

THE BETTER WAY

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

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THE BETTER WAY.

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EDITORIAL.

We have two new moons in this month—on the 1st and 30th.

ENGLISH Tories are advocating the proposition to disfranchise all illiterates.

THE Chinese dynasty is in peril, having a native Chinese insurrection and a Mongolian outbreak to contend against.

KATE FIELDS says that American women spend \$62,000,000 a year for cosmetics. "Beauty unadorned" seems to have become a thing of the past.

THE Panama Canal project is bobbing up again. Two parties are eager to go on with the work if the old company could be got out of the way. About four more locks will finish it.

AT the International Peace Congress in Rome resolutions were adopted in favor of partial military disarmament, the creation of an international tribunal of arbitration, and the establishment at Berne of an International Peace Bureau.

AS a closing act to the "Holy Coat Exhibition" a "Holy House Exhibition" is soon to take place at Loretto—the ostensible original cabin and home of Mother Mary being the object of attraction, or an advertising scheme of a jealous competitor in the holy show business.

A REVISION of the civil code is sorely needed in France for the benefit of its female population; for a French woman can not witness a deed, act as trustee, or fulfill the office of executrix. Like the Roman ladies of old, she remains throughout life under male tutelage.

PHYSICIANS in France and England are employing hypnotism as an agent for curing disease and drunkenness. Successful experiments in both instances have given it a lasting foothold in Europe; and as it also aids in the development of mediumship, we may look for other results.

BROTHER Hudson Tuttle is still receiving votes as the representative of Spiritualism to the World's Fair. But what about the where-with to make the exhibit? Remember, Editor Colby of the "Banner" is the treasurer and is ready to receive contributions for the purpose. We have the man; now, let us have the *primam mobile*—the mainspring to the whole arrangement.

ENGLISH country doctors are complaining that parsons swell their salaries by practicing medicine, though unlicensed.—Why should not D.D.s. indulge in the art of curing ills of the flesh as well as those of the spirit or soul? The natural healers are among the spiritual minded, as Bible and profane history record in many instances, and as it is proven to-day in the ministry of Spiritualism.

AT present the United States Navy consists of about sixty servicable steam war-ships with modern armaments, and ten sailing vessels with guns and appliances of late patterns. About ten first-class war-ships are under construction, one of them—the New York—having just been launched, and when rigged and armed will compete with any in the world at present. The others are rapidly nearing completion.

THOUGH Spiritualists in general advocate arbitration where possible, many no doubt will agree with the "N. Y. Press" when it says that it is time that every South American State should understand that there is a greater power than England at their doors, and quite as capable of compelling respect and conferring profitable friendship, a power that has been successful in every war it has undertaken; that has beaten England twice, conquered Mexico and brought France and Spain to terms. The United States must have fair play in South America.

THE religious press regards the publishing of sermons and editorials on religion by the secular press as the sign of a growing religiousness in man. Probably it is, if the press mirrors the demands of the public. But what does the publishing of the crimes of the day in all their horrible minutiae portend? Shall we infer or only believe that it signifies dollars and cents to the publishers?

THE coming ideal church in the opinion of Rev. B. B. Tyler will not be built on a selection of Scriptures, nor even on the Bible in its wholeness, but on the life of Jesus as it is brought to view in the New Testament. He also says: "Give the Christ the place to which he is entitled, and he will settle all questions about ordinances, organization, and ritual." That would be getting back to Spiritualism, from which the present Church was born.

R. M. KING, the Tennessee Adventist who was imprisoned for working on Sunday, and was awaiting a hearing before the Supreme Court as to the rights of a State to interfere with a man's religious liberty, has passed to the beyond, where every day is a Sabbath, and every Sabbath a working-day. It is to be hoped, however, for those left behind, that some means will be found to push the case through, in order to obtain a ruling from the Supreme Court on this score—to know whether man was made for the Sabbath or the Sabbath for man.

FATHER Ignatius of England is desirous that the ritualistic Church shall absorb Theosophy in order to bring the Theosophists into the "true fold." Papacy and its disciples and branch folds has an insatiable creedal maw and takes everything it can get with the purpose of assimilating it. Father Ignatius placed a drop of Romish honey on the tongue of the English Theosophists by declaring in a public address in the town hall of Kensington, that "Jesus was the true Mahatma." Will Mrs. Besant swallow the sugar-coated pill?

A CONTEMPORARY gives this synopsis of the population of the world and its authority for the same. The figures are entitled to careful study and analysis. The census of the year 1900 will disclose a decrease in the percentage of population to the square mile in all the eastern divisions, and a marked increase in the western divisions, for future centuries will show the initial trend of the present expiring century, that "Westward the Star of Empire takes its Way!"

The eight issue of the "Bevolkerung der Erde," of Gotha, acknowledged to be the most reliable statistical publication in the world, makes the total population of the world 1,480,000,000, nearly as follows: Europe, 357,579,000, or 24 to the square mile; Asia, 825,954,000, or 47 to the square mile; Africa, 168,934,000, or 11 to the square mile; the Americas, 121,713,000, or 8 to the square mile; Australia, 3,230,000, or 1 to the square mile; Oceanic Islands, 7,429,000, or 10 to the square mile; Polar regions, 50,400. It makes a very material reduction of the population of China from former estimates, which have placed it at 405,000,000, and even as high as half a billion. China, after an exhaustive analysis of all facts, is given a population of 350,000,000.

HENRY WOOD in an article in "The Arena" on Mind Cure says that the one great principle which underlies all mind healing is contained in the assumption that all primary causation relating to the human organism is mental or spiritual. The mind which is the real man is the cause, body the result. "The physical man is but the printed page, or external manifestation of the intrinsic man which is higher and back of him. Materia medica deals with the body, the effect; mind cure deals with the mind, the cause. There are two methods of practice; one is by persistent self-discipline, the other by the intervention and efforts of another person called a healer. Sometimes there is a combination of both. Self-healing requires greater abstraction of mind than is possible for some persons, and hence the need of the help of another.

THE German Socialist program recently submitted to the congress at Erfurt, contains demands for suffrage with secret voting for all citizens over twenty-one without distinction of sex; and elections to be held on Sundays or holidays. Some of the other demands

are: determination of peace and war by the chosen representatives of the people; repeal of all laws restricting personal opinion; abolition of application of public money for religious purposes, and all such associations to be regarded as private institutions subject to taxation like all others; secularization of schools and free education; free administration of justice and free legal help to enable a poor man to obtain justice when wrongly accused or imprisoned by mistake or suspicion; free medical attendance and medicine; progressive income, capital, and succession taxes for defraying public expenses; and eight hours to be the maximum day of labor. There is nothing seriously objectionable in this, but in some instances well worthy of imitation.

THE demand for more spirituality is not only heard in the unorthodox world, but every now and then from the Church, where it is supposed to be embodied as a living principle. "The Western Christian Advocate" now goes direct to the fountain head and accuses the ministry of a lack of spiritual force or power, but lays the cause at the door of the demand, though just, for an educated ministry, resulting in a multitude of preachers of first-class ability and high culture, who are able to deliver eloquent and instructive discourses on moral and religious subjects without any direct help or inspiration of the Holy Spirit. But while we do not want a ministry with less culture, adds the writer, we do want that culture and knowledge and thinking permeated by the Holy Spirit. It can be, and it must be, or the Church will degenerate into a mere academy, or a sort of lectureship, for the mental entertainment and edification of the people. In other words, the leaders are beginning to realize the absence of true spirituality in the Church and know that without its resuscitation it will be the death of creedalism. No religion without the spirit of inspiration predominating can exist any more than a human body can without a soul.

A SENSATION was created in society circles at Columbus, O., last week by the announcement that a catholic priest had forbidden one of his communicants—a young lady—to participate in a protestant concert. It was once said that Jews never bought from Christians if they could help it, but depended almost entirely on Christians for their trade. A close observer, however, will have noticed that this must have been meant for Catholics relative to Protestants; for the former, to a large extent, are morally forbidden from taking part in Protestant Church fairs or contributing towards them, while they never fail to solicit subscriptions or prizes from Protestant business men and welcome them on all occasions where something may be gained thereby. We should think consistency would not permit this in either of the above cases, and are sure that Spiritualists are not so short-sighted or bigoted as to either accept gifts without reciprocating, or boycott others because of their especial faith. At least, so Spiritualism teaches, and we have merely mentioned the above as an object lesson to those who have just stepped into the light of the new revelation.

AN EDUCATIONAL REFORMER.

The German Emperor's most valuable contribution to the thought of his time, says "Review of Reviews," has been his speech on Education. It displayed freshness of mind and the usual intrepidity of the young Hohenzollern. He attacked the practice of subordinating German to Latin, denounced the preposterous partiality for the classics, and advocated the thorough drilling of all German youths in German history. His speech was a thunderbolt against the one-sided cramming, which rendered it impossible for scholars to develop their bodies, to enjoy their existence, or to prepare for their practical daily work in after life. It was a sensible speech by a practical man, on a live subject of supreme importance, which echoed not only through Germany, but through Europe and America.

Theodore Thomas has been confirmed as musical director of the Columbian Exposition.

CAPTAIN PFOUNDES.

A learned traveler in the far East, a member of many learned societies, and having many honorable titles bestowed upon him, a friend of the late Madame Blavatsky, though not a disciple of Theosophy, delivered a discourse before the Marylebone Spiritualists' Society, London, on the 1st inst., which is reported in "Medium and Daybreak," of the 6th ult. It was entitled "Neo-Theosophy and the Mahatmas."

After a critical and incisive review of the Theosophical mysteries and fallacies, the learned speaker got down to the hard facts of to-day and his closing words are so practical, so important, and so vigorous that we append the three closing paragraphs, asking the readers of THE BETTER WAY to study them:

We are engaged in a terrible struggle against crude, unreasoning Materialism; this cold, callous, eye, and cruel thing is crushing out of humanity, by its baleful influences, all that is good, bright, and beautiful. Our educational system, and its stereotyped competition, its cram of dry facts, merely for the mental struggle of an examination, crowds a mass of indigestible detail upon the memory; and the mental faculties become afflicted with a kind of intellectual chronic dyspepsia. No ethics are taught; the basis of right and wrong action, the great problems of life are left untouched, or at best only tampered with; and generations are growing up more animal than truly intellectual beings. The higher faculties, the intuitions, the mental perceptive faculties, those emotional cravings and loftier sentiments are undeveloped; alas! too often dwarfed, warped, perverted.

We want more true spirituality, greater attention to the nobler qualities, development of the amiable tendencies, suppression of the mere selfish cravings and promptings.

Theosophy satisfies none of these better tendencies; its vague and far-off apocryphal effects of suppositions causes, do not "come home" to any of us, or meet our crying needs. We want solution of problems that affect us vitally here and now, not mysterious hints of inaccessible knowledge and power, the monopoly of certain limited fraternities or individuals. We want light thrown on dark places; we want and demand, truth, nay, the whole truth and nothing less.

SPIRITUALISM AN EDUCATOR.

The developments of psychic power, or that subtle and unseen force through which intelligence communicates with mortals, seem to outrun the capacity to analyze and assimilate them. If there is anything more than another which convinces us that this nineteenth century gospel to the race is from the supernal clime and under the direction of supernal intelligence, it is the fact of its steady, constant, progressive disclosure. It began with the rap as an alphabetical sound, conveying thoughts, theories, warnings, and loving greetings from those whom the world call dead. While scientific minds were studying the new disclosures in matter and spirit which seemed to settle the two problems, first, of the existence of intelligent spirit personality without a material organism; and second, the superiority of spirit to matter as a force, the same intelligent force seems to move a step forward and higher, and subordinate the material body to its behests and uses, disclosing in trance and on the purely intellectual plane, both its presence and its independence.

This disclosure, of necessity, moved the plane of investigation a step forward and higher. It has attracted investigators from all the walks of life, but chiefly from the learned professions and societies in all parts of the world, for, like the rap, the manifestations seem universal. Science has exhausted all its methods to prove the manifestation unreal, a simulation or fraud, and at last has taken the newly disclosed force to its bosom, given it the scientific name of hypnotism, and is utilizing it.

Intelligent physicians practice through its mediation and intelligent direction, surgeons apply their knife and saw or refrain from mechanics in surgery at its direction, and medical professors in colleges, on both sides the Atlantic, utilize it daily. Lawyers, in important cases, study the interests of their clients by seeking the opinions and advice of ex-carnate lawyers who were successful counsellors in their earth lives, and they seek and follow the advice given through the lips of entranced mediums, who, in their natural or normal conditions, have neither knowledge of law or medicine, and who are profoundly ignorant of the particular cases upon which they so intelligently discourse.

We affirm what we know when we say

that the brightest, most experienced, and most successful members of these two learned professions, in the cities of America and Europe, are thus utilizing this disclosed intelligence and force which bigots reject, the ignorant deny exists, the creedal denounce, and fashionable Madame Grundy discards from society with a supercilious smirk of contempt. Scientific minds, however, continue to investigate its laws, its limitations, if earthly limit there be to spirit force. Science entrenched in the professions, finding both a wise and a curative force in its practical application to the needs and interests of humanity, does not fear to use it as a force, law, power, or unknown integer in the mundane. More intelligent, honorable, high-minded, and honest in scientific ranks, frankly confess its source to be supernal, though the numbers are yet few. Their number is steadily increasing.

While the intelligent brains of the world are at work upon the trance condition, with its varied and multiplied manifestations, this same intelligent force moves forward and upward a step higher. It seeks the control and subordination of the physical machine while its living tenant is in possession.

It touches the visual organs, and clairvoyance, or spirit vision, beholds and proclaims what the material eye does not and can not see. It lays a spirit finger on the internal organs of hearing and musical harmonies or discords, voices uttering intelligent messages are heard though no mortal lips utter them. It is clairaudience or spirit hearing. A force enters, or seems to possess, a portion of the grey matter and cells of the brain, and to dictate long messages, profound theories of creation, government, law, science, philosophy, religion, while the person who has owned and used the brain from birth still retains possession. The same force will dictate both the arguments and rhetoric of an oration, or sermon, or lecture, and the person may be the conscious, willing hearer of the impassioned or coolly philosophic utterances of his double. This is known as inspiration. Laggard, skeptical science has not yet risen to this spiritual attitude. It stands in the presence of the fact to-day as it stood at first listening to the rap and doubting; or second, before the unconscious trance subject, thrusting pins into the flesh. It will investigate because it must.

And when the mental and moral world bows before and acknowledges the truth that man is a spirit and not a material, molecular, atomic being; that he exists independent of matter; that, as a force, he is superior to matter; that he lives where his home is; that as spirit he manifests in the rap, in the trance, in the inspiration, then another and higher step on the round of the ladder of spirit immortality will be taken. Skepticism, Materialism, Creedalism, all unnatural dogmas and superstitious born of ignorance will be conquered. The mental world will comprehend nature and natural laws, spirit and spiritual laws, and there will be a natural life in the mortal, and a natural life in the spiritual realms. The Infinite Father is educating the children of his creative love. We are getting beyond the primary, alphabetical stage, and are now studying the philosophy of immortal life through a progressive series of object lessons.

ORGANIZATION.

In closing an editorial upon this subject in last week's BETTER WAY, we alluded to some difficulties which stand in the way of a substantial agreement upon the initial steps to be taken if that "consummation so devoutly to be wished" by many, is reached in the immediate future.

We admit that there are Spiritualists whose nature, experience, and love for the cause entitle their judgments to great respect, who do not acquiesce in the necessity for an immediate or proximate organization. Some of them believe that the great work of individualizing the religious conscience, breaking the chains of a long Churchly and creedal tyranny, has not yet sufficiently triumphed to permit of a change in this great pioneer work of our spirit friends. And it is a fair and open question.

Others see, or think they see, in organization a loss of the personal independence of thought and belief which

they now enjoy. Others still, affirm that they remember "the pit from whence they were digged," and, to them, any organization must, perforce, incorporate within itself a mode of destruction, or curtailing, of that personal liberty of thought and speech which characterizes all organizations. They look upon ruling majorities in Spiritualism as destructive of the rights of individuals or minorities. How well taken these objections are each individual must be the judge.

A serious objection to unity in the preliminary steps is found in the personal disagreements touching the fundamental, ethical, and moral or religious basis of such proposed organization. Some of our best and brightest thinkers and most effective advocates and defenders of Spiritualism, have formulated, with patient thought and great care in the use of terms, their own conceptions of certain fundamental truths which should become the basis of organization, and without which, in their judgment, no substantial and permanent spiritual structure can be erected.

As Spiritualism is not atheistic, teaching the unphilosophical theory of a causeless universe or universes of life, sensation, matter, and spirit-consciousness, all the plaus have embraced an undefined First-Cause.

As man is a moral being, they have embraced a moral universe with its laws.

As man is spirit, existing forever by virtue of the nature of spirit as contradistinguished from matter, they have voiced immortality for the whole race.

As the social in man belongs to, or is an attribute of spirit, loves, friendships, etc., are also immortal.

As spirit is superior to matter as a force, and distinguished from it in nature, it is not governed by mere material laws, hence can dwell and act without its material body, in the orbit of earth.

As intelligences, once living and acting in a mortal body, communicate their thoughts, their conscious experiences, their loves, etc., to those living in the mortal, they give proofs of both the facts and the philosophy of Spiritualism.

These, *in extenso*, and in our own language, are what our friends, referred to, have presented as a moral and philosophical basis of agreement. We can, most cheerfully, accept and adopt either of the plaus proposed.

There are diverse opinions, and no very general agreement, as to the preliminary steps, even when an agreement as to the fundamental basis of organization has been reached. Some desire a general council of Spiritualists, gathered from all sections of the country, representing all shades of thought and theories moral, civil, and social, and special lines of psychic experience, who, after full discussion, shall by a major vote of the members of such council, determine not only the ethical and philosophical basis of Spiritualism to be taught by societies, lyceums, lecturers, and the spiritualistic press, but shall also create and formulate the machinery for a material organization, through a written constitution or articles of unity or otherwise.

There are others still, of conservative nature, who desire organization, and believe that events are ripe for it: who accept substantially the basis thus far voiced, who have no confidence in the stability or the wisdom of the work of a general and unrestricted council membership, but advocate a representative council to be composed of the best, most experienced, and ablest representative Spiritualists: their proceedings and findings to be presented to all spiritual societies, for their acceptance, through the columns of the spiritualistic press, and by lecturers from the rostrums of societies.

Having discussed the seeming necessity for organization, and the chief objections and obstacles in the way of concerted action, we leave the subject to the spirit guides of this great movement, and to the candid, careful consideration of the army of readers of THE BETTER WAY.

Bret Harte is in London and will probably never return to this country. His hair is snowy white, but he still retains all his old fire. The author of "The Heathen Chinese" and "The Luck of Roaring Camp" is only fifty-three.

THE FIELD OF SPIRITUALISM.

Delivered before the Cassadaga Free Association August 8, 1891, by Hudson Tuttle.

When I say to you who accept the doctrines of Spiritualism that this religion, science, or philosophy—call it by whatever name you please—is the most priceless boon, compared with which all else sinks into insignificance, I but echo the thoughts of your innermost hearts. I need not ask how you became Spiritualists. I know it has been the result of struggle and earnest conviction. You were reared in the Church without a doubt of its authority. You began to think, and thinking is dangerous. Those were days of mental anguish and nights of suffering. The foundations of belief were broken up and no certainty anywhere; over the wide waste no land on which the dove of hope could rest from its weary flight. The prayers taught by the sweet lips of a sainted mother and the gentle songs she sang became a mockery. There was fierce conflict and weary struggle, and how regretfully you looked back on the days of unquestioning belief which brought peace and restful dreams.

Then you were led to the investigation of Spiritualism, which came as a balm of Gilead to heal your wounds. How you rejoiced in the new-found light! You seemed overwhelmed by a celestial baptism, the veil was lifted and the spirit world bent low and blended with the world of men. It gave knowledge for fear and doubt, and it destroyed the dogmas of blind belief; it led superstition to the light; it broadened the heart of the bigot and dried the tears in the eyes of despairing grief. It came as a liberator, breaking the chains which made you thrall, and what unspeakable joy it brought when all the doubt and darkness of your soul vanished in its light! The wealth of the oceaned world was as nothing compared to this priceless heritage of immortality, demonstrated and made known.

There are others who have had some one near and dear taken from them, and who have stood beside the casket containing the inanimate clay, crying out with choking voice through sobs and tears against the injustice of such sacrifice. Religion failed to comfort you; science gave no response to hope, and in the darkness of grief God disappeared. Then it was that over the black waters of oblivion, which beat at your very feet on the coast-line of the narrow grave, came the whispered words of undying love, "the dead live!" Unspeakable joy! They came and made their existence known, and now you live in the presence of the departed. You feel them around you and in the storms of life and its darkness, when life presses heavy with burdens, you are assured that whatever men may say or do, there are true and unselfish ones who know and love you.

It is said that when the fishermen on the Adriatic Sea are away on nights of storm their wives and maidens go down to the shore and sing the songs they sang together in their cottages. Then they listen. From the scowling wrack of the clouds, from the white gleam of angry waters there comes the wail of winds and hoarse crash of waves beating with remorseless fury on the rocky shore, but no other sound. Then they sing again; loud and clear their voices blend with the roar of wind and wave, and then again they listen. There are no sounds but the rage of the elements, the howl of wolfish winds, the sullen roar of clashing waves. Oh! heart of undying hope! They sing again a song of love, and far out into the darkness is borne the united notes of blended voices. Then again they listen, and like an echo of the night, above the shriek of winds and roar of waves, comes the responsive voices of those they seek.

Thus we, as Spiritualists, standing on the shore of this life, before us the dark sea of death, call, and with a faith that comes of knowledge, await the answer of those we mourned as dead.

Spiritualism has the fullness of life and answers all our wants. It is not for a select few who are admitted into its arcane realm; it comes not with a patent held exclusively by a priesthood, but as the broad light of the sun. It has as many sides as there are receiving individuals and furnishes each with what they most demand. To the seeker of phenomena it presents a wide range of manifestations, and to the philosophical it gives a fathomless realm for research and speculation. It appeals to the most ignorant and the most intelligent. A dog may be attracted by the movement of a table by an invisible agency and the scientist interested in the psychological problems presented. The wonder-seeker has a world of wonders, the miracles of the past are repeated and a theory of life here and hereafter advocated as profound as the abysm of time and space.

Over that abysm Spiritualism throws a bridge whose magic lines are anchored on the headlands of immortal life, and over the swaying archway the departed come and go on their errands of blessedness.

Spiritualism is not modern, but its origin is in the remotest past. Its grandest strength and beauty is in the fact that it unites the spiritual phenomena of the ages. It is not for to-day, but for all time, and the same great laws strike through every manifestation, making whatever is possible in one time possible in all ages.

Does it reject religion? With conscientious eclecticism it accepts them all. Through all the diverse religions of the races of mankind as recorded in their sacred books, the Testament Old and New, the Zend Avesta of the fire-worshipping Persians, the Vedas of the Hindoos, the Book of Kings of the Chinese, the Koran of the Moslems—these are golden strands of Spiritualism woven into the pattern without which there is neither light nor beauty. Spiritualism gives us the key whereby we may unlock the mysteries of all these systems and make them our own. Without its interpretation we refuse to accept the wonder-works and miracles as out of the natural order of events. With its light they are co-ordinated and shown to belong to one vast order, referable to a common cause.

If the worshipper at the shrine of Mohammed should ask if we believed his prophet was inspired, without this key we should reply: "No, he was an arch-deceiver." With it we answer: "The departed sages of his race entertained and inspired him." When the Christian asks us to believe that Ezekiel was taken up between the earth and the heaven, and that Moses and Elias appeared on the Mount, having seen the levitation of mediums, and the apparition of our friends, accept what otherwise would be idle tales.

Thus we, as Spiritualists, receive and blend the scattered strands of truth from all religions and take all sacred books for our own, and not a strand of truth do we wish to destroy. The cheap iconoclasm, which would red-handed apply the torch to the past and consign it to swift destruction, has no fellowship with us.

We conserve every truth wherever found, but we claim the truth as sacred and not the setting. We claim the right to reason, to discriminate, which carries with it the right to accept or reject, and this holds good with all books called sacred, the Bible as well. Whatever is reasonable we can not avoid accepting, and that which is not, is impossible to receive.

"Ah, you must take all or none," exclaims the worshipper of the Book, to whom we reply: "When you eat chestnuts, do you extract the delicate kernel, or do you eat the bristling burr? For us we prefer to select the kernel, and you may have the burr."

The past is the foundation of the present. It has had errors, terrible blunders, unspeakable atrocities, but these have been attempts to reach the heights of knowledge.

When I, from the headland overlooking the vast stream of history, retrospect the weary way over which man has traveled from savage ignorance to the present; when I consider the pain self-inflicted he has suffered, the tortures endured, the blight of bigotry and superstition on his soul, the dwarfing of his intellect, the stupefaction of his emotions and affections by selfish, self-ordained religious teachers; when I, looking over the interminable plain, see the countless hosts of martyrs for opinion, the smoke of ruined cities, the ghastly battle-fields strewn with the dead and the dying, and most terrible of all, the blasting fear of an offended, wrathful God and eternal doom of torture, sick at heart, I exclaim: "Poor humanity! what a thorny road has been thine, and how bitter has been thy cup!"

It brings us culture, the self-hood which is our heritage from remotest ancestors. We are what we are because we represent as an effect of cumulative causes the history of our race. Our parents and grandparents back to remotest time cumulate in us, and we express the causes and effects experienced by them. We do not desire to live in Puritan days, and we smile at the grim fancies of those stern bigots, who were so religious that they were only happy when thoroughly miserable; we do not accept their theology which regarded children as voluble chiefly as fuel to feed the flames of wrath, but we would not obliterate the Puritan name and influence from history.

The dogmas are passing away, but the stern sense of justice, obedience to law, zeal for the right and true, the sterling character which holds duty above pleasure and public weal above private desires—these remain and make possible the stability and glory of this republic.

The seeds of thought brought over in the Mayflower and nourished by the ashes of the stern heroes, who braved the terrors of the ocean and the wild, have borne fruitage in the Free-thinkers, Free-religionists, Agnostics, and Spiritualists of to-day. Let us reverently treat the past, freeing ourselves from the shackles it would impose, and profiting by its legacy of abiding truths.

It has been said that Spiritualism has not presented a moral truth. Did Christianity? Was not even the Golden Rule well known to the pagan world long before our era? We need no revelation of morals. We need no moral system formulated in creeds. We have had a surfeit of creeds and systems. We want to escape from those we have.

And yet there are many whose souls are filled with the love and delight of Spiritualism who are frightened at the name and rush to any other banner they think more respectable. They would be Christians, Scientists, Unitarians, Universalists, or Theosophists, anything but

what they really are, because orthodoxy, fearing Spiritualism most of all, pays it most attention. And out of this weakness grows that unrest, which is constantly running after the fads and isms, the side-issues, and thus withdrawing needed strength and assistance to the one grand cause for which all should labor.

Unitarianism and Universalism may be more liberal than Calvinism, but their foundations are the same, and a Spiritualist is as out of place in one as the other. You can not array your belief in the garment of outgrown creeds no more than you can clothe the man with the raiment of his childhood.

Spiritualism comes as the great light of the century. It is the philosopher's highest conception of his relations to the spiritual universe, his fellow-men, and the world of spirit. It is the living thought of the age, culminating not in a religious creed, but in intellectual superiority, which rounds the character in moral completeness. Man needs not a moral revelation, but an internal illumination, whereby he may understand the relations he sustains to the physical world, his brother-man, and the spiritual realm. Such an illumination is possible for all to receive. The myriad hosts of the angel world are around us. They mingle with the affairs of men and their atmosphere is an exhaustless fount from which we draw inspiration.

Not to the skin-clad prophets and seers of old, fierce wanderers of the desert, or recluses in mountain caverns are we to look for truth. They placed themselves outside of humanity and warped and dwarfed by seclusion, held narrow views of human needs. To-day a fountain of exhaustless flow is free to everyone, as life-giving as the Castalian waters by which everyone may become inspired with the divine life and a prophet unto himself.

Do you say that the manifestations—moving of physical objects by invisible hands, rappings, the trance utterance of mediums—is Spiritualism? True, they are a part—a very small part. Gather all the modern manifestations together, and they form but a wave in the ocean, which has been preceded by other waves even to the remotest epoch of historic time. It is true, having received by this means positive assurance of life after death, that those we mourned as dead still live and are near us, we can sit down in the satisfaction of unspeakable joy and be content. Many do so and are not blamable because the great light blinds them. They are satisfied with the evidence they have received and become apathetic to the necessities of others. They resign the matter to the dear spirits and think all is for the best. This is a fine belief for laziness! It is almost equal to the vicarious atonement of which it is a legitimate offspring. In one case it is the blessed Jesus who is to bear the burdens, in the other the dear spirits, who are not only to do the work of the world, but carry the obedient believers into glory.

Spiritualism finds in such a likeness of the good Methodist brother, who in love-feast and experience meeting could shout glory to God loudest of all, and yet boast that he had been a member of that Church twenty years and it had not cost him one cent!

Spiritualism is vastly more than the manifestations, satisfying as these are to the doubting soul. It reaches beyond all phenomena, being the unitizing of the eternal principles on which they all rest. It is the science of life, here and hereafter, and it extends its investigations on lines which no scientist has previously pursued. It furnishes solutions to the profound problems of one being, and its application to individuals develops a new science of morality.

The profound and subtle Paul expressed the doctrines of Spiritualism most truthfully and clearly when he said: "There are also celestial bodies and bodies terrestrial; there is a natural body and there is a spiritual body." In other words, the terrestrial body is mortal and the celestial immortal, and death is the severance of the cord which unites the two during earthly life, allowing the freed spirit to go in its immortal destiny an individualized entity henceforth independent of the vicissitudes of the physical world.

Here is revealed the process and object of creative effort. Viewing the ceaseless turmoil and unrest of nature, the constant ebb and flow of creations, the struggle for existence, out of which the sharpest fang and strongest talon have been victorious, the Materialist claps his hands in delight and cries out, "what beautiful evolution!"

"Oh, scientist! evolution from what and to what end? Where is the gain?" "The gain," it is replied, "is developed man, a higher civilization, the control of the forces of nature, and the greatest good to the greatest number."

"And is that all? Is this life the all of existence?"

"The question of a fool," replies the material scientist, substituting sneer of pity for the sneer of bigotry. "Do you expect to hear the hum of the bee after the insect has departed on its busy wings? the song of the bird after the songster is dead? the music of the organ after the instrument has been reduced to ashes? No more should you expect mind after the body ceased to be."

Great are the achievements of modern science, and great are the scientists, but when the members of an association assembled at Washington, set themselves glibly to talking about protoplasm as the material basis of life and the plastic material which had from itself created all living beings, one of the professors confounded them all by asking an explanation of the difference between dead and living protoplasm, for all tests they could apply it was the same.

With what eagerness the scientists dissected the brain of Guiteau; with probe and knife they cut through the tissues, as though they expected to find the causes which made him an assassin in the flexures of that organ. A little protuberance slightly larger than a mustard seed was found, and triumphantly spoken of as the cause of his crime! And you will remember when the mind-reading Bishop fell into a trance-like death, the learned doctors having no means of determining whether he was living or dead, and having pronounced him dead made themselves sure by cutting into his brain, seemingly certain that they would there discover in the structure how he could read thought.

When the wonderful Laura Bridgman died there was a dispatch that the attending physicians would make an examination of her brain, and wonderful discoveries were expected. These never were alluded to afterwards.

Poor scientists who would search for the invisible, intangible spirit, knife in hand, through the substance from which it has gone; as though you would tear the cage to pieces to learn the character of the bird confined yesterday by its bars, but to-day is singing songs of gladness in some far-away fragrant grove!

We turn from this view of creation, which, with all its boasted perfection, is purposeless with saddened hearts.

If there is no answer to our infinite aspirations, and the human soul is created with all its infinite longings after perfection, its intense emotions, its lofty moral ideal, strung so exquisitely for the touch of love, only to be swept by the rude hand of pain and to go out like the flame in the bleak night of death, then creation is a failure, and man a blot and blemish on the face of this fair earth.

By the light of Spiritualism we interpret quite differently the problem of creation. As we turn the leaves of this earth's history, the thick strata of rock, which forms its crust, we find in fin and tooth and scale of beings once existing, prophecy of the succession of superior forms which came in their order. Everywhere we find the prophecy of man. Every change is an approximation toward human ideal, as though an irresistible force working after an irrepensible design, under the restraint of opposing conditions, was constantly asserting itself.

The mollusk foreshadowed the fish, the fish the reptile, the reptile the mammal, and the perfection of the mammal is man. In him there is no prophecy of a superior or more perfected physical form. He is the perfect fruitage of the tree of life, which strikes its roots down to the foundation of the physical world. Advancement changes from physical to spiritual. In mental acquirements and moral qualities there is an infinite reach of horizon. Time nor opportunity are not finished in earthly life, and only eternity is equivalent to the possibilities which are his. Man, instead of being a fleck of foam thrown one moment upon the tide of being to perish in the next, is an individualization of the forces of that tide. He is the nobleman of nature, owning all things, for whom all things exist, and having the capacity of comprehending all.

What a sublime position is his? On the one hand the lower forms of life, the brutes of the field, on the other the angels of light, toward whom he is hastening, one of whom he will become when death shall cast aside the garments of earth. As all the elements are represented in the physical body, so all the forces of nature are concentrated in his spiritual being. And, as he is the fruitage of all the past ages, spiritual science reaches back to the dawn of creation, sweeps the field of evolution, and is borne forward into the illimitable fields of man's immortality.

Would you narrow it down to the rappings and the tipping of tables? You might as well represent the Atlantic by a drop of water, or the sun by a spark of fire. Yet not lightly do I regard the always delightful manifestations, which I have not outgrown, which are like the fruit of the tree of life, and the sweet waters flowing beneath its shadow.

In this light we begin anew the study of nature. For thousands of years the physical world has been observed, patiently and carefully, until scientists count the scales on the wing of a moth, the facets of the eye of a fly, and enumerate the stars. They have become so engaged in their pursuits that anything beyond the range of their senses—anything spiritual is dismissed with a sneer. Yet we know that we are standing on the coast-line of spirit realm, infinite in horizon, and fathomless in depth.

Over this ocean no daring voyager has yet ventured, and the Cuvier, Humboldt, and Darwin, who will co-ordinate its phenomena and reveal its laws are yet

to come. Aside from the pleasure of the manifestations this field of study is ours. Ours as Spiritualists to evolve this new view of things, which, instead of a dead material world, acted on fortuitively, or by mind, accept it as the outward expression of an irresistible energy. Matter, itself, instead of being regarded as fixed and unchangeable, becomes the fleeting shadow of spiritual forces. The various religious systems of the past yield no broad philosophy in which we feel secure and assured of the future life. I say it not in disparagement, but they have signally failed. They commence with the mistaken idea that immortality is to be gained by certain beliefs and admission of certain dogmas; whereas, if immortal, that immortality is the highest effort of creative energy, admitting of no mistake, dependent upon no belief, and an inalienable heritage. He exists, and that existence can not be blotted out.

Prometheus chained to the bleak rocks on Mount Caucasus, with vitals ever consumed, yet ever renewed, is a type of the inexorable destiny which binds us to a life more enduring than the stars of heaven. Not a fraction of our being can be eliminated. Emotions, affections, culture, all remain after the change called death.

What follows? That the imperfect attempts of this life will be perfected in the next, the reality of which this life is only as a shadow. Our friends who have gone to the silent halls of death, have not tarried there. They live in light supernal. We know that the words of poet Goethe, spoken over the grave of his friend Wieland are true: "The destruction of such high powers is something which can never under any circumstances come in question."

"Who builds on less than man's immortal base, Fond as he seems condemns his joys to death."

The very life of religion is a hope in immortality, and the new philosophy brings knowledge in place of belief. It elevates above the shadows of mortal life, showing that there is nothing real except the eternal. If man is immortal, immortality is conferred on him as the highest achievement of creative energy, admitting of no mistake. His spiritual state must be the extension of his individuality, consummating and perfecting the aspirations of this life.

I know how this pathway is; how easy to subscribe to a form of belief—to go with the crowd, instead of pushing your way against it. How easy it is to lean on the staff of vicarious atonement, how hard to stand alone. The weary toiler, buffeted by censure, is prone to look back to the old days when perfect rest and unquestioning trust were reposed in the tracts of the Church and the word of the priest.

Once in a strange city I entered a church and passed along the aisle which gave no sound to my footsteps. I sat down on a luxurious seat, the dim light partially revealed the bowed worshippers. The low, solemn chant and the grave, deep voice of the organ pulsed in the perfumed air. All was restful, peaceful, and sweet as a summer evening's dream. What a contrast to the jostle and antagonism of the world. Here the weary toiler, whether with muscle or brain, found rest, assurance and inspiration. Above the altar was a painting of faith, clinging to a cross arising from a rock in a storm-swept sea. The waves, like hungry wolves, leaped and clutched at her fragile form, yet she clung to her unflinching support, and hope's star beamed brightly through the black clouds of the storm.

Oh, delightful faith that, weary of the burdens of life and dreary pains of unanswered aspirations trusts, in an infinite power; and, after all, vain strivings at last to find repose by implicit confidence in a savior's love. Oh, we may look back with regret and longings for that past of trustfulness, it will never come to us again. The Rubicon has been crossed, and there is no bridge for our return. Let us not mourn or regret our position. As well might we regret that we are not again children, and satisfied with the rattle-box and hobby-horse.

May we not have equal trust in knowledge as in faith which comes from ignorance? When our knowledge is perfect we shall place the same firm reliance on the laws of the world, and rest in the certainty that they will never change.

And now I come to what must be the last mentioned distinctive feature of Spiritualism. All preceding systems of religion are not for life, but for death. If honor, integrity, purity, and morality are inculcated their effect on this life is only secondary to the future. They furnish the means of escaping the awful doom suspended over every individual. Constantly are the terrors of a future judgment and of death painted in lurid colors. There is so much attention given to the future there is little left for the present life. The streets of heaven and the jewelry of its gates are more attractive than the practical conduct of earthly living.

Now, the new philosophy comes and in a voice of music says: While the eye of man hath not seen the beauties, nor the ear of man heard the songs of gladness of that realm where the light of wisdom has no shadow and the warmth of love has no chilling wave, yet know that you are already as spirit entities

launched on the tide immortal. Here on earth is the beginning of that sublime destiny. Here you commence preparation of the future, and the best preparation you can possibly make for the full enjoyment of the next stage of existence is a well-ordered life on earth.

Such culture, whereby the spiritual is ever the guiding force of the thoughts and actions, is the treasure laid up in heaven, incorruptible. And is this but a figure of speech, a flight of rhetoric, and, after all, these aspirations and desires only delusion? I pause not here with the evidence, but with the poet I say in words which will touch responsive chords in every heart:

Well, may be it is delusion,
That the soul lives after death;
But, if so, it is far the dearest
Which the tongue of the mortal saith.
And, since so much of life's pleasure
Is wrought of unreal things
I shall always hold to riches
Which the dear delusion brings.

Others only regard our belief as delusion, but to us it has become knowledge, we walk to-day in the courts of heaven, earth-clad angels, often with heavy burdens, stumbling along pathways thickly set with thorns and paved with flinty stones that lacerate our bleeding feet, but the angels of light walk by our side. The dear ones who are gone before, concealed by a veil thin as gossamer, are our companions and our guides, and when this fleeting life is past, like a dream in the night, we shall awake in the splendor of a new day, more brilliant than fancy can conceive, where all those loved ones who went from our sight during the earthly years will give us greeting.

Written for The Better Way.
INGERSOLL ON SPIRIT.

FLORENCE E. ALCOTT.

As much as I admire that great power in the world to-day, Robert G. Ingersoll, I feel that he will have cause to regret (in the great beyond) once having used his pen in the appended article, published in "The Wine and Spirit Review," a paper published in the interest of the liquor traffic. It is beautiful in sentiment and construction, and therefore the more capable of injuring a few of its readers whose admiration for that man may induce some of them to copy him in a certain direction. I never before knew that whisky could be so idealized—to have such a glamor of romance thrown around and about it. But such is genius. It borrows its light and power from intuition, and its grosser parts from earth's environments that are not at all times properly guarded.

I send you some of the most wonderful whisky that ever drove a skeleton from a seat, or painted landscapes in the brain of man, in the mingled souls of wheat and corn, in it you will find the sunshine and shadow that chased each other over the billowy fields, the breath of June, the carol of the lark, the dew of the night, all golden with imprisoned light. Drink it, and you will hear the voice of men and maidens sing the "Harvest Home," mingled with the laughter of children. Drink it, and you will feel within your blood the startled dawns, the dreamy, tawny dusks of many perfect days. For forty years this liquid joy has been within the happy staves of oak, longing to touch the lips of man.

To this we have a reply from a prohibitionist, and though not as beautiful and picturesque as the Colonel's, it is very far-reaching and along the line of common sense and morals. It seems to be handled in about the same phraseology, and for my part I am glad some disciple of the *aqua pura* embraced the opportunity to frame an answer, as follows:

I send you some of the most wonderful whisky that ever filled the boots of man with snakes or painted towns in cardinal red; it is the mingled souls of corn and strychnine that made the marshal chase the shadows over the western hill; the breath of flame, the whistle of police, the hoodlum wagon, the thirty days in prison for thinking you could fight. Drink it, and you will hear the voice of comrades singing, "When Johnnie Comes Marching Home," mingled with the laughter of the boys. Drink it, and you will feel within your head a sense of well-being, the boozey bliss of many high old spears. For sixty days this liquid fire has been within the neck and mid-eyed demijohn, longing to scorch the throat of man.

SEPARATION.

We can not part with our friends. We can not let our angels go. We do not see that they only go out that archangels may come in. We are idolaters of the old. We do not believe in the richness of the soul, in its proper eternity and omnipresence. We do not believe there is any force in to-day to rival or recreate that beautiful yesterday. We linger in the ruins of the old tent, where once we had bread and shelter and organs, nor believe that the spirit can feed, cover, and nerve us again. We can not find aught so dear, so sweet, so graceful. But we sit and weep in vain. The voice of the Almighty saith, "Up, and onward for evermore!" We can not stay amid the ruins. Neither will we rely on the new, and so we walk ever with reverted eyes like those monsters who look backwards.—Emerson.

A humorous criticism must be made in the spirit of good humor, otherwise it becomes puerility and loses the effect it is intended to convey, pleasing neither the one who agrees with the criticism *per se*, nor calling a halt to those in error. We may laugh a man out of his folly, but never scorn him out of it.

Painted windows were photographed in their original colors recently by a Swiss doctor who has devoted long study to this subject.

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We request patrons to notify us promptly in case they discover in our columns advertisements of parties from whom they have proved to be dishonest or untrustworthy.

Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE! All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed, and money orders made payable to:

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SUGGESTIONS FOR CLUBS.

To facilitate the handling of our 25-cent trial subscriptions, it would be of immense advantage if trial subscribers clubbed together and remitted names and money at one time.

SCIENTIFIC METHODS AND HUMAN LIMITATIONS.

Dr. Carpenter and Independent Mesmerization. LYMAN C. HOWE.

Scientific methods often fail because of the limitations of investigators. Repeated failures to get certain specified results often establish a conviction that no such results ever occur, and the tendency to dogmatize asserts itself in a pronounced diatribe, which in the mind of the experimenter becomes authority.

A change of method without increasing the possibility of error may at once reach results that had been pronounced impossible. But the scientific bigot is quite sure to reject all testimony that does not square with his own experience.

A class of facts have settled the question for one mind who summons his friends with confidence to see for themselves, not doubting that they will find the evidence that they can not resist.

Another intimation of man's immortality is found in the duality of his nature. The accidents and incidents of life clearly demonstrate we are more than physical beings.

Wonderfully constructed as is the eye, yet it is not the physical organ which sees. Behind the lens of the eye there is an invisible reality gathering in the light of the world and by picturing the images of objective nature upon the clear mirror of the soul.

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The writer does not hesitate to express the conviction, based on long, protracted, and careful examination of the evidence adduced to prove the existence of a mesmeric force, acting independently of the consciousness of the subject, that there is no act that possesses the least claim to acceptance as scientific truth.

"It has been repeatedly found that mesmerizers who had no hesitation in asserting that they could send particular individuals to sleep or affect them in other ways by an effort of silent will, have altogether failed to do so when the subjects were carefully kept from any suspicion that such will was being exercised; whilst, on the other hand, sensitive subjects have repeatedly gone to sleep under the impression that they were being mesmerized from a distance, when the supposed mesmerizer was not even thinking of them."

It is apparent from the examples cited that Prof. Carpenter, while acting up to his highest knowledge, overlooked the most vital points and neglected to make the conditions essential to the success of such delicate mental experiments.

He interposed—or allowed—such associative influences as to defeat the action of independent mesmerization and attributed the failure to the absence of expectancy in the mind of the patient.

Moreover the unequal development between the mind and body clearly enunciates this duality. The weakest and most frail bodies are not infrequently the companions of strong and courageous souls.

Moreover there are times in the lives of all when this invisible or spiritual part asserts its independence, and to a large extent withdraws from its physical environments.

The time will come when the invisible part of yourself will free itself from your body and only a shell will remain, just as a similar time came to the acorn when having given of itself to form the tiny roots and first leaves of the tree, the young tree freed itself from the mouldering acorn and had you removed the soil from the root of the young oak you would have found the forsaken shell of the acorn.

God, life, intelligence reside nowhere outside of matter, but it can always be found within it and within matter it will stay forever. The same atom that rested within the rock upon the mountain side is capable of stretching its attentions infinitely.

Inconsistencies exist in every department of human affairs where true wisdom is lacking. The preacher who speaks of the omnipresence of God and then calls on him in a voice of thunder as if he were a mile off, does not reason.

The dual nature of man has always been evidenced in the illumination of the dying. In the frowning dungeon, before the keen-edged guillotine, on the burning pyre, when hungry flames were eating shrieking muscles and quivering flesh, the soul has triumphed over danger and death.

The death-chamber of the dying is not dark, although the candle of mortal life is burning out in the socket. Hence they smile, because amid the deepening night of mortality the soul's eye catches glimpses of that sun which never sets and joyfully revels in the glories of an eternal day.

The latest advice about the moon state that it is a dead, desolate waste of played out volcanoes and cooled-off lava beds, without atmosphere.

ing between the soul and the bodily organ.

So clearly is the fact of man's duality revealed in all his life and experience, it is hardly necessary in this connection to cite proof to maintain it.

The soul everywhere asserts itself under the most marked bodily mutilations and afflictions. When one member of the body is removed by accident new means of communication are devised and perfected by the invisible soul.

When sight is gone other avenues are quickened whereby the soul itself becomes an active force in the field of life. The evidences of an invisible or spiritual body are as clearly affirmed by the facts of life as the existence of the physical organization.

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WHAT IS SPIRIT.

It is an utter impossibility to find anywhere any manifestation of that which we call spirit apart from matter. Matter and spirit are one. Matter is not the result of spirit, but spirit the result of matter.

The atom everywhere asserts itself under the most marked bodily mutilations and afflictions. When one member of the body is removed by accident new means of communication are devised and perfected by the invisible soul.

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NEWS ITEMS.

Not long since the "New York World" was sold for \$1,000,000 and an offer of \$5,000,000 has been refused for the "Herald." In order to start a daily in New York City \$1,000,000 is required.

There are about 1,500,000,000 people in the world, with very nearly an equal division of sex. One-fourth dies before the fifteenth year and the average duration of life is about thirty-three years.

Some fine caves have been discovered near Southport, Tasmania, containing several different chambers filled with fine stalagmites and stalactites. When the lights carried by the exploring party were extinguished the ceilings and sides of the cave appeared to glitter with diamonds.

A wonderful flower has been discovered on the Isthmus of Tehuantepec. Its chief peculiarity is the habit of changing its colors during the day. In the morning it is white; when the sun is at its zenith it is red, and at night it is blue.

Mr. John Stevenson celebrated his 100th birthday in this city yesterday at his residence at the Old Man's Home, on Powelton Avenue. Mr. Stevenson still shaves himself, though his eyesight is failing him.

Rev. Minot J. Savage recently lectured in Kansas City on "Immortality," holding that Spiritualism furnished the only proof we had of continued existence.

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PERSONALS.

Contributions accepted: H. T. S. W. Mr. and Mrs. Lillie serve the Union Society during January and February.

Mrs. A. B. Kibby, who has been lecturing during the past two months in Illinois, has returned home to spend the month of December at her residence, 13 Saunders Street, Mt. Auburn, City.

Mr. A. B. French graced our sanctum one day last week, and we were pleased to find in this gentleman a worker that any cause can be proud of. In him are combined the material with the spiritual in happy union, being a practical business man and having the gift for inspirational speaking to a marked degree.

We frequently obtain requests from correspondents not to alter or amend their contributions intended for publication. We would gladly comply with their requests if they would observe their cases correctly and not put the subject of a sentence in the objective case as it recently occurred with one of the above.

A new and revised edition (the fifth thousand) of brother J. J. Morse's "Hints to Enquirers into Spiritualism," has just come from the publishers. Besides containing rules for the formation of spirit circles, it also advises investigators what works to read upon the phenomena, philosophy, and doctrine of the subject, with the opinions of eminent persons thereon.

The New York "Truth-Seeker" says: "J. Clegg Wright, the Infidel Spiritualist orator, will speak at the Manhattan Liberal Club, 230 East Fifteenth Street, on Friday evening, December 14th. His subject is 'Individualism vs. Socialism—the real point of conflict in process of civilization.' Mr. Wright is a fervid speaker, of whom the heretical Spiritualists think a good deal, and will no doubt give the Club something to debate.

Dr. A. B. Dobson vs. Old School Practice. DR. A. B. DOBSON: You have no doubt recognized the handwriting in the numerous letters sent out by Mrs. Julia Binkerd, of this place.

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Women's Department.

Written for The Better Way. NEVER FORGOTTEN. 'Twas the friend who was true in grief's dark-est hour...

Written for The Better Way. THOUGHTS. I give here a few thoughts, received through inspirational writing, on soul embodiment...

Written for The Better Way. GLEANINGS FROM THE HARMONIAL PHILOSOPHY. The recognition of Spiritualism as one of the religions of the world...

It is essential, and also well-ordered, that the soul thus evolve through gross matter, but, once self-supporting, purged and perfected to a state above that grossness...

Whether this be as advanced teaching as some receive, or to many seem ignorance, to me it brings a feeling of comfort...

EDWARD BULVER LYTON. Edward Bulver Lyton, the British ambassador to France, died at Paris, on November 24th...

ACTION NEEDS HARMONY. To the Editor of The Better Way. Knowing the wide-spread appreciation of your valuable paper among the leading Spiritualists...

from the "old" society to the "new." Now, fellow workers, isn't the existence of such a condition of affairs a little bit deplorable?

Oh man! wilt thou comprehend, That in thyself all growth doth blend; That thou erect, the semblance art, Of creature kind with beating heart—

Written for The Better Way. STRAY THOUGHTS. Introspection is the mirror of truth. It is more difficult to estimate than criticize genius.

LITERARY. The Columbia Daily Calendar.—An old friend in a new dress, and an article that has come to be one of the indispensable of an editor's desk...

Was Abraham Lincoln a Spiritualist? This curious book has no precedent in the English language. Its theme is novel, its truth apparent.

GOD-MAKING. I have been somewhat amused to see so many rushing into print to prove that there is some kind of a God—

Mistress—"Is the fire going, Bridget?" Bridget (an amateur)—"Faith, mum, an' it's just gone."

France, and elected Rector of the University of Glasgow. He is perhaps best known to the general public as a novelist, writing under the name of Owen Meredith.

What earth needs from earth's lowest creature, No life Can be pure in its purpose and strong in its strife

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MEETINGS. Boston.—Dwight Hall, 514 Tremont street, opposite Berkeley. Spiritual meetings at 2:30 p.m. every Sunday...

Chicago, Ill.—P. O. S. A. Hall, corner of Washington boulevard and Ogden avenue. Mrs. Cora L. Richmond, secretary.

London, Eng.—The Spiritual Science Association meet every Sunday evening at 7:30 and on Wednesday night. Ladies' Aid every Saturday afternoon.

NEW YORK CITY.—The First Society of Spiritualists convenes every Sunday at Carnegie Hall, 10th Street, between 4th and 5th streets...

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