anything like justice.

Now, here may be one hundred thousand and working men, there may be a genius of speculation like Gould or Vanderbilt, the working men may toil twenty, thirty, forty years, and all they possibly can do is to obtain a very poor livelihood. It is said that the speculators are poor; it is said that they are continually giving of their brain and thought to keep both ends together; it is said that there is no harder labor than that performed by a Gould or Vanderbilt in the maintenance of the vast industries that could not be carried on without them. If it is such hard labor we would recommend them to rest a while and let others bear the burden; we would recommend them to take a summer vacation like the working men, instead of going to Europe in their yachts. Let them change places with the poor man at the mill or in the mill, whose labor never ends.

People say you can not curb individual enterprise or industry; if you do you stop the wheels of commerce by checking competition that old bug bear. It is an old-time theory, as well as a modern one; also that competition is the life of trade. We do not believe it; we think there were an exact system of commerce brought about by the interchange of the values of labor in the world, if the exact value of what every man does were the standard the world would be better for it. Competition means, if I can get little the advantage of my neighbor, if I can buy a little cheaper and sell a little cheaper, and thereby under-value his commodities, I am skillful and clever in trade. Competition does not mean great value in the article presented, but it means a better opportunity for buying and selling. In our opinion the great commercial bubble will collapse because of this competition.

We do not intend to give a discourse on the existing policy of commerce, but labor has been placed in the scale second to capital in commercial transactions, the restoration of the correct balance of power is to place the human hands and human brains as the primal factors in the great producing and interchanging power of the world. Just as soon as man's labor is the standard, instead of things, or worse, some fictitious standard that is created by boards of trade and stock exchanges, then will humanity be lifted from drudgery. If man's labor and his interests shall constitute the only incentive, then will all this question be easy of solution. But so long as it is possible for any speculator on change to make the value of things that men consume, to double the price in a single day, often in a single hour, that long there will be no just compensation for the laborer. Just as long as there are warehouses teeming and bursting with the grain that the farmer has produced with the same toil that he has expended year after year, and he gets no more for his products, but he who hoards up the grain and waits for the time of adversity and sells the staple article of life for double or their treble value that the producers receive, just so long will human labor be at a discount, and speculation rise higher and higher. A late governor of Pennsylvania said: "Whoever combine to make a superficial value of any article of human necessity is guilty of conspiracy against the State and humanity."

We believe and we expect the time is coming that when there is a super-abundance of fruit and grain the poor in every State will have that super-abundance, instead of it being thrown in the river by the cargo in order to enhance the value for commercial purposes. We believe that the time is coming when out of the abundance of the earth, earth's children will be fed. The good Joseph who went down in Egypt, foreseeing the time of famine, will care for the laborer, so that those who have no bread may then get it, and not pay double price, or treble the price for the bread they need. We think the twentieth century is dawning in this direction. We believe that not only will human hands be lightened in the burdens of the tools they have to bear daily, but in exact proportions as human hands are lightened in their labor will be the opportunity for intelligent mental cultivation and their opportunity for spiritual growth.

Over in the east end of London a museum was established by charity for the benefit of the working populace. The museum was opened all the week, but on Sunday it was closed, excepting to the few subscribers who lived mostly in the west of London, but who would drive over to the east of London in their gay equipages Sunday afternoon and gain admittance to the museum by being subscribers, while the poor for whom it was instituted could not go; virtually were always excluded, it not being opened on Sunday, and the other days of the week they had not opportunity of going because they were compelled to toil. In the course of time some intelligent and humane people discovered that the very object for which this museum was created was of course not attained, and a motion was passed after great agony and throes of Church and State that this museum might be opened to the poor on Sundays, so that was the

only day they could go. It is needless to say "my lords" and "my ladies" carriages no longer went there on Sundays, but thousands of people did go who were set free on that day from the grinding chains of toil; they were allowed to have a few hours rest on Sunday.

Now if the time ever comes when human labor by human inventions is rendered so perfect that man will only have to toil five hours a day to accomplish the same results that are now accomplished in ten, why should he not have the benefit of those inventions and have five more hours of rest? why should he not share in the great benefits of those inventions? When all the mills and manufactories can furnish more than is needed for human consumption why should not the laboring man have five or eight hours at most of labor and be sufficiently compensated, so that he may avail himself of more hours elsewhere for the improvement of his mind and for recreation?

It is complained by many that the laboring class is so ignorant. Why are they ignorant? It is not because they are made of different kind of flesh or blood; it is not because primarily their spirits are any more degraded; it is not because of any different aspirations or hopes in the heart of the laboring men from those in your hearts if you are affluent; it may be they are even less polluted with worldliness and policy; it is not because of this; it is because they have no opportunity to overcome the ignorance that is within them, because of the poverty that is all around them, and in their own households.

This question of labor, it seems to us, is the one question of humanity in this age. If you want a vital question; if you want something that is practical; if you want that which shall include all other economic propositions, as the solar system includes all the planets that revolve around the sun, take this question of labor upon its merit and make that the test-question. The temperance question, women's rights, and all other questions will just as surely follow in turn when the labor question is adjudicated as the planets in their orbits are found to move around the sun.

Primarily the physical relations of man to the universe, his mental, moral, and social status must hinge upon this question of the value of human labor of hand, brain, and heart. To-day the majority live in the great treadmill of human toil nine-tenths of the time and have nothing to show for it. One-tenth of the population of London own all the land, all the wealth, all the valuable implements of toil and external means of maintenance; the other nine-tenths are obliged to bend to the dictates of the few, those who own the soil and possess the methods of obtaining a livelihood; the coal mines, the fields of growing wheat, all the things that men labor to produce, are in the hands of the few. Yet the Royal Exchange of London shows more manias that go out from its walls than any other one institution in the country. Why? Because in the Royal Stock Exchange of London, like the exchanges in New York and Chicago, men are not trying to labor, are not trying to produce something whereby to earn their livelihood, but are trying to rob their fellow-men. No wonder they go insane; to-day a millionaire, to-morrow a pauper; not from anything their hands have done, but that which they have taken of the products of the earth, wrought by the hands of the laboring man who is too busy to become morally imbecile and too honest to become a maniac.

We consider that the crystallized methods of speculation are but the necessary and natural outgrowth of the smaller streams and channels of speculation that are created and fostered in the present system of commerce. If you teach a boy to trade jackknives, exchanging a poor for a good one, you teach him to steal; if you teach him to steal, you teach him in that degree not to earn the difference between the jackknife he receives and the one he gives, if the former is more valuable, he is in a fair way to be a speculator. Speculation is the giving of an insufficient amount or nothing for the value received. This is the whole system of speculation. Now there is a great deal of business that is done in the world that is not called speculation, and not all those on the boards of trade deal in options, but the great fortunes of the world are made in that way. Just as soon as a fictitious value is placed upon any article it gives the possessor of that article an increased price that they have done nothing to earn.

One word of warning to the farmer. There are a great many avenues through which this serpent of speculation is supplanting the life of your industry. See to it that you are not tempted to send your hard earnings to any speculator on any board of trade, to any fictitious dealer in stocks, to any man who is interested in fronting a large amount of stock for a small amount of return in a mining company or anything else, for the moment you part with the money you are fostering the life of the serpent and he will turn and sting you by and by.

There are many directions in which mammon rules the world and speculation is only one of the many methods throughout the land. The drainage up-

on labor is not only in one direction, but in hundreds of others, and you all help to build the scaffold upon which labor is hung. See to it that you do this no longer.

If we could have a voice and power of expression increased a thousand-fold we would go forth to every farming district in the country and preach this most important question, this most practical question of the day. Conceive your labor and its products.

We believe that primarily man's education is in the human spirit. We believe right here at Cassadaga is a better method of carrying forward education on labor question than in all the political machinery that is now in the world. Give a man a vote on the labor ticket and let him not be taught the issues of the hour and he votes just as blindly as he did before. Give him knowledge and his vote will be favoring the best method in bringing about a change in the conditions of society and the working man; the ballot will be but an expression of the strong, moral, and intellectual convictions of the people.

"When a poor man carries to the grave the body of his last and only child, with fainting and throbbing heart and weak and nerveless limbs," in the rude pine coffin, unable to have any other surroundings, too helpless and poverty-stricken even to have a spoken word above that plain casket, when he goes by night because the hours of the day are denied him, for he must toil for bread; that is toil, but when on the wings of poetry the morning dawns to meet the human life that springs from rest as the bird springs from the nest, when with fresh buoyant heart, from a home that is full of peace and labor, he goes out to see the birds salute the dawn with many tongues of praise, when his strong arms are bared for the toil, with no lines of groveling care are upon him, because of the uplifting might of spiritual sympathy, when instead of one there are thousands of aids in this wonderful toil that is to be for the augmentation of the happiness of the whole. When labor is not drowned and swallowed up in the great maelstrom of human selfishness and no longer drop man's heart-blood is given to feed this giant moloeh that requires human blood. When labor shall bring forth beautiful fields and plentiful harvests, and they who are now poor in their toil shall be enriched by the products of their hands, when every heart-throb is vital with human sympathy and each man knows that what he does for his brother's sake he does for himself; when he realizes that there can be no separate interests, no separate labor, no separate monetary affairs in the lives of the family, society, or humanity; when like Robert Ingersoll, he shall realize that every member of the household is entitled to a share in the earnings of the household; that the child, from the very fact of being a child, and woman, by the very right of being a woman, is entitled to an equal reward and share in the results of whatever labor is performed, that the helpless, the indigent, the infirm, are more fully to be cared for, not in asylums, not in places that are chancel houses and are only subterfuges for selfishness, but in the hearts and homes of those who are comfortably situated, when it shall be accounted a crime in every city or community to have an almshouse, and a greater crime to have paupers wandering around the streets, when there will not be paupers in New York City alone wandering around, not asking for bread, but for labor; then shall we have some perception of that honorable uplifting world labor that means the great wheels by which the machinery of the universe is moved.

Let us remember that the flower weaves its fine raiment from the subtle elements that are invisible by the chemical properties of air and vibrations from the sun and the vibrations from the stars. That although the great Teacher said, "The lilies toil not, neither do they spin." We have seen them, not toiling as slaves to toil, but growing as all things fair and bright grow by the force of that which is within, meeting that which is beneath and above. Have you seen the lilies grow? Do you know the fine chemical and subtle forces that ever weave their beautiful forms and make their raiment of whiteness? Have you never seen the flowers of the fields how they lift their heads in response to the sunshine that is above them and bow to the earth that is beneath them, yielding to them their lives? This is not toil, this is honest, beautiful, perfect labor of mind and hand and brain that searches out the great sunshine of God's love that observes whatever is needed on the earth for its own uplifting.

But what would you think of the lily, or rose, or stalk of grain, or field of wheat, that would gobble up all the properties of the soil and sunshine and try to be a hideous conglomerate of the whole? Let each be allowed to grow, let every life unfold in its own way; let that honest labor of hand and brain and heart be the highest ambition of the whole human family. Then shall blessed come and vice, and eyed woe and pain and sorrow no more mock the sympathizing heart, then shall great cities no longer exist where men and women jostle each other in the vain pursuit of worshipping the God mammon, then shall beautiful fields and pleasant

homes abide and the love of God be manifest in the love for humanity. While labor, the crown of human life, shall no longer bear the brand of Cain, but the light of the interpreting angel between God and man.

When in the fields that are bright and fair man shall not be taught that heaven is to stand mutely idly around the great white throne of God chanting hymns and playing upon golden harps that have no use, but in the great ebb and flow of human life every spirit, angel, and arch angel shall be one factor in the great impelling labor of the universe, and the greater he is, the more labor, the greater the intellect; the more labor, the greater the spiritual triumph, the more labor, until from making harps of gold, human hearts shall be the harps upon which the angels shall play and every touch of human sympathy the song that angels hear, and all the worlds and systems bending in divine accord shall hear the voices of the arch angels and angels shouting across the spaces: "Build ye another world, for labor is man's primeval blessing, and labor for the whole man's crown of victory."

As the sun's rays fall upon the sleeping flowers and when by its many arms and helps by its many fingers to do their part, so may the sunshine of God's love win you to the great labor of life that each shall fill his part in the great problem of the whole. Amen.

"A SUGGESTION."

To the Editor of The Better Way.

The sensible people in the spiritualistic ranks had come to hope that Teed, Harris & Co. were the last of a class who are on the wane. I learn, after reading Hudson Tuttle's screed in THE BETTER WAY of the 7th Inst., that a few of us will have to revise our bearings and give up another of our grand ideas, if not idols. For over a quarter of a century the name of Hudson Tuttle has been to the writer the synonym for all that is deep, pure, free, world-embracing. To his fertile pen are Spiritualists indebted for the Arcana of Nature, the Ethics of Science, and many other contributions to the higher literature of the day. But to descend from these high altitudes to the level of the rot and rant contained in the article with the above caption is disheartening. One asks himself what good after all does Spiritualism bring for the improvement of the intellectual status of the race when T. L. Harris and Hudson Tuttle, the two remaining monuments of the early days of Spiritualism, can give forth as they are now doing that which none but an anarchist could tolerate. Do these gentlemen believe that one supreme power rules in all the events of human life? That poverty, wretchedness, and I might say wickedness, is as much a part of the divine movement as so-called riches, high social position, and the comforts which it is supposed wealth brings. To discriminate sharply human life into this positive and negative form is very superficial and betrays a lack of true insight into the mystery of life. Does Hudson Tuttle really believe that the picture he has drawn has any ground of reality to rest upon and that his "suggestion" should be adopted at the Columbian Fair? If so, then he is unfit to represent Spiritualism or the great body of Spiritualists who take now, and will continue to take, a deep interest in this industrial exposition of the world. There will be exposed to view the wealth and work of all nations. The proletariat and the plutocrat will there meet on equal terms and the divine law of equality will assert itself on the soil of the now coming city of the world.

I have had about forty years' experience in the practical every-day handling of this labor problem. There is more sentiment than sense in all this gasconade about the inequalities of life, about such men as Gould, Vanderbilt, Rockefeller, and the rest of the millionaires. Without these men, or such as these, there would be no advance. The race would recede to barbarism. It is they and not the so-called laborer that keep the world on the move. I have never found in all my experience (and I have had no little) a single so-called laborer, from Powderly to the poorest industrialist, including Hudson Tuttle and T. L. Harris, who had enough administrative and executive talent to run a saw mill. All this contracting talk is all pure sentiment, as with Tuttle, or it is the creation of an overworked brain, assuming fantastic shadows, as in the case of Harris.

We can not improve upon the ordained in human life simply because, as Swedenborg says, man is not free except in appearance. Our "appearance" here is in accordance with the infinite decree. The sharp pangs coming from experience of good and evil are for the development of self-consciousness—the God within. To the angel the novel scene, so graphically pictured by Mr. Tuttle, would be more than a Raphael Ascension or the glorification of the saints in Michael Angelo's "Last Judgment." The angel would see the birth pangs of the glorified God in these cesspools of vice and it may be crime. It is only through suffering that man emerges into a higher life. This is the immutable law and Mr. Tuttle can not change it. I don't believe he can improve upon what God has ordained and refused to change because His universe does not suit Mr. Tuttle's convenience. I believe with Pope—whatever is, is right.

WAT L. C.

Reported for The Better Way. PHENOMENA PAR EXCELLENCE.

A little less than a year ago, I began attending the seances for materialization given by Mrs. E. M. Gilman of this city, Los Angeles, California.

Of late it is a common occurrence to have two kinds of materialization: for after materializing in full form by lamp-light, the room is darkened, when the spirits bring their own light and illumination in order.

It was lately my good fortune to have a slate-writing with this medium, which being given under the strictest test conditions is worthy of note.

Upon one occasion, before attending a seance for materialization, I was impelled to write a letter to a spirit aunt of mine, who seemed anxious to inaugurate a work which has since been fraught with much pleasure and profits to myself.

It is as follows: "Truth never changes; always the same. Persevere and all will be right." Other messages were given concerning matters of which the medium had no knowledge whatever.

TOUCHING PHENOMENA. To the Editor of The Better Way. The heart-blessings of the spiritual phenomena has reached this village, St. Marys, Ohio, and its advent here will be long remembered.

Ich weis nicht was soll es bedeuten, Dass ich so traurig bin. Ein Märcchen aus alten Zeiten, Das kommt mir nicht aus dem Sinn.

At one time we had a scene almost equal to a sensation when the spirit father was asking his family not to be weeping or mourning over his loss.

My most recent experience in the latter was at a circle held on Saturday afternoon, November 8th, by Mrs. M. E. Williams, of New York. It was one of the most perfect seances I ever attended.

A very pleasing feature of these seances, and one calculated to inspire exalted thought, is the beautiful pathetic story told by Camille H.; how she was forced out of the body by the cruelty of her parents.

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Be mindful of past favors.

Written for The Better Way. JINGLING KEYS.

Various are the methods adopted by our departed ones to rivet attention to phenomenal facts that point to higher things. Some years ago, an aunt who was blessed with both clairvoyance and clairaudience, was resting for the night in the home of her sister, but occupied an adjoining room.

It is a fact that many Spiritualists do not believe in the materialization of spirits. But this is due to lack of experience. I, too, was once an unbeliever.

Being personally acquainted with this estimable gentleman, and being privileged to number him among my sincerest and most valued friends, I do not hesitate to make mention of this fact, with his kind permission and expect soon to sit with him myself.

A THOUGHTLESS GHOST. Mrs. Aleshire, a woman about forty years old, living on Washington Avenue, Washington, O., met with an accident on October 15, 1891, caused by the sight of a ghost, which almost cost her her life.

REMARKABLE Spirit Manifestations. PROF. WM. CROOKER, F. R. S., of London, Eng., and C. G. HELLBERG, of Cincinnati, O.

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a medium when giving sittings. If all mediums were to observe this fact, there would be less cry of fraud; for in many instances, the fraud is on the spirit side of life, being evil-minded spirits seeking revenge for their mortal friends who have a grudge against the medium, and if mediums were to give love where it costs nothing, they would receive it in return in every instance.

I desire to state that I am in possession of a painting procured in so wonderful a manner that I almost hesitate to tax the credulity of my readers by offering bare facts concerning it.

I ask a select circle of about fifteen, prefer twelve, but extend it to fifteen. I ask those I feel will suit. A table is placed in the centre of the room at which I sit, the others form a circle about me.

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IS THIS THE NINETEENTH CENTURY? To the Editor of The Better Way. PITTSBURG, PA., November 14.—Joseph K. Emmett, the comedian, and twenty-two others...

Here we have the echo of a shriek which might have sounded at an auto da fe of the sixteenth century. Pittsburgh, Pa., A. D., 1891, has taken a seat in the lap of the old inquisition...

Our boasted "Christian civilization," which sprang from the ooze of credulity, lives upon educated barbarism and says infidels are dangerous to the freedom of the people!

While I am willing to give credit for all the good the Church has ever per-

formed, that good has been accomplished in every instance because men are better than the Church. Humanity is better than its meanness.

It only requires the success of the modern inquisition in Pittsburg to make personal liberty throughout this country a recollection in the minds of slaves.

It is almost past belief that a persecution of this character could occur where American institutions have been regarded as the pride of a liberty-loving people.

formed, that good has been accomplished in every instance because men are better than the Church. Humanity is better than its meanness.

It is almost past belief that a persecution of this character could occur where American institutions have been regarded as the pride of a liberty-loving people.

It is as if we took a telescope, and standing upon the Washington Monument, turned its inverted end upon the French Revolution, while a banshee waited to us the moans of the slaughtered Huguenots.

If this is an example of Christian toleration, with the National Reform Movement as its voice, how long will it be before the press-gag will be enforced and men armed with ecclesiastical authority invade the office of THE BETTER WAY or any other free-thought publication, and drag the editors to the bastille?

The spirit of despotism is rampant; it is demanding God's name to be placed upon the constitution of a free people; it is demanding that the World's Fair shall be closed on Sunday—a most insufferable affront; it has shut up the city of Pittsburg on Sunday and it will close every other avenue of liberty and individual rights if it can.

What is the strength of this dictation? About 5,000,000 against 60,000,000. But that 5,000,000 are organized, trained on a single line, and imbued with the zeal of fanatics, the three qualifications, which in all the history of despotism, have made up its triumphs and the defeat of justice and liberty.

Written for The Better Way. MEETINGS, MEN, AND MAGNETISM. LYMAN C. HOWE.

The quarterly meeting at Watervliet was characterized by earnestness, good nature, high aims, spicy speeches, excellent music, and a dismal storm.

Mr. Woodruff, of South Haven, was the spiritual light, and her words were opulent with wisdom and exalting sentiment.

Mr. Woodruff made some earnest appeals for the application of Spiritualism to the adjustment of human rights in the State and the emancipation of society from inherited superstitions and the autocracy of money and titles.

Prof. Jacobs, of Paw Paw, rendered the vocal music and organ accompaniment with rare taste and exquisite art.

Mr. E. L. Warner was ever ready at the call of emergency, and his words and works were important factors to the success of the meeting, while Mrs. Warner, armed with womanly wit and graces, infused a spiritual tonic into the whole proceedings.

I was an invalid suffering from a cold, sore throat, and cough and found the magnetism of Dr. W. H. Nelson, of Marshall, a soothing support.

the success of their work and these qualities are determined by the aggregate elements that make up character.

DAVID, KING OF MANTUA. To the Editor of The Better Way. At a meeting held on the 18th of October at Brother Andrews in Auburn, O., amongst the literary exercises was the following short chronicle written and read by the undersigned.

"In the reign of Benjamin, whose surname was Harrison, there lived a king whose name was David, and it came to pass that David said to the brethren in the country round about, if it seemeth good unto you let us build a camp and pitch therein a tent in the suburbs of Mantua, and let us send abroad unto our brethren everywhere, that are left in the land, and with them also the speakers and mediums which are in the cities and in the suburbs, that may gather themselves unto us, that they might administer spiritual food to the hungering multitudes.

"Then David, the king, stood up upon his feet and said, 'hear me, my brethren and my people. I had in my heart to build a house of rest.' Then Lewis, the son of John and brother of David, said, 'be strong and of good courage and do it; fear not, nor be discouraged, for there is more for us than there is against us, and they will not forsake you until the work is finished, and they all answered with one accord, yea, verily, we will make ready for the building; we will not build with the cedars of Lebanon, but with chestnut and cucumber from the groves of Hinkley, and basswood from the far-off land of Potter, and pine from the land of Gopher.

"And it came to pass that the gathering together of the people was set for about the middle of the fifth month of the year, and lo! a great multitude assembled in the presence of the king, and behold! the house with its porch thereof was not yet finished, and the noise of the workmen mingled with the songs and praises of the faithful.

NEWS ITEMS. Lake Erie is said to be drying up. In Palestine there are said to be 78,000 Jews.

PERSONALS. Contributions received: S. F. W. J. II., L. C. H., A. H. N., W. W. S., A. B. R., H. T., F. E. C., G. F. K., M. P. R., A. B. F.

The Peace Congress adjourned at Rome, after resolving that all questions between the powers should be decided by arbitration.

Sam Jones was the driver of a public dray in his native town before he became a preacher.

Mrs. Annie Besant's medical advisers have forbidden her to take her proposed trip to India, on the ground that her health would not stand the climate and have recommended a short rest and change of scene.

CATSKILL, N. Y., November 14.—The jury in the case of Rev. Harry W. George, charged with manslaughter, in having caused the death of his adopted daughter, Lotta Townsend, by malprac-

ice, rendered a verdict of guilty at 9:58 o'clock to-night, and half an hour later George was sentenced to fifteen years' imprisonment at hard labor in Dannemora Prison.

Governor Hovey and his party attracted great attention in Mexico because of the gorgeousness of the uniforms worn by the staff officers accompanying them.

ing her book gives us an opportunity of renewing our acquaintance with the Marryatt family. For sale by The Way Publishing Co., Cincinnati, Ohio. Price 50 cents.

Mr. E. J. Bowtell, who will be remembered by Truth Seeker readers as formerly a frequent correspondent, and writer of some interesting experiences of his life in a Trappist monastery, sends this note from Greenfield, Massachusetts, to the Banner of Light: "On Sunday, the 8th instant, I had the pleasure of making my first appearance in New England as a Spiritualist lecturer.

The editor of the Banner of Light adds: "We understand that Mr. Bowtell is a recent convert to Spiritualism from a Materialistic belief, and that he has already done good work as a speaker at Elmira and Saratoga Springs, N. Y. We trust the friends will keep him busy in his new field of labor."

Mr. Bowtell is an Englishman, formerly a member of the National Secular Society, and an editorial writer on the London Free-thinker when Mr. Foote was in Holloway jail for blasphemy.

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Correspondence.

Brooklyn, N. Y.

Mrs. Hyzer's lecture on Sunday morning, November 15th, at Conservatory Hall, consisted in replying to questions sent up by the audience. And as it is her usual custom, she selects one of the principal questions to answer in detail, using the others as adjuncts and giving short replies to each. In this instance the question selected was "Reincarnation," which the lecturer claimed was a fact, but explained that it did not embrace re-embodiment. We are constantly reincarnating. Our bodies of today are not our bodies of yesterday, last week, or last year. We are constantly adding to and throwing off; continually being renewed. From the higher life those advanced parties have passed the trials we are now passing, and look upon us in our present condition as we look upon our children, and thus it is to be seen that it is not very hard for our friends to act as our guardians. The truest types of angelhood are those who live nearest in accordance with the symbolized character of Jesus, and if we were to accept and make this character our guiding star in life, we should be a long way toward accomplishing that better life that we all aspire to.

All true spirits, in or out of the flesh, are seeking the uplifting, the elevation of humanity. All our faculties should be in perfect harmony with each other. We are then in a condition to preach peace and good will to men, and when our faculties antagonize each other, we are in a condition to accept the creed and religious ideas of the day. When we claim that "I am holier than thou," we are simply asserting our egoism. We must exercise our reason each with the other, placing ourselves on the same plane, to work for the general good, and thus we will be prepared to accept reincarnation or any other truth.

Mrs. M. Evans gave the evening address at Composite Rooms in the eastern district before the Ladies' Aid Society on Sunday evening, November 15th, taking for her subject that familiar theme, "Faith, Hope, and Charity," which was explained and illustrated to the satisfaction of the audience, which was a large one. The opening speaker was followed by Mr. Pooler, commenting upon the opening address and adding his mite. The balance of the evening was devoted to tests, Mrs. Eck doing the principal work.

This society devotes its Sunday morning services to phenomena. A circle is formed of those present, and the mediums give that which the spirit world is able to demonstrate. The services are usually very interesting, and the fees thus raised—ten cents being charged—aside from the running expenses, are devoted to a fund for the purchase of a building for their use. The whole service is a work of love, there being no expense except the hall which is not large.

DOCTOR.

The Brooklyn Progressive Conference had a very pleasant and enjoyable meeting, our esteemed president again being able to preside, the accustomed feeling of harmony and good will was manifest. The first speaker of the evening was Mrs. Dr. Sarah E. Herry. She said she had attended a seance of Mrs. Williams in New York in the afternoon, and her guides told her to go to Brooklyn in the evening. Although she would have preferred to stay at home, she came in obedience to her guides, as mediums ought always to follow. Dr. Slade had been warned by his controls not to go to New York, but he came notwithstanding, and was waylaid and robbed.

Mrs. Walton spoke on the unity and strength of our conference, and proposed that we join together in love and sympathy and send out a united prayer in behalf of our president, to uphold him in the work he is doing.

Dr. Perkins, from California, who was very heartily greeted by the audience, attracted the attention of everyone present, by his intelligent and at times witty remarks, on the law of application and its results, saying that we needed big-hearted men—men with willing hands, men of brains, men who possess opinions and will-power to carry on our work successfully. But while speaking he went under control and gave the secretary some very convincing tests, giving not alone the names of father and mother, but describing very accurately and minutely the spirits of Henry Kiddle and many very prominent Brooklynites, all of which were recognized.

Mr. and Mrs. Craig being called upon, the latter responded with a few remarks.

Mr. Richardson, one of our best volunteers, spoke intelligently on the subject of Spiritualism as being the mother of Christianity.

Mr. Charles R. Miller again favored us with a message from Lewis Cass, dwelling on the two phases, the mortal and the spiritual, both filling its space in time.

At Conservatory Hall Sunday morning, November 22d, Mrs. F. O. Hyzer devoted one hour in answering questions submitted by the audience. Is it wise to seek mediumship? The substance of the answer to this question was that the offices of the human organism were mediatorial. One of necessity is a medium, whether he seeks it or not. The wisdom rests not in the seeking of that which is already possessed mediatorial powers, but in the harmonization of the elementary powers within the organism which shall result in the greatest good to the individual and also to the universal. The wisdom of special effort of development in this direction is determined by the results which follow.

This and other questions were beautifully woven into a lecture with the one question as a base of thought—what is life and its relations to the atom?

Next Sunday closes the present engagement of Mrs. Hyzer in Brooklyn. Large and appreciative audiences have greeted her on every occasion. The law of evolution is plainly illustrated in her present mental and psychic powers—first, good to better, and thence to best in the verdict of old friends who recognize her present work as superlative.

ing and evening public test meetings in Oakland, across the Bay, with their own mediums. Outside of this, with occasional exceptions in Los Angeles, there are no organized Sunday meetings in the broad extent of our State, except those held in Summerland, the Spiritualist colony near Santa Barbara.

California had almost had to produce her own mediums for ten years past. Fifteen to twenty years ago we had Foster and Slade awaking equality as they traveled this way, giving private seances of their wonderful mediumship. Our early local test and trance mediums were Mrs. Hendee, the Washoe seeress, Mrs. Egger, Aiken, Mrs. Ellis, all still doing good work in the field, and Mrs. Wiggins. Then came Mrs. Adah Foye, from Boston. In ballad mediumship Mrs. Belle Sawyer, in materializing, who had to fight the bitter prejudice existing against that phase of mediumship. After her came Mrs. W. Keid and Mrs. Criddle Reynolds, both California-developed mediums, and two of the strongest materializing mediums we ever had on the coast. Then followed Mrs. Clifton, Mrs. Patterson and Harry Wild, Jerry South and Miss Lizzie Fulton were after developments for materialization, for which all guides say, the magnetic conditions of our climate are peculiarly favorable.

The form-building mediums have all left us, foregoing inviting eastern fields of action, or retired to private life. Mrs. Reynolds, the last to leave, departed only a few weeks ago. But others are developing to take their places. Among the most prominent is Mrs. I. M. Sloper, whose natural mediumistic gifts are bountiful, and have found channels in test, trance, writing, inspirational public speaking, and lately, in materializing and painting. The lady has the highest order of intellectual controls, and stands outside of the cabinet as the spirits take form at its aperture. We look upon her as a medium bound to achieve a high rank in psychic manifestations. Fred. Evans, Dr. Woods, and Mrs. Francis are our resident test-ers.

Our spiritual literature is represented by the Golden Way, a monthly magazine, published by Mrs. Rose Bushnell, a fine writer and medium, and the Carrier Dove, monthly, published by Dr. Slessinger, a strong ballot and test medium. The public press here take a general stand against Spiritualism, either through ignorance of its truth or from policy.

Not wishing to overburden your columns with too much local matter which might not prove interesting to your general readers, we must pass over the many true and tried mediums that keep alive the fire of faith in the spiritual fold, and are constantly adding to its numbers by the converts they make.

J. P. BOGARBUS.

A goodly number of people greeted Mrs. Logan on the 15th ult., at St. George's Hall, where she presides over her usual Sunday meetings. Many mediums were present, and to show their kind appreciation of the president, many excellent tests were given by each. Following the invocation by Mrs. Logan, Dr. R. Ness made a few remarks. Music and songs were contributed by Mrs. Rutter, and then came the feast of the meeting, an inspirational talk by Mrs. Slope. A subtle something is underlying this lady's lectures and tests which always reaches the heart of the listener, and brings forth the tear from the eye. Her tests were pointed and well received. Remarks of interest were made by Dr. Taylor, followed by an address and tests by Mr. Langly, of Seattle, Wash. Tests were given by Messrs. Crisp, Mulder, and Dr. Gee, which were understood in nearly every instance. Mrs. Vaite then gave a number of tests which were recognized and thoroughly enjoyed, a lasting impression made upon the hearers. The exercises were concluded with singing.

Los Angeles, Cal.

It may be of interest to those who have the cause of Spiritualism at heart to know that the religio-philosophy is flourishing in this far-off corner of the Union. The present work was begun over a year ago, and has kept up with increasing interest.

First, Mr. Geo. H. Brooks came among us, and revived the slumbering embers. His lectures were followed by his psychometric readings, which were always good. Then followed Miss Susie M. Johnson in her unequalled trance-speaking, and others of local fame. Mrs. Mattie E. Hull stopped a short time on her way to the North. Her inspirational discourses were considered a rare treat. During the summer months Mrs. Julia E. Garrett kept up the interest by her independent slate-writing, together with local workers. Then came Prof. W. C. Bowman. With his advent the work was re-organized and the various factions united. Never in the history of Spiritualism in Los Angeles have the people been treated to more eloquent and logical discourses than those of Professor Bowman. Not only Spiritualists but others have manifested a desire that is remarkable—so much so that the society is contemplating moving to a larger hall.

The work of the society is divided into committees on music, entertainment and festivals, ways and means, and relief. Each having its separate work, the interest is kept awake, and the burden lighter on the Executive Board. The Committee on Entertainment gave the first of a series on the 10th last. The second article in our constitution says that our object shall be the promotion of Spiritualism in its two-fold aspect, of phenomena and philosophy, by the encouragement and support of mediums and lecturers, who shall work together on the same platform. This has been strictly carried out. At present Dr. J. M. Temple follows each discourse of Professor Bowman by his platform tests. His success is remarkable, being equaled only by John Slater. Dr. Temple occupies the platform each Sunday afternoon, giving tests only. Dr. Temple will leave for San Bernardino about the middle of November, and his place will be supplied by Mrs. A. Baldrige.

Two noted mediums have lately come into our midst, namely, Dr. D. J. Stansbury and Florence K. Rich, who think of stopping here for the winter. Other noted mediums residing here are Mrs. Emma Hurst Hunt and Mrs. N. D. Miller, both strong materializing mediums. Others of a lesser fame are Mrs. A. Baldrige, Mrs. Rusb, and Mrs. Weeks-Wright, but all good in their phase. Besides lectures, socials, and circles are held every week, keeping the interest well up to the point. Yours for the cause.

H. C. O'BLENESS.

A few lines from the Pacific Coast may not be uninteresting to the many readers of THE BETTER WAY, who, I trust, will bear with me while I state the condition of things in the king's English.

Los Angeles is at present plentifully supplied with mediumistic talent. Our society holds forth every Sunday evening, the present lecturer being Professor Bowman, who preached salvation and damnation for sixteen years under the auspices of the Methodist Church. He is a fine inspirational speaker, and draws large crowds of interested listeners. He has had the assistance of Dr. J. M. Temple, a good test medium from Boston.

Recently Florence K. Rich, of Boston, has come among us, and finding our society meetings crowded she opened afternoon and evening meetings in Forrester Hall. She is assisted by Mrs. Julia Garrett, who produces independent slate-writings during the meetings, which are extremely fine, and many wonder-

ful meetings of spirit return are given at their meetings. May these ladies have all the success they desire.

We have also several materializing mediums residing here, and their circles are well attended, some of them having engagements ahead as much as three weeks. The writer attended one seance at which the number of forms out at one and the same time was four each talking to members present, and we could all recognize the medium's voice occasionally, still behind the curtains. This medium will be remembered as the Terre Haute Medium.

Dr. Stansbury, with his telegraph machine is here, and the writer, an old telegrapher, had a sitting, and was much pleased at the way the communications were ticked off, as the ready hand of the doctor took them down. His mediumship is truly wonderful.

The writer desires to give credit where credit is due, to George H. Brooks for having shaken up the dry bones of lethargy by his energy and perseverance. While here he was appreciated as he should have been. The society that he organized has merged into the one Professor Bowman started, and the meetings are over-crowded, giving room for the one at Forrester Hall by the ladies mentioned.

The city is eighteen miles from the placid shores of the grand old ocean, where many on Christmas day to enjoy a mid-winter's ball in its peaceful waters, and bask in the sun shine or stroll along the wide stretches of sandy beach.

On New Year's Day you can have ripe strawberries and cream, and many other fruits, and flowers till you can't rest, and if you want to know ball you have only to go thirty-five miles east.

Where the mighty mountain sentinels stand Guard o'er that enchanted land.

WILLIAM A. FOX.

Port Huron, Mich.

In your issue of October last is a communication from my old friend Lyman C. Howe, relating in part to Haslett Park and its founder, Mr. James H. Haslett. I regret that owing to the severe illness of my wife I was not able to meet Mr. Howe during his late visit to Port Huron in speaking, or rather writing, of Port Huron Mr. Howe says: "It was the home of J. H. Haslett of Haslett Park note. But he did business in too loose a way to be of any great value in the cause. Haslett Park was supposed to be secured to the association by deed, and such was Mr. Haslett's intention, since he executed the same and supposed it had been made secure. But after his sudden death it was discovered that it was not recorded. His attorney refuses to produce it. I understand he claims to have no knowledge of its whereabouts, although he was known to have in his custody." While I do not believe Mr. Howe had any intention of casting a shadow upon the memory of Mr. Haslett, yet the charge that he did business in a loose way, coupled with the more serious charge of intentional fraud on the part of his attorney would certainly lead strangers to suppose that there was crookedness all around. Now, it is not my intention to write a defense of Mr. O'Brien J. Atkinson, who was Mr. Haslett's attorney, for no gentleman in the list of my acquaintance is better able to perform that duty than himself. I may say that I have good reason, however, to believe that the deed in question, after it had been executed by Mr. Haslett, was entrusted to the keeping by a gentleman other than Mr. Atkinson, with the request that he record it at the county seat, in which the land was located, and this, by the way, is no uncommon transaction. This land is too miles or more distant from Mr. Haslett's place of business, and the person entrusted with this duty lived in the vicinity of the county seat where the record should be made. Besides Mr. Atkinson could have no motive withholding the deed from record.

In reference to Mr. Haslett I can bear witness that he never did business in a loose way. I knew him intimately for thirty years, and I will be amply corroborated when I say that he was one of the most industrious, painstaking, careful business men I ever knew. No man ever questioned his integrity in matters of business, and certainly no man ever looked more carefully after details of his business than did Mr. Haslett. The cause of Spiritualism never had a more ardent supporter. No spiritual worker or medium ever had a truer friend. Mr. Haslett never inherited any wealth. His father died when he was a child, leaving him with a widowed mother without means. He was forced to seek a living by labor, and no boy or man ever fought more bravely the battle of life. By persistent toil and habits of economy Mr. Haslett succeeded in accumulating a comfortable fortune. And it was his intention that a portion of his wealth should be expended in the aid of the religion he loved. With this view he conceived the idea of establishing a camping ground, and eventually a sanitarium and school at the present site of Haslett Park. His sudden transition doubtless thwarted his intentions to some extent, but whatever may be the outcome in the settlement of his estate relating to Haslett Park, I am confident no blame can ever attach to the name of my old-time friend, James H. Haslett. If the cause of Spiritualism shall be the loser in consequence of his departure from the scenes of earth it is certainly no fault of his.

I am very truly yours, S. D. PACE.

Mantua Station, O.

On Sunday, November 16th, some of the Mantua Camp Association and a number of intimate friends of Mr. and Mrs. J. B. Gilbert were invited to their pleasant home in Shalersville, O., for the purpose of holding one of their old-time socials. The meeting opened by calling A. A. Barber to the chair, and Mrs. D. M. King, secretary. Then after singing a few appropriate selections, questions were given from each one present. Then the controls of D. M. King entertained the company for a short time by clearly describing spirit forms, which were readily recognized by those present. A preacher then gave a very earnest invocation, followed by a discourse, which contained many valuable lessons that were highly appreciated by the audience. When the feast of spiritual things were ended we were invited to the dining-room to supply our physical needs with a good supper, and when we had to say our parting good-bye, we felt like calling the infinite blessings of the spirit world to rest upon our host and hostess the few remaining years of their earthly life. Brother and sister Gilbert have been earnest and faithful workers in the spiritual vineyard for many years; and when the book of life is opened for them we hope they may have but few regrets.

Sec'y.

Anderson, Ind.

Mrs. R. H. Williams writes that Willard J. Hull delivered three magnificent lectures in Anderson last week, which were not only well attended but highly appreciated, and he with many others wish to say to their friends, not to fall to hear Mr. Hull when an opportunity presents itself. From there Mr. Hull went to Indianapolis.

Mrs. Seery, too, was in Anderson, holding circles and attracting large audiences, with marvelous results. She went from there to Columbus.

This week Professor Van Horn served the friends, and thus the good work is progressing.

Haverhill, Mass.

I presume your readers, many of whom have evinced so much interest in the Mediums' Order of Beneficence, will be pleased to know through your columns more in regard to our work. The order was never in a more flourishing condition than now. Never was the outlook more promising than to-day. Our weekly meetings are well attended. As an order we are well equipped, and with no indebtedness and money in the treasury we feel we have cause to be proud of our seven months' work. Within these months through our instrumentality has been closed a chasm which has been growing wider each year for the last seven years between two factions of a once prosperous society in Haverhill. In consequence of our work here these two factions have been brought nearer together, until now they claim to have blended so far into one as to call themselves the "Spiritualists' Union." This, by the way, is fulfillment of prophecy made on the platform of the old British Hall Society five years ago by one of the universally beloved mediums of our land. While we regret that all our work does not affiliate with the "Union," the writer does not hesitate to say that a large majority of both factions are strongly in sympathy with principle involved in union, albeit they may not endorse the present management. The "Moob" was the first, however, to extend its hand and most generously wishes the "union" the strength and cordial support that a real union in spirit so richly merits.

One word about National Convention of Mediums. Yes, it is a foregone conclusion that the Mediums' Order of Beneficence is a fixture; it has really come to stay, and the demand from all around has been so great in favor of another convention that we have decided to hold one on the anniversary of our organizing. We have had many invitations to hold our convention elsewhere, but have concluded that Haverhill is the place; for these large meetings have a tendency to stir up things, and we know of no place on earth where the spiritualists of the masses is on a lower plane. If possible to be so, we should call it dead, and sadly in need of resurrecting, and possibly the convention horns may start some awakening power and set our divinity to working. The convention will be held Feb. 26, 27 and 28, 1892. Arrangements have been completed. Talent of a high order has been secured, and we know of nothing to hinder a grand spiritual feast, free for all who may feel to participate. We will keep your readers informed from time to time as the work goes on.

ALICE.

Boston, Mass. The general secretary of the Ladies' Industrial Society, writes that the latter has been holding large and interesting meetings in its own quarters, corner Washington and Dow Streets, this season; the suppers and receptions, however, being given at Arlington and Irvin Halls. On October 22d an entertainment was given with the Barrethor family on the program, the combination consisting of father and five children, who are all masters of the violin or piano. Master Carl Hadfield took part in this and earned much praise for his remarkable elocutionary powers. On the 25th Mrs. Whitlock, the president, made arrangements with Mrs. Maude Jones Gillett for a slate-writing experiment. As an introduction Mrs. Adah Foye delivered an address. Among others who added to the entertainment were Mr. Lewis, John W. Harris, L. L. Whitlock, Dr. Eldridge, Mrs. Wellington, Mrs. W. S. Butler, Mrs. Hadfield, and Mrs. French. A committee was then chosen from the audience—some of them skeptics—to examine and watch the slates during the experiment. The test was successful; for several messages were received for parties in the hall, which were acknowledged as being recognized.

On November 5th Mrs. W. S. Butler, with aid from the Lyceum, gave a unique entertainment, in which Mr. Wiggins, of Salem, Mr. Manning, of Lynn, and Mrs. Helen Stuart Richings also took part. For the 19th a test seance, with Mr. Wiggins was arranged, the latter gentlemen having the talent for answering sealed letters.

The Washington Society of Spiritualists has been having a great treat so far this month in the ministrations of Prof. W. F. Peck. His lectures have been of a high order. He is an eloquent speaker and an earnest expounder of the truths of Spiritualism. Large and enthusiastic audiences have greeted this gifted speaker the last three Sundays.

GOFF A. HALL, Sec'y.

Montpelier, Ind.

A correspondent writes that there will be a discussion between Dr. S. A. Thomas, of this place, and Rev. John Byrkit, of Knightstown, commencing December 15th. The subject is to be, "That the Bible, Old and New Testaments, King James' translation, teaches Modern Spiritualism, and sustains it in all its lowest physical to its highest mental and spiritual manifestations." S. A. Thomas, Spiritualist, to affirm; J. Byrkit, to deny.

Obituary.

As a tribute to our departed sister we desire to say that she reached a ripe old age with no blot on the pages of her life's book. But she is not dead.

Two only transition to heaven from earth. When she awakened she found it was a new spirit birth. In the land she had dreamed of—a land just above.

Where all are received and greeted in love. Oh, sing not a requiem with a chord that is sad. But join with the angels who are feeling so glad. That a mortal has straddled her barque on their shore. Where earth's pains and sorrows can reach her more.

Lilly Dale, N. Y.

To our friend Alexander R. Cuscaden, aged seventy-five years and 15 days, born into new life October 10, 1851, at 312 a. m.

His spirit has left its earthly coil. Is on the way to fairer land—Relieved and free from earth's turmoil—To meet his dear and long-sought friends. He is not dead, nor is he sleeping! He our worthy brother, friend, Not gone from us, but often gazing O'er from the beautiful beyond.

He is not where his form is lying. But with his loved, both here and there! He is where angels do the guiding. In that much brighter, fairer sphere. All anguish, grief, and toll no longer. Remember him, for he is free. Oh, do not mourn for he is happier. In that new home he longed to see. And he who loved you, now as ever. Is ready to greet and bless you all. Grieve not, for you are not forsaken. He is as ever, and with you all. Peace to his ashes, say all good friends. Joy to his spirit, with light and strength.

—W. RUBY.

Passed to the higher life, November 19, 1891, from New Orleans, La., Mrs. Mary M. Kinkead, beloved wife of Granville N. Kinkead, in the forty-fifth year of her age. Formerly a resident of Cincinnati.

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WAS ABRAHAM LINCOLN A SPIRITUALIST?

war years (!) will be a startling revelation to all Americans. Even his astute Private Secretary did not know of this fact. What will the world say when this statement is proven? Therefore, this book is one of two considerations: A dramatic and historical information of the Nineteenth Century; which is also a history of the life of Abraham Lincoln. A splendid specimen of bookmaking and a quick and easy seller for agents. Based on truth and fact, regardless of creed. \$1.00. Address, R. C. HARTRANFT, Publisher, 709 Sansom Street, Philadelphia, Pa. Mailed to any address by THE WAY PUBLISHING CO.

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CHRISTMAS AND NEW YEARS.

In order to extend the circulation of my publications and place them in the reach of those who may wish to use them as holiday gifts, until January 1, 1892, the price will be reduced as follows:

Religion of Man, and Ethics of Science—30 pages, finely bound in muslin, price \$1.50, reduced to \$1.00, postpaid.

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Women's Department.

Written by The Better Way. A Review. M. GRAHAM. Poems of the loved are all around us...

Science recognizes the justice of the demand to show the missing links. It is not just to refuse to respond to the answering challenge...

Adam was originally in a state of perfect holiness and perfect happiness. How he could have wanted anything more does not appear...

THE SPIRITUALISTS' PHILOSOPHY. In your issue of November 7th, under caption "Theosophy vs. Spiritualism," J. D. Buck, M. D., replies to a previous article of E. F. Cook...

Health depends on the undisturbed action of the heart and brain. Love warms the heart and causes the blood to course freely through the veins...

IN IT WITCHCRAFT? Ann Hotel, formerly Ann Croft, has been a famous character in Cook county for thirty years. She professes to have powers instilled in her from birth by a witch mother.

THE BIRTH OF THE MOON. When the earth was young, says Dr. Hall, astronomer royal for Ireland, it spun around at such a rate that the day was only three hours long.

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only eyes or hollow legs to shelter them from storms, with a probability of being exceeded fifty and unknown as to how and when the story shows...

ANNWER TO CELIA LOCKER. To the Editor of The Better Way. Yes, that is what I have been thinking for some time and intended to write to THE BETTER WAY about...

Written by The Better Way. It Sweetly Sleeps. M. GRAHAM. Sleep on, sweet darling, little babe, Thou art in the land of dreams...

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in the land, might be put to much better advantage, and not be in danger of over-reaching mortal capacity?

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Psychometry is a science based on human sensitiveness. All religions merge into each other when the purely spiritual or the morale of life's philosophy is touched.

With the exact knowledge which the physicians of to-day have, diagnosing is no longer guess work; the poison, the acid, the germ, or the cause itself may be clearly traced...

ANN HOTEL, FORMERLY ANN CROFT, HAS BEEN A FAMOUS CHARACTER IN COOK COUNTY FOR THIRTY YEARS. SHE PROFESSES TO HAVE POWERS INSTILLED IN HER FROM BIRTH BY A WITCH MOTHER.

DESPITE THE DICTATES OF HER REASON, SHE GRIEVED FOR HER SON. A MONTH LATER SHE HEARD THAT HE HAD DIED IN A SOUTHERN HOSPITAL OF DIPHTHERIA.

UPON RENEWED SEARCH IT WAS FOUND AT THE HOUSE OF HIS SLATES IN LAW, AND SURE ENOUGH IT HUNG UPON THE BUTCHER KNIFE BEHIND THE CLOSET DOOR.

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Written for The Better Way.

TOPICS OF THE TIME.
CHARLES CROMWELL.

The growing feeling against the grant of a further charter to the Louisiana State Lottery received another impetus in the recent mass meeting at Chickering Hall, New York City. The meeting was presided over by ex-judge Noah Davis, the platform being occupied by men prominent in religious, educational, commercial, and professional men. Ex-judge Davis, in justifying this protest, coming so far from Louisiana, said that it might be asked what business is it to New Yorkers if the people of Louisiana choose to establish a lottery system for themselves. Even if they could do so, our common sense of interest in the uprightness, intelligence, and morality of each and every State should lead us to utter our views against that movement. They can not adopt such a system in that State without throwing out its poisonous influence in every direction, borne upon the atmosphere, borne by the press, and, until lately, borne by our postal system, until it permeates and affects every part of our common country. The men who are engaged in this business are making a desperate assault upon us all. They expect to make in this great city the largest market in the United States for the sale of lottery tickets. That we ought to resist this for our own sake is manifest; that we ought to resist it for the sake of our common country is manifest. We ought to do it in behalf of Louisiana as a sister State worthy of our love and regard and in the hope we may save her the desecration and degradation into which she is likely to be plunged.

President Low, of Columbia College, in his remarks drew attention to the fact that this concern, in its schemes of monthly and semi-monthly drawings, aggregates the fabulous sum of \$28,000,000 per annum, and the aggregate of its daily drawing is over \$20,000,000 more, and that they receive annually \$1,250,000 from the written policies sold on the numbers of the daily drawings, apart from the regular printed tickets. In professing in some way to aid the country, the lottery people have no facts to fall back upon. It neither creates commerce, helps trade, nor in any way develops the resources of the country. It simply undermines manhood, on a basis founded in dishonesty.

After speeches by other speakers of equal power and note, resolutions condemning this lottery were unanimously carried. Amid the tolerance of such institutions as Wall Street, extending its ramifications to every city of importance in our country, this action may seem like

An ocean into tempests wrought
To wait a feather or to drown a fly.

There are scores of otherwise good people who will condone an evil simply because there are evils of a larger and more pernicious influence, which are, as yet, impossible of eradication. The action of the policeman, in arresting a street gambler caught in shooting "craps," awakens condemnation by the knowledge that he or his superiors are powerless in cases that involve evils of greater magnitude. In affairs of duty, however, it should be remembered that those things nearest at hand demand our first attention. So in things of this nature. Who can positively deny that in the eradication of these minor gambling institutions may not lie successive stars that lead to the rooting out of the "colossal weed with its deep plumbing root," as Edgar Fawcett fitly terms Wall Street?

Would it not seem to us an inexplicable phenomena if a strong member of, and a believer in, a democratic form of government, should suddenly avow himself in favor of absolute monarchy? Would not the deed be a confession of an inability of self-reliance, and a want of trust in others? Would this not virtually be a suicide of political independence? What is true of a deed of this nature in the political sphere, will hold as well in spiritual affairs. When religious independence is abandoned, when the soul, conscious of its relation to the Love of the Universe through love and work to humanity sacrifices its position and demands that its wishes and wants shall be dominated by the will of an absolute ecclesiastical monarchy, is it true to its highest mission? Does it not sacrifice that sublime position that F. W. Robertson calls living to God at first hand? In a political sense it is a confession of weakness—dependence and freedom have become a burden. In a religious sense the soul is tired of thought and work—it is the sacrifice of the subjective consciousness of its relation to God, an expression of a sense of fear, and that some other combination of equally religiously dependent souls can govern it better than it itself could independently. And yet does not this very choice imply the exercise of will, of independent thought and action? Some months ago the former correspondent in these columns gave an account of George Parsons Lathrop and his wife joining the Catholic Church, and his "reasons" for so doing. It will be perhaps interesting to read, as a further history in this case, a late contribution of Mr. Lathrop's to the Catholic World. We would be understood as denying the right of any one to choose his or her own religious path through life, but there are some things

in connection with such a choice that should be clearly and calmly set forth, and, if possible, to show their incongruity with that mission which is the birth-right and birth-duty of the individuality of each soul. The theme of the poem shows two pilgrims "facing forward," undeterred by disapproval or condemnation, to the fortified city "men had thought so frail."

They passed the gates: they stood upon a hill
Enclosed, but in that strong enclosure free!
Though earth opposed, they held the key to heaven.

On came the turbulent multitude of war,
Dashing against the city's walls; and swept
Through all the streets, and robbed and burned
And killed.

The walls were strong; the gates were always open,
And so the invader roted, and was proud.
But sudden, in seeming triumph, the enemy host
Was stricken with death; and still the city stayed.

Skyward the souls of its defenders rose,
Returning noon in mist intangible
That flashed with radiance of held-hidden
Awards;

And those who still assaulted—though they crept
Into the utmost vantage-points, with craft,
Fell, blasted namelessly by this veiled flash,
Even as they shouted out, "The place is ours!"

So those two pilgrims dwelt there, fortified
In that strong city men had thought so frail.
They died, and lived again. Pierced attack
Was as a perfume breeze to them which drew
Their souls still closer unto God. And there
Beauty and splendor bloomed untouched. And the stars
Spoke to them, bidding them be of good cheer,
Though hostile hordes rushed over them in blood.

And still the prayers of all that people rose
As incense mingled with music of their hearts.
For Christ was with them; angels were their aid.
What though the enemy used their open gates?
The children of the citadel conquered all
Their conquerors, smiting them with the pure light
That shone in that strong city fortified.

The international convention of the Women's Christian Temperance Union met last week at Boston, Mass., at the Tremont Temple. The society reports progress of commendable work throughout the United States, especial progress being made in the Hawaiian Islands, Australia, and South Africa. Mrs. Helen G. Rice, superintendent of the juvenile work, made a stirring appeal to every State union to organize a legion for young people in connection with its own work. Mrs. Rice's summary of the work of the legion shows that in addition to the pledges the children take they work for young people everywhere, for the Indian schools, for the fresh-air fund, for poor and destitute and unfortunate children. From East to West, North to South the thousands of boys and girls are rallying, and nobody could wonder, with so enthusiastic a general to lead them. During the first day's session, Dr. Annette Shaw, who spoke so ably at Cassadaga, on "Woman's Day," and who stands at the head of the Department for the Promotion of Health, described the importance of health to the mother and to children and to the world, and outlined the needs of the department to be lectures and literature. Mrs. Frances W. Leiter, of Ohio, spoke in behalf of physical culture. She said that the American nation is called a nation of crazes. She was glad the craze has struck us and hoped it will remain. The last fight will be, she thought, with physicians and drug-shops. We are proving in Chicago, in the temperance hospital, that alcohol is not essential, not even an advantage, in treating diseases. During the whole session great enthusiasm was manifested at the work accomplished during the past year, giving abundant hopes for better results during the coming year.

The following item from the Chicago Journal is commended to the attention of the street-car companies in every city: "President Yerkes recently distributed \$975 in gold among prize gripmen of his cable lines. Three prizes are annually offered by the company, of \$100, \$75, and \$50 each, to gripmen who make the best annual record. On examination it was found that nine gripmen had a record without an accident or a complaint, and that twelve others were ent led to first or second prizes. The nine received \$75 and the other twelve \$25 each, making a total of \$975 awarded, instead of the \$225 promised. This is a very just and generous recognition of merit, capability, and efficiency in work, and the showing is a creditable one both for the company and the employees."

According to an English paper the opening of the recent Church Congress at Rhylin, Wales, was delayed for half an hour by the non-appearance of the Archbishop of Canterbury, and everybody wondered what had happened. The Christian World explains that the Archbishop lost his crozier. This emblem was locked up in a leather case and was carried off by a servant, who thought it was a gun, and locked it up in a room full of breech-loaders and cartridges. Whether the congress would have been adjourned if it had not been discovered, is a question which does not call for immediate reply.

Thanksgiving! Thanksgiving!
Alas for the rarity
Of Christian charity
Under the sun!
O! it was pitiful,
Near a whole cityful,
Home had he none.

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INHABITANTS, NATURE and PHILOSOPHY
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Author of "The Identity of Primitive Christianity and Modern Spiritualism," etc., etc.

"'Tis an authentic picture of the spheres;
In one thou art, in one art soon to be;
Its mission is to dry the mourner's tears,
And ope to light serene futurity."—HARRIS.

That this is a most remarkable book may be readily seen by scanning the abridged table of contents given below. That this book will provoke discussion and the expression of widely variant views is also readily seen. Dr. Cromwell, however, is not a fanatic, but an unusually cautious, clear-headed man. The methods by which he obtained the information given in this work were such as to satisfy him fully of its trustworthy nature. In his admirable preface Dr. Cromwell says: "Some of the statements contained in this volume are of such a novel and incredible character that I can not suppose my spiritualistic friends will, at least at first, be able to accept them; but I trust they will remember that the truth is not always probable, and will carefully consider and weigh before they reject, for I feel sure that such a course will result in their acceptance of at least some of the statements, which at first they will deem incredible if not impossible."

ABSTRACT OF CONTENTS.

CHAPTER I.—THE SPIRIT AND SOUL.—Embodied man is a trinity. The spiritual body substantial. Exceptions to the rule that all men are immortal. No sub-human or semi-human being in the spiritual world. Accidents to spirits. Death, the birth of the spirit. The changes that death produces. Effects of narcotics upon the spirit. Spirits are born naked into the next life. Treatment of mortal remains. Temporary desertion of the body by the spirit. Mr. Owen witnesses such a case. His description of it. It is attended with danger to the body. Not a common occurrence.

CHAPTER II.—GENERAL VIEW OF THE HEAVENS.—The spirit world and the spiritual world. The spirit world substantial. The relations that spirits sustain to their world.

CHAPTER III.—THE L W HEAVENS OR SPHERES.—The earth sphere. The spirit world envelops us. Arrangement of the low spheres. Condition according follows character. Some progress slowly, having no desire for improvement. Many spirits continue to exist on the earth for periods of time. Habits of earth-bound spirits. Their influence baneful. Prisons and insane asylums infested with them. How low spirits are governed. Missionaries are sent to labor with them. Condition of the drunkard. The wicked heaven or second sphere. Its cities. Its inhabitants. The "hell" of Swedenborg. Condition of bigoted sectarians. Sects are perpetuated in the lower heavens. Purgatory. Condition of the degraded among Roman Catholics. The Irish heavens. Bigoted and intolerant Protestants. They are placed under discipline. Truth ultimately comes to all.

CHAPTER IV.—THE HIGHER HEAVENS.—The Indian heavens. The first sphere is an Indian heaven, "where no white man robs an Indian." Description and employment of the Indians. Mr. Owen's visit to the Indian heaven. Description of the higher heavens. The third and fourth heavens. The American and European heavens. The Negro heavens. Condition of Negro spirits. Mr. Owen's visit to the higher heavens. Means of communication between the heavens. Government in the heavens. An incredible story. Steamboats and steamships.

CHAPTER V.—THE HIGHER HEAVENS continued.—Description of them. Gardens. Furniture. Mr. Owen's description of his own home in the fourth heaven. Employments of spirits. Every desire of good spirits gratified. The manufacturing heaven. Temples, halls, theatres. Hunting, fishing, riding. Farms in the heavens. Scientists in the heavens.

CHAPTER VI.—THE HIGHER HEAVENS continued.—Sunday observance. Titles and names in the heavens. The record of a good life above earthly titles. Earthly names perpetuated. The personal appearance of spirits. Ugly people become beautiful. No spirit dwarfs or giants. The complexions of the spirit. Language in the heavens. Spirits communicate with each other as we do, by speech. Many languages in the heavens. Prevision of spirits. This faculty is rare among spirits. A stance in the ninth heaven. Our capabilities are foreseen by certain spirits. The insane in spirit life. What spirits are insane. Infirmary in the second and third heaven for the insane. They very soon recover their reason. How the spirit is affected when the body is blown into fragments.

CHAPTER VII.—THE HIGHER HEAVENS continued.—Wherein spirits differ. No Atheism in the heaven above the third. Marriage in the heavens. True marriage is there a recognized institution. Spirits as match-makers. Family relations in the heavens. Children in the heavens. The conditions that surround them. A grand nursery in the fifth heaven. Bringing children to earth. Animals in the spirit world. They are actual objective existences. Their origin. Their intelligence. As to phantom animals seen by mortals.

CHAPTER VIII.—THE MOVEMENT OF SPIRIT.—Their movement controlled by volition. Certain spirits can trace us. Spirits and the remains of A. T. Stewart. Spirits and the murder of Mrs. Hull. Few spirits visit the Polar Regions. The return of spirits to the earth. The majority do not return. The majority disbelieve in the fact of intercourse with mortals. Do ancient spirits and spirits from the other worlds visit the earth? Difficult question to solve. Ability of spirits to visit other heavenly bodies.

CHAPTER IX.—GUARDIAN SPIRITS.—Every adult mortal has a guardian spirit. "They are our monitors as well as guardians. Their duties and power. Spirits of different planes communicate. Difficulties attendant on spirit-intercourse. Why so few communicate.

CHAPTER X.—THE PHILOSOPHY OF SPIRIT-INTERCOURSE.—Method of controlling. Trance mediums. Speaking exhausts spirits. Our memory a sealed volume to spirits. The memory and knowledge of spirits. A spirit in three years nearly forgets everything relating to his earth life. Forgetting proper names.

CHAPTER XI.—VISUAL PERCEPTION OF MATERIAL OBJECTS BY SPIRITS. Few spirits distinctly perceive earthly objects. Low spirits perceive them best. Our spirits invisible to all disembodied spirits. How spirits are affected by earthly light and darkness. Few spirits able to read written or printed characters. Certain spirits able to read closed books and manuscripts. The ability of spirits to hear and understand our conversation. Ordinarily few spirits excepting guardians are able to hear us converse. When mediums are present they are able to hear us. Power of spirits to pass through solid matter. Most spirits able to pass through walls of stone or wood. All material substances are equally substantial to spirits. Transporting small objects through the air. Spirits in relation to the elements. They are affected by cold and heat. Sensitive to odors and perfumes.

CHAPTER XII.—MATERIALIZATION.—Form manifestations. The processes are of a scientific nature. All spirits when visiting the earth become more or less materialized. The methods of procedure by spirits in cabinet seances. Phantom ships and railway trains. The legendary phantom ship not myth. Spiritual ships are constructed and sailed by spirits of mariners. Spectral men in armor. Rappings and moving of material objects. Neither electric nor magnetism the agent employed. Spirit light, how produced. How levitation is effected. Trance and visions. Trance induced by disembodied spirits. Their object in producing it. All trance subjects are mediums. Spirits in relation to animals. Certain domestic animals sometimes see spirits. Spirits sometimes amuse themselves with domestic animals. Do spirits interest themselves in our business affairs? Some of them do. Extreme caution necessary with such spirits. Under what circumstances it may be safe to consult spirits on business affairs. There is room in God's universe for all. Where can departed spirits find space in which to exist? We call figures to our assistance. The problem then easily solved. There is room for all. The vastness of space. Conclusion. This is the child-life of the spirit. Our glorious destiny. "Hope on, O, weary heart."

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But Christians and the holidays are at hand... This constitutes the really social season of the year and the air or else it is our imagination... While the membership is large it should be limited...

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Dr. J. Frank Baxter speaks in Grand Rapids, Mich. the first three Sundays of December... Mrs. Clara F. Conant has located at 207 P Street, Washington, D.C...

Dr. A. W. S. Edridge will be in Pittsburgh, Pa. the first three Sundays of December... Florence K. Rich is holding afternoon and evening meetings in Los Angeles, Cal...

Dr. J. M. and Mrs. M. T. Allen are engaged with the society at Springfield, Mo. for the month of November... Prof. J. Clegg Wright speaks at Springfield, Mo. this month...

Dr. W. F. Peck spoke to large and appreciative audiences during November... Dr. W. F. Peck spoke to large and appreciative audiences during November...

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RELIABILITY OF PSYCHOMETERS. Dr. J. Rodas Buchanan's remarks on "Psychometric Revelations" in your issue of the 14th inst. mention attention, and I herewith modestly submit minutes of respect for and by way of response to the doctor...

To this amiable doctor replies in a column article to the effect that he is not "opinionated," as I alleged he was, but per contra that I was, because holding opinions which the world's best intelligence repudiates...

Wherein I agree with him (I suppose I am all right; wherein I differ I am all wrong). As it happened I did consult him on this very point, through what he had received and published touching this matter...

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