

THE BETTER WAY

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AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION

THE BETTER WAY

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EDITORIAL.

THE German emperor rigged out his little ten-year-old son in the uniform of an officer of the Imperial Guards...

IN REPLY to a statement made by a Christian organ that the Jewish Sabbath is gloomy and ascetic, the Jewish Messenger replies that the true Jewish Sabbath is devoted to worship, recreation, and charity...

SUNDAY legislation is not only unconstitutional, but it is trampling on the rights of humanity arrogantly, for the United States Constitution forbids the encroachment upon anybody's freedom for religious purposes.

ONE of our English exchanges says that "the day of Pentecost is especially worthy of commemoration by Spiritualists." It means "the day of pouring out," or "pouring forth of the spirit."

AFTER the ark the deluge! We hardly know what to do with the avalanche of enquirers which have poured in upon us since publishing the communication of Judge Hammond, describing that startling seance, where a cavalry troop, with their Bucephalus' fully caprisoned, stood in alignment by the side of their riders...

IF THE anthropomorphic deity of ancient Judaism and modern Churchianity is full of wrath, vengeance, destruction, and war, pestilence and famine, are his agencies; if he keeps, retains, and employs a grand spirit generalissimo, called the devil, always at work tempting and seducing human souls in order to send them to an endless, fiery hell immediately upon their departure from the body of earth, instead of dismissing him, the devil, in disgrace and bottling him up in the penal prison of which he is deity's appointed warden...

HARD lines are those of the N. J. Idvertiser, of May 29th, where it says editorially:

Some of the Brooklyn Sunday-school superintendents are beginning to recognize the fact that the Christianizing of Chinese laundrymen is attended by some danger to those who are expected to do the Christianizing. At a recent meeting of the Chinese Sunday-school Association in Brooklyn, the subject was pretty thoroughly discussed, and the sentiment in favor of converting the heathen was not as strong as it has been.

The cause of this outburst is the recent clandestine marriages between Chinese pupils and their white teachers; and while opinions vary as to the profit of converting these people, those more directly connected with the work of conversion are inclined to believe that a "converted Chinaman is no better than his heathen brother." Now it has been suggested to substitute men for young girls teachers, and watch the results. But reason suggests that if Christianity is not worth having without a live chromo thrown in, the heathen had better be left in their innocence.

It is a serious question among statesmen, thinkers, and moralists whether the trend of French fiction for the last one, if not two decades, is not rapidly sapping the foundation of personal and social morality among the masses, and the precursor of further maddening waves of revolution and blood under which France has been baptized. The French literature of fiction is simply villainous as a class, and is, according to the pronunciation of our "swell" English cousins, "nawsty!" Its leading fiction-writers, who cater to the multitude and whose transcriptions poison the intellectual and moral atmosphere of this country as of England, are simply intent upon coining the worst passions of the people into francs. Such a motive and such work finds no clean immortality for the writer.

And yet the higher class, the intellectual savants among the French people, are dealing with graver and more important subjects, and in this are indicating a better future for that Republic. The spirit world, led by French spirits of high attainments, is giving to French scientists the lead in the discovery and utilization of psychic forces, and bringing the skeptical and unbelieving to touch the very doorposts of the spiritual temple of immortal, conscious life for the race as a whole. Spiritualism—true Spiritualism—is the regenerator of man from slavery to the physical. The seances of France will clear its atmosphere of its murkiness.

"She starts—she seems to feel
The thrill of life along her keel."

Canon Cheyne, of England, delivered a public lecture on the "Origin of the Psalter," taking a liberal view of its character and place in a book claimed to be divine and authoritative over every living conscience, and the London Quarterly Review thus criticises it:

It is in many respects an example of what criticism should not be. In the present state of Old Testament study what is most required is reverence and reserve of judgment, not bold hypothesis or ingenious speculation. That the traditional view of the Psalms, as of other parts of the Old Testament, will have to be modified, is more than probable; that it will be revolutionized to the extent proposed by Canon Cheyne is quite another proposition, depending to some extent upon rationalistic premises which believers can not accept, to some extent upon mere hypotheses without historical basis. The learning, research, ingenuity of prominent Old Testament critics, either German or Germanizing, are invaluable in their place; they require, however, to be checked and balanced by the reverence which belongs to the devout believer, and by that practical good sense which is supposed to be a quality of Englishmen.

We have quoted this as a specimen of the meeting of facts, reasonings, and candid criticisms by our creedal brethren. A falsehood must be treated with "reverence" provided it is old and orthodox; errors are not to be corrected, but may possibly, in good time, be "modified"; and reforms in thought, in creeds in old erroneous teachings, must be "checked and balanced by the reverence which belongs to the devout believer!" Verily, Christianity ought to be ashamed of its latter-day apologists.

SPIRITUALISM, like charity, should begin at home.

PLAIN WORDS.

Henry Wood in his grand book entitled: "God's Image in Man," among other strong truths applicable to the thought-movements of this age, has this note of warning for the advocates and supporters of Church dogmas:

"The Church 'standards' were formulated in an age of great limitations, when compared with the present, and remain fixed, while actual belief is constantly changing. The two should agree, but there is an ever-increasing divergence. In many cases the gateway into the Church is barred by dogmas which are practically obsolete, should dead formulas which are not believed remain inscribed upon its banner? Some say, 'Let them stand, but give them new interpretation.' But this would be a specious diplomatic stretching and straining of language unworthy even of a secular organization. Positive statements abound, which, while unaccepted, continually receive official and formal assent. The unequivocal dogmas of divinely inflicted endless punishment, election and non-election, preterition, the literal judgment, and the material resurrection, are examples of the untruthfulness of the actual to the theoretical. The Church can not afford to be more careless and self-contradictory—not to say dishonest—than the world. The latter has a contempt for sophistry, and looks upon sincerity as one of the primary elements of religion, in which opinion it is quite correct."

A LIGHT WEIGHT.

Some men are nothing unless they are sensational in speech or act. The world would not know they existed but for some expression which crowned them like a large fool's cap; the wearing of which they seem to enjoy. A large organ of self-esteem is generally counter-balanced by small reflective faculties, but when these are supplemented by what is known as "gullibility," heavily weighted by ignorance and prejudice, a first-class sensational, creedal minister can manage to retain his grip upon his pulpit and salary. Large thinking brains, which always have something worth hearing to give forth and who retain their pulpits and immense congregations for years, are as modest in speech as the pulpit-mountebank is empty and sensational.

A New York clergyman, whose vanity we do not desire to increase by putting his name in type and sending it over the civilized world, comforted the creedal saints of his Church who take their religion unmixed of law, nature, fact, and philosophy, and disturbed the more learned and thoughtful by announcing that "Spiritualism is a humbug," and visiting a medium the "going through a moral, social, and spiritual nitro-glycerine factory, one visit to which may blow your immortal soul into shapeless ruin." Is this pulpiter of mixed rhetoric trying to ape the great Brooklyn Baptist divine, the sensational Talmage? Is it the "medium" or the spirit intelligence whom he fears will apply the nitro-glycerine and blow his shapely creedal soul into "shapeless ruin"?

His professed master was a "medium." Does he fear him? He held a seance on Mount Tabor, and the mortal-immortals came from the glory-land of life and held such sweet converse with the medium and his disciples that the latter wanted to build temporary homes and continue "the seance" indefinitely. But then that was before nitro-glycerine was invented, else those disciples might have had their "immortal souls blown into shapeless ruin." Does this inflated, sensational spiritual teacher believe in a spiritual ministry, spiritual teachings, and spiritual experience at all? Pray, what is he in a Christian pulpit for, except to air his vanity?

THE OBSTACLE TO VICTORY.

Spiritualism will be a failure unless it makes men and women more charitable, more tolerant, more humane, more tender and loving, and more just. All these virtues and their correlatives are a unit in the individual, as they are or should be in human society. The time is not far behind us when the poet truthfully sang: "Mountains interposed
Make enemies of nations who had else,
Like kindred drops, been mingled into one."
But not to Churchianity, which for nearly 2,000 years has lived in a state of antagonism, has fostered strife, bitterness, hates, and the bloodiest of wars, are we to look for the higher evolution and the grander ennobling of man. Its spirit is the same and unchanged.

The edict of a Church Pope, which burned Wycliffe and Huss at the stake; of a Calvin who demanded the life, by

torture, of Servetus; of a spiritual hierarchy which massacred Huguenots, exiled Puritans, and in time inspired Puritans to whip Baptists, hang women, and exile Quakers, is still rampant, though held in check by an evolved civil condition of society. The same spirit, untouched by the higher ministrations of the spirit world, is still quarrelling, still fomenting strife, still persecuting their fellows for an honest and rightful exercise of their judgment touching the truth, as witnessed in the Presbyterian, Protestant Episcopal, and Methodist Churches, and their general accord in ostracising and abusing a peaceful, unatizing spirit ministry.

If Churchianity can prevent it, the world of human kind will never be a loving unit while it and the race exists upon the earth. The "shibboleths" are multiplying, and each one demands that all others shall swear allegiance to its pronunciation or be forever ostracised. The bitterness and hates of a divided Churchianity are not even perennial, they are continuous. They blossom and bear fruit in winter as in summer. And to these organizations more than to any other cause, are to be credited the broader disclosures of race animosities, class distinctions, social injustices, selfish inhumanities, and the increasing lack of a true spiritual life and growth in human society. No, if the race reaches the height of a true freedom, unity, and spirituality, it will be when Churchianity has perished as a power to disturb and to dominate over conscience and life by its manifold dogmas, and when the true freedom of the spirit of man, as taught by the Nazarene and by the living hosts of celestial visitants to earth, shall have been quietly but fully inaugurated. The task set for the angel world and their earth following would seem to be Herculean.

THE TRUTH TOUCHING SPIRIT EXISTENCE.

The angel world, like the mundane life, is a state where thoughts and emotions are manifested according to the law of mind and the sympathetic nature of the soul. Hence the spirit of man acts as normally in that condition of existence as he does in this. That is, the law of our being, as we are conscious of being, is unbroken from the time when the spirit is clothed with consciousness, onward under the law of unfoldment or evolution, beyond the power of the intellect to either imagine or compute. This is a cardinal feature of the teachings of wise and developed spirits who return to us.

This our creedal friends deny because their dogmas teach a place, a fixed habitation for the spirit, after a mundane conception, and a division arbitrarily made by the fiat of a higher spirit power, giving to spirit the limitations of matter and a material orbit of existence. They teach a heaven, a place, a city with walls, gates after a barbaric or semi-barbaric social and civil condition of earth, now obsolete, except as showing old feuds and the means of protection from enemies. No walled cities have been builded for centuries, and none will ever again be builded. They are simply relics of an ignorant, brutal, warring age, happily passed from earth and its evolved peoples. But the Christian heaven is after the old ignorant conception of spirit existence voiced in the old parchment writings.

The better, more reasonable, and more philosophical view of spirit existence hereafter, has destroyed the Christian conception of heaven, as it has that of the Mohammedan, so similar in its features. Heaven is a state, a condition of being, and expresses the attunement of a spirit nature to harmony with all the laws of the universe of being. Living in this state in the mortal, or approximating it by desire, will, and act, the soul carries its harmony, love, sympathy, in fact, its nature as thus attuned, into the life beyond, and seeks and takes the position socially, to which it has fitted itself, and there develops its nature afresh, moving on under the still obtaining law of evolution or progress.

If our creedal friends, who so devoutly believe in the teachings of the Book, would but study and analyze what it teaches, they would admit more than they do, touching the harmony and naturalness of spirit teachings. The Nazarene illustrated certain states

and conditions of the beyond life, by parallels adapted to the limited intelligence, and bigoted condition of his age. One of these we now recall. "A certain rich man" died and found himself, as a spirit, in a hell condition of exceeding bitterness and pain, with no amelioration from extraneous help. He realized his condition, and could see, even into the "city" of light and peace. A poor man whom he had despised in earth, had also passed, and the rich-man spirit saw him "afar off."

Now, mean and tortured, and despondent as he was, he disclosed sympathy and love, for he begged the spirit of Lazarus to return to earth and warn his five brothers to reform their lives and thus escape the infliction of like tortures to his own. He was in hell, a lurid city of fire and brimstone, prepared for penal purposes, and yet he carried his love, and his sympathy, and his humanitarianism into it! Oh, orthodoxy! how you stultify your disciples and torture your own scriptures in order to sustain an unnatural material condition of being for man hereafter, with your golden-paved heaven for orthodox saints, and your brimstone heller disclosures of race animosities, class distinctions, social injustices, selfish inhumanities, and the increasing lack of a true spiritual life and growth in human society. No, if the race reaches the height of a true freedom, unity, and spirituality, it will be when Churchianity has perished as a power to disturb and to dominate over conscience and life by its manifold dogmas, and when the true freedom of the spirit of man, as taught by the Nazarene and by the living hosts of celestial visitants to earth, shall have been quietly but fully inaugurated. The task set for the angel world and their earth following would seem to be Herculean.

AUTOMATIC WRITING.

In our literary notice of the June number of *The Arena* we referred to a very carefully drawn paper from the pen of Mr. B. P. Underwood, of Chicago, upon "Automatic Writing," and promised further reference to the article.

We have re-read it with especial care, and while generally agreeing with the writer's definitions of what is, and what is not, properly termed "automatic writing," yet we are forced by long study, experience and in that of correlative or kindred disclosures, through kindred phenomena, to disagree with him as to the source or cause of this phenomenon.

We are aware that Prof. Wm. James, of Harvard University, in connection with Dr. Hodgson, the accomplished secretary of the American branch of the English Psychological Society, and by himself, has not only studied the phenomena exhaustively and written upon it learnedly yet it has seemed to us that Prof. James has been too intent to force a solution of the phenomena from the material side of nature and man as a physical and mental being, to give due weight to what so repeatedly, continuously, and without variation or break, clothes it with independent personal intelligence, and intelligence belonging to the individual ego who had once lived in a mortal housing but who in passing through the gates of material death, took with him all his spiritual as well as mental idiosyncracies, his memory of earth's experiences—in fact, everything which constituted him, and now constitutes him a distinct personal entity.

It is true that Prof. James neither denies nor affirms. He is a keen investigator, a careful observer, a profound thinker and reasoner, and slow in giving voice to a positive or negative of judgment or belief, until, to him, the subject has been so far traversed as to possibly preclude any other but one hypothesis. Mr. Underwood differs in this respect somewhat from Prof. James and others who have examined, or personally watched, or themselves been the instrument or medium for this class of writing—both automatic and inspirational—in that he boldly announces: "I do not accept the spiritistic hypothesis, but I know of no other hypothesis that is satisfactory in helping us to explain the facts. Automatic writing belongs to a class of phenomena, the investigation of which may show that personality is larger and more inclusive than we have believed."

It is "larger" for it is a part of an intelligent system of the manifestation of the personal identity of persons once living whom we know to be physically dead, but who, in spirit nature and acts, are more alive to-day than they were while in the mortal. And that hypothesis, which proves through a system of varied, well-authenticated facts what, within the past few centuries, has been relegated to the region of dogma and faith, to-wit, the immortality of the human soul, is what these phenomena clearly teach.

The frank confession of Mr. Underwood that he "knows no other hypothesis that is satisfactory in helping us to explain facts," save that taught by the facts of Spiritualism, woven into its philosophy and voiced by all its phenomena, finds an echo in the heart of every honest investigator unhampered by creedal training and convictions and unterrified by the lash of social ostracism. The woods are becoming full of them.

THE INWARDNESS OF SPIRITUALISM.

The clearest proofs, like the highest and best results of an angel ministry, are not to be found on the physical plane of phenomena. If the mission and work of the angels comprehended only the awakening of a curiosity which should lead to examination and the resultant proof of the immortality of the soul—proof found in nature and in man, not based upon faith, but upon fact—then the mission loses more than half its force as a regenerator of the doubting opinions and lives of the race.

We are not decrying; we rather welcome with all our heart every phenomenal manifestation in the physical. We neither dictate nor criticize how a loving and beneficent deity, shall, through the evolutionary forces contained in his own laws, or through the evolution of a more delicate conscious, spiritual being, disclose the grandeur of the creative design which gives to the universe a race of beings, which shall consciously live and grow forever—that forever meaning a limitless eternity. If the gateway of that conception and knowledge to a large proportion of the race must be connected with their physical natures and make its appeal directly through the physical senses in order to awaken, convince, and convert to the truth, we are as much rejoiced as though the voice came through a monad, a protoplasm, or the most insignificant atom of life to be found within the limits of the universe.

But the revelation must reveal, or it is worthless to man. At every phenomenal stage the sterling, honest character of the means, of the forces used according to laws within the forces, and intelligently directed according to the law of mental, moral, and spirit action, as acknowledged or discovered, these must be patent, and without a blush of fraud, deceit, or simulation, in order to force conviction upon any honest and unprejudiced mind.

But we are more interested in results, in truths, in settled laws, and fixed facts, and states of being in the universe of God, than we are in the means through which these results are attained. If we are deathless spirits, and it is so proven beyond question by the disclosure to us of other living intelligences whom we knew intimately, well, and lovingly, before they passed the gates of material death, from a decade to a half century ago, then we are more interested in the fact which insures like immortality of conscious being for ourself, than we are as to the mode through which our living, and still loved disclose themselves to us.

In fact, we look for their presence and ministrations on the purely spirit plane of being rather than on the physical or purely material. Love as a soul essence and act; thought as an intellectual exercise; the will as an inspiration and force to the soul nature; is not like a piece of flesh and bone suspended in the market or shambles, to appeal to the physical senses, and thus secure a customer. These conscious states of being are spiritual, belonging, and natural to the spirit. Now, if our spirit friends can make their presence known to us, can they not do so best and most naturally on their own plane of being and harmony with their own natures? We think so.

But, they—as we do now—acknowledged a law of spirit or soul communion while they were in the mortal. They were attracted, or repulsed just as we are. If we love them, welcome them, spread the living spiritual feast for them in our own souls; if we seek to live in their atmosphere of purity and light, and not in the murky blackness of a supreme selfishness, or lust for material things; if our lives are spiritual, our thoughts, purposes, and loves like their own, then we open the orbit of our own conscious life, and they enter to convince, to commune, to advise, instruct, comfort, and bless. And this is the spirit of a true spiritual philosophy based upon fact.

WHAT POWER HAS MAN TO CONTROL HIS DESTINY?

Discourse delivered at Adelphi Hall, New York before the First Society of Spiritualists

Then let us see if we do not hold our destiny in our own hands, or rather let us see if we have not the means of answering our desires. Have we the means of progress? Does not our humanity mean just this: All that can make a true, noble, god-like individual...

Surely we must believe, if we believe anything, that infinite love, infinite wisdom could not place us in a sphere or condition that is not just suited to our development in every way...

Well, for us, the solution of the problem of human life is to accept this destiny, and feel the immense privilege, the divine beauty and glory of living, of existing. Now, perhaps, nothing can help us more to gain this sense of trust in existence, than to feel that we are part of the infinite, and that without our life...

If we can accept hopefully and thankfully the destiny of life, and take the offering of existence as the greatest boon that can be bestowed upon us by Infinite Good, we have begun to prepare ourselves for the next step toward the fulfillment of our destiny...

Now, we have no doubt that many try to believe that they can not judge the right from the wrong. If it be so—if there be a human soul incapable of judging right from wrong, then there can be no interior standard, and we may as well let go our hold upon everything...

Let us try to see for ourselves this morning, if it be possible, with clear eyes, as a company of reformers. For I trust that we are trying to reform in some direction. We surely feel the need of individual reformation—I can not think there are any of us but have a sense of imperfection...

active faculty has so little sign of life that it stands a very poor chance of recognition. How many of us are there that really know themselves and their wants so that life can be carried on with the best methods? Our great study should be to make life a grand school...

First, is it true that for inherited faults, physical, intellectual, spiritual, there is no remedy? Notice nature and you will perceive with what unerring certainty she remedies her defects in the physical system. The effort is ever toward restoration...

We do not require all men to be Titans. We want men for brain work who do not require the brawny, muscular strength of the digger of ditches, and we want men for the various arts and sciences who do not need the qualifications of the highest intellectual composer...

I wish I might just here say a word to women; and say it with reverence enough and with earnestness enough to claim to be heard. How many women are there among the masses who make any steady, persistent efforts to cultivate the intellect? Here in this city of magnificent intellectual resources and means of improvement without end, where do you find the masses of women? Do you find the reading-rooms thronged with them? Do you find the art-galleries filled with students? Do you find the manufacturing filled with inventors...

[To be Concluded]

INGERSOLLISMS.

The man who claims that which he will not freely extend to others is a barbarian. We will never have real liberty of thought until we have complete liberty of body. There has not been a patentable improvement made on the devil for six thousand years. We have passed midnight in this struggle, and superstition never again shall rule the world. Human love is a perpetual magician. It makes of common clay right royal kings and queens. I would rather live in a world of sorrow with the woman I love than in a heaven full of men. There is never a day so sacred that it is not made lowly by the laugh and joy of a little child.

ARE THOUGHTS THINGS?

Written for The Better Way

What is thought? As a verb it is the imperfect and participle of think. As a noun it is the idea, concept, notion resulting from thinking.

There are two propositions implied in the assumption that thoughts are things: 1st. That man is a simple receptivity. 2d. Thoughts are moving entities, which in some way find entrance into this receptivity called man.

The important question to be settled first in this contention, is the human intelligence a mere receptivity or is it an evolver, an originator? Of course, if man is only a passive receptivity and subject to influx from some life superior to his own, then the argument will be different than if man possessed automatic powers in himself, though it would not prove thoughts to be things. It would make him a thing, but thoughts might possess another and different character.

It is not denied that man is receptive in the sense of being impressible. He is subject to the action of forces external to himself. But he is also the source of and projector of force. He is active as well as passive, and though his activity may, in a certain sense, depend upon the infinite motions of universal forces, yet he acts from self in a more absolute and perfect manner than any other being in the universe. He is creative in a higher sense than any other being. But let us consider the genesis of thought. Lowell well says: "All thought begins in feeling." In other words, sensation precedes thought; it is the indispensable pre-requisite of thought. Rays of light, reflected from some body, impinge upon the eye. Instantly there is produced a sensation, a feeling, and then a perception. Sensation is the stimulus to which the mind responds by an instantaneous act of thinking, which we term perception. This includes the evolution of various ideas, concepts, or thoughts. All the senses are stimulants to thought. Thought without sensation is an impossibility. But after a mass of ideas are acquired we can proceed to use them in a higher mode of thinking. They become, as it were, secondary sensations. Instead of thoughts, then being things received, they are evolutions from the thinking self-hood.

What comes to man as the stimulant to thought? Is it a thing, an entity? Nothing of the kind. It is a force vibration, and it produces a vibration or a series of vibrations in the physical and mental organization of man, resulting in thought. Appropriate conditions will recall or revive the same thought in after times. But does anyone imagine that a mass of thoughts are stored away like a lot of goods in a warehouse? But why not, if thoughts are things? Let us illustrate. Here is a phonograph. Some one has pronounced an oration. Years afterward conditions being established, and the little machine repeats the oration just as first pronounced. The same thoughts are evoked as at first. Have the "thoughts that burned" been imprisoned all that time in what some of our friends contemptuously term "dead matter"? No! The thoughts are evoked from the thinking beings who listen. But the vibrations produced by the "dead matter" of the phonograph are just as potent in evoking the thought of the listener as though caused by the organs of a living person. If a parrot pronounced the words, the result would be the same.

If thoughts were things, to impart them—to give them away—would make us paupers, for you can not give your loaf and eat it also. But we can induce the same vibrations in others as in ourselves, and yet they gain and we do not lose. As we draw a magnet over a piece of steel and induce the same molecular condition as in the magnet, it has become a magnet also, and yet the original one has lost none of its power.

Thought is sensation interpreted. In its active sense it is the process of interpreting our sensations. Sensation preceded thinking. Brain is needed for thinking, but not for sensation or feeling, hence in the evolution of living forms it required untold ages before the uncreated tendency of feeling produced an organ—a brain to interpret the sensation; in other words, to think. The lower is always first; the higher last.

"AFFIRMATIONS OF PHILOSOPHY."

To the Editor of The Better Way.

In THE BETTER WAY of May 21st H. H. Harris offers some suggestions, which he says may enable "your philosophical contributors"—Bemis, Palmer, and numerous others and your readers—to understand each other better.

Brother Harris' motive, irrespective of the merits of his suggestions, is a worthy one, and as for myself I am thankful for any help in settling vexed problems. Not long since after I had criticized something Mrs. Allie Lindsay Lynch had written, I thought the spirit in which she met the criticism was most admirable. It was the best thing said on either side. In substance she expressed her gratitude; said she was an enquirer searching for the truth and in "the primary department." We could all classify ourselves as in the primary class if we were but modest enough to

confess it. Especially upon such subjects.

Brother Harris writes as one having authority, i. e. as one who had settled for himself the fundamental "affirmations" of the spiritual philosophy. Many of his affirmations, he says, "are almost axiomatic." "The universe," he affirms, "is dual, material and spiritual. The spirit realm is co-extensive with and interpenetrates the material, hence the vito psychic nature of the atom; hence, also, the vito psychic character of all organic forms."

Strictly speaking, from the philosophical standpoint, the universe is not dual. It is a unit. All things, including the material, proceed from the interior realm of the spiritual. Atoms themselves are but manifestations of an infinite, all-embracing, and all-sustaining spirit force. If vito psychic, they are only so, as expressive of one universal and eternal living energy. The outward, and to us objective, universe is but the persistent and immutable expression of the unseen spiritual universe. The writer believes that the material exists as a perpetual and immutable effect of the spiritual. The interior realm of the spirit is the region of causation; the outward realm of the material is the region of effects.

"All are but parts of one stupendous whole. Whose body nature is and God the soul."

"There is no reason," says Mr. Harris, "to suppose that either the material or the spiritual realm antedates the other." Only as an eternal cause antedates an eternal effect. All things are necessarily and eternally because of one absolute and unconditioned cause. All things are because God is. The spiritual and the material exist as cause and effect. They are not "dual." They are one. In none of my articles have I ever said matter was created. I do not think there was ever (to God) a time when this universe was not and subsequently began to be. But I believe the material is from the spiritual, and not the spiritual from the material. The material exists ever and only by the perpetual fiat of one almighty and intelligent power, without which it would disappear.

All the forces operative in this universe are but modes of one persistent, almighty energy. They are all one and resolvable into each other.

Light, heat, electricity, chemical affinity, and magnetism are not, as Mr. Harris says, "modes of motions." They are modes of this one persistent energy. They testify to the unity and not the duality of the universe.

"Motion" it is said, "is inherent in matter." Aside from chemical and cohesive affinity, atom closing with atom and gravitation, matter is destitute of force, motion, or life. These forces have only their special and peculiar spheres of action. When two or more atoms close through chemical affinity, the forces are satisfied and the combination, unless severed by some power other than these inhering forces, remains passive and inert. It moves only in obedience to a force outside of itself. Atoms combine in this way to form molecules; never to form living organisms. Matter can be said to have motion or life only as it is impressed, moved, or controlled by the persistent and immutable energy of the infinite life. It is always some mode of this energy that controls atoms and worlds, becoming the solder, so to speak, of our material universe. Neither chemical nor cohesive affinity, nor gravitation account for living organisms. Chemistry furnishes no key to the origin of a living form, either vegetable or animal. Life, we believe, is something more than "a condition." All life comes primarily from one living source, but secondarily, only from an ancestral seed or egg. Life from life. And there is not a particle of evidence that "atoms of their own motion combine to form the primordial cells of organic forms." I hope I have made myself understood. I realize the difficulty of expressing my thoughts on such abstruse questions.

F. H. BEMIS.

"HIGHER CRITICISM."

There is a deeper significance and of greater practical results hidden in the womb of this "higher criticism" of the old Jewish Bible than orthodoxy or even Liberalism in the Churches, as voiced by Drs. Briggs and Smith comprehend. The angel world is striking an almost omniscient blow at the very point of weakness in Churchianity, to-wit, its blind faith in the errancy and authority of the Jewish scriptures—Jewish no longer, because adopted as essential to the perpetuity of Churchianity by orthodox leaders.

That they must yield something to the spirit of just criticism in this enlightened, not to say evolved age, they all admit. Churchianity is losing its hold, its grip, upon the conscience of to-day, because the conscience is learning every day the glory of freedom and emancipation from unreasonable dogmas, of which the divine authorship and authority of these old historic and prophetic parchments is the leading one.

Those of mildly conservative temper and views in the Churches are trying to field as gracefully as they can. They concede what is so patent as to demand concession, but flatter themselves or seek to calm the fears of their creedal following by asserting that even if inerrancy exists, it does not affect the fundamentals of the creed of Churchianity, but rather intensifies the spiritual in-

terpretations and application of such things as are correctly recorded.

But the Latin adage—*facto in veritate*—is specially pertinent to this question. If the Book is false, untruthful in fact, in any of its recorded teachings, it can not have emanated even by inspiration from a truthful Deity, and the primal demand of Churchianity that it and its teachings must be received by man falls. Church writers may assert roundly and even Dr. Briggs himself may lay the flattering unction to his soul that the Church system of faith is not disturbed by his "higher criticism," but the angel world knows better and so do honest intellects who are free from the chains of churchly bigotry. The issue is radical and the end certain.

But we give to our readers both sides of the subject and clip from an article found in the May number of *Review of Reviews*, written by Mr. R. F. Horton in a London paper, the liberal, churchly modern view of this subject:

"It has not injured the Bible itself in the least; it has not lessened its authority; it has not lessened its spiritual value; it has not explained away its inspiration. The historical books will not be presented to us as documents infallibly guaranteed against the possibility of error—a contention which is confuted by the careful perusal and collation of the books themselves, but as a sufficiently accurate record of a nation's life, the life of a nation which was very manifestly a people chosen by God to accomplish a unique religious work in the world by forming the cradle of the Savior of men. And the Prophets—yes, the Prophets above all—will for the first time be understood by English readers, and the unmistakable inspiration of their utterance will be felt as their place in the development of Israel and their function as the organ of revelation are at length recognized.

"It is the gravest count against the old or the Jewish way of regarding the Old Testament, that it makes men think that God was more manifest in the Exodus and the giving of the Law than He is now in the days of the Holy Ghost, and that instead of encouraging us to grasp the promise of our Lord that we shall do greater things, because He is gone to His Father, it is always suggesting that the greatest things were done ages ago and that God has in some way withdrawn from His world and hidden Himself behind a veil since those earliest and brightest times. From this delusion the work of the higher criticism is, we may believe, destined to deliver us."

THERE IS NO DEATH.

Among the many excellent notices of those wonderful narratives under the title "There is no Death," published by Florence Marryatt, that of Mr. Charles Dawbarn, commends itself most to us. The truth is that the mediumship of Florence Marryatt, as truthfully recorded in her book, is a marvel among the many spiritual marvels of the closing years of this nineteenth century. There is a fresh wonder in every described sitting.

There is something peculiar in the methods by which Miss Marryatt's mediumship was disclosed. She is a devoted Romanist, and her profession—that of a reporter for the London journals—led her to attend a spiritualistic seance, for which she first had to obtain the consent of her priest, or "father confessor." She still remains a Romanist in faith and calls herself a "Catholic Spiritualist." The old spell of the creed and professional is still upon many spirits who seek to reach earth intelligently, through her mediumship, for they ask her to pray for them that they may be delivered from the purgatory wherein they remain.

In order to understand the remarkable phases of her mediumship, one must read the book. It is no fiction but a great fact, or series of facts, startling, and convincing, thrust into this age of fiction, gullibility, unreason, and superstitious reverence for the credally unnatural. Among other very interesting statements in the review by Mr. Dawbarn, we copy the following, which we clip from his article in *Carrier Dove*:

There is an individual experience of the spirit daughter, Florence, that is very striking. Born with a physical blemish, it was the outward sign of a spirit imperfection which was the direct effect of her mother's troubles before her child was born. And although she had been ten years in spirit life when she first returned, she had not up to that time been able to see a spirit flower, or to overcome the sadness that clouded her young life. We can accept this as natural, for it is all in accordance with cause and effect; but it is in direct contradiction to those praying Spiritualists, like the author, who believe they have a Father in Heaven, permitting suffering in this life, but with immediate compensation to the child of the Church after death. It is evident, or should be to all, that the only prayer of any value is a deed; and that the unborn child will be blessed or cursed by pre-natal conditions, whether it live but an hour here, or fight earth life for a century. Our part is to deal with conditions that will make our child happy, and then we need not trouble our heads about the fatherhood of God. The brotherhood of man carried to practical success will make the only heaven man needs, or can find in this life, or the next.

Miss Marryatt has had one marked experience, shared by many believers. Her spirit father has never come back to give her greeting. This is one of the mysteries of spirit-return. Lord Lytton, who died the other day in Paris, though welcoming spirits from time to time, was never able to hear from his father, the celebrated "Bulwer Lytton." The writer has never been able to get a word from his nearest and dearest relatives.

Such cases, universal as they are, laugh to scorn the oft asserted "mind-reading" as an explanation of spirit-return. The contradiction would be amusing if it were not so gloomy. Spirits tell us they can not manifest if we want them too much. These skeptics assert that our intense desire produces what we call our spirit friend. But we take comfort in the knowledge that this silence will not be eternal, and that the mystery will be solved for us when it becomes a part of our own experience in the coming life. Yet, as the author well points out, if these materialization mediums were just frauds, some of them would have been certain to have produced the well-known Captain Marryatt as soon as they knew they were giving sittings to his daughter.

This book, "There is no Death," should be read and circulated by Spiritualists the world over, as it offers an excellent answer to the attacks upon both mediums and believers.

THE MOUND-BUILDERS.

Warren K. Moorehead writes in the *Illustrated America*, a most remarkable and interesting story about the "New Relics of the Mound-builders in Ross County, Ohio." One of these relics, he says, is the skeleton of a man with copper helmet with antlers, and the other is a Sualika cross, oriental in character, and is one of the first finds ever unearthed to show the origin of the Indians. He says in this connection:

"The discovery of four crosses, which are peculiarly oriental in character, marks a new epoch in American archaeology. M. G. D. de Mortillet, the eminent French anthropologist, refers in his works very generally to the same style of cross found by the survey, and gives numerous illustrations in his works of its occurrence in pottery, sepulchers, and monuments of Brittany, Italy, and particularly of India. The Sualika was used as one of the emblems of Buddha worship before the Christian era, and may have spread later in Phoenicia. This symbol is occasionally found in Egypt and China, but so far as the writer is aware, not in Yucatan or Mexico. A cross does occur on the Palestine tablet, but it is not the Sualika.

"No skeleton in the mound indicated a person of more importance than No. 248. Copper antlers, 22 by 23 inches, extended from the forehead upward. The breast and back were covered with copper plates, bear teeth and other singular ornaments, strings of beads lay about the ankles and wrists, while at the feet were traces of decayed sandals. The copper horns had been originally fastened to a helmet of copper, covering the skull from the upper jaw to the base of the occipital. A rough cloth skirt extended from the waist to the knees. Where the copper plates came in contact with the fabric it was well preserved. Beautiful pearl beads and bear and panther tusks were interlaced or strung upon the front of the garment. The other skeletons were covered with shell beads and a few copper plates and celts accompanied them."

POSITIVE PEOPLE.

There is a certain merit, and even charm, about positive people, though they are sometimes merely obstinate. Positive people have at least the merit of having opinions of their own; they may not be the best opinions, founded upon knowledge and guided by reason, but they are opinions, and as such are preferred to the uncertain, vacillating and weak expressions of the mind of the good-natured folks who escape the charge of obstinacy by agreeing with everybody. The joke about the eleven obstinate jurymen is not all a joke. Sometimes the twelfth jurymen who disagrees is right, and the eleven are without real opinions, and are obstinate on that account. It is a fact that obstinacy does not accompany strength and clearness of opinion; it is more often characteristic of those who accept the opinions of others, and being incapable of reason can not be convinced of their error. Positive people belong to another class. They are positive because they reason and settle in their own minds what is right. Even positive people can have their opinions changed, but the merely obstinate are immovable. There are, however, various classes or dispositions of positive people. Those who are most generally recognized are aggressive. They express their opinions on slight provocation and in very positive terms, very often making themselves disagreeable to others by the way in which they shoulder along against all kinds of opposition, much after the manner of aggressive men pushing themselves to a front place through the crowd. Contrasted with these are the positive people, gentle of manner, who avoid controversy, listen in silence to opinions with which they do not agree, can scarcely be provoked to a defense of their own position, and yet, nevertheless, maintain themselves against the world. —*Baltimore Sun.*

WHITHER ARE WE DRIFTING?

To the Editor of The Better Way... This inquiry J. W. Dennis devotes the most of a column in THE BETTER WAY of May 21st, but leaves the question without a conclusive answer.

If I dared to raise an issue with such a writer I would aver that his question implies erroneously a possibility that the friends of Spiritualism may so unerringly phenomenal evidence as to seriously retard its ultimate triumph.

Of this, I hold that there can be but little danger for leading scientists of today, boldly declare that the proof already obtained of spirit return is of more importance to humanity than the aggregate of all antecedent scientific discoveries, and men of sense need not be told that Broussais was right in his sententious declaration, that "facts are the most brutally stubborn and unyielding of any thing in nature," and our facts are so numerous and unyielding, and with all so confirmatory of Milton's statement, that "Millions of spiritual creatures walk the earth, unseem, both when we wake and when we sleep."

If these are judiciously utilized in the interest of our philosophy, we need have little fear that professional fraud-hunters or aspirants to distinction in our ranks by such agencies will dangerously clog the wheels of genuine spiritual progress.

And here the question arises: How can our established facts be most advantageously utilized? When the old politicians desired to carry a favorite measure they had a standing motto: "Keep it before the people!"

If we profit by the closing advice of our Brother Dennis, by too brief essays "retain every measure of proof," and not only retain, but "keep it before the people," progress is certain and assurance will be made doubly sure. If in addition we are vigilant in detecting every dirty fraud who "steals the liver of the court of heaven to serve the devil in," and bringing him or her to condign punishment at any cost, still we should be careful that we do not confound the innocent with the guilty, as is the wont of some factors who find more pleasure in discrediting the most valuable mediums, than in adding to our strength by giving them prominence, if they do not belong to their clique.

Absolute and unequivocal demonstration is an indispensable preliminary to scientific truth, and when this is furnished all will be convinced who are not the victims of stupid and inexcusable bigotry or devoid of reasoning power.

My experiences in the field of spiritualistic inquiry have been long and varied, and I will furnish your readers with a portion of them, beginning with the earliest. If they do not prove the continuance of man's intellectual and moral self-hood after the death of his bodily organism, your materialistic readers, any one of them, will furnish a boon to science by informing us through your paper what they do prove.

Among the waiters of the hotel in which I boarded in San Jose, California, in the early fifties, was a big awkward boy known as Joe, his full name or place he hailed from I had never heard, I chanced to see Greeley's report in the Tribune of the seance of himself, Judge Edmonds, Fennimore Cooper, and others with the Fox children. I proposed to the clerk of the hotel and three waiters to form a circle, as I learned how it was done from the Tribune. The table tilted in reply to questions and showed that Joe was the medium. Standing at a shelf ten feet from the boys at the table, my back towards them, I wrote, "Will the force that lifts the table, give its name by my touching the letters of the alphabet in succession?" As I wrote the last word, one side of the table was lifted three times, my paper being entirely unseen by any one but myself. I received the name of "William Lyons," and found by inquiry, that that was the name of Joe's father.

I then wrote, "Give me the date of your death?" A date was given and I asked Joe if he knew when his father died. He gave me the exact date I had on the paper. Then I wrote, "Where did you die?" Answer, "city of London," street and number given, which I have forgotten, but these were confirmed by Joe, and also the inquiry whether his wife was living and where? Not one word was spoken by me that would give a possible clew, and all can see the impossibility of mind-reading in this instance.

In the language of Robert Dale Owen, "If this does not make out a case, I would like to know what does." And I hold that it is the necessary "preliminary to the scientific truth" of the invisible presence of Joe's father. Here as "the Church" would say, "endeth the first lesson," and I will give you another.

A few weeks after my wife had passed away, our little grandson, who had never heard of Spiritualism, became unconscious and with eyes closed and face white as marble, wrote—using language above his intelligence—letters purporting to come from her, from her nearest

of kin, and other relatives and friends in spirit life. I requested my departed wife to give me the name of some one she had seen in the spirit world with whom she and I were acquainted before our marriage, but whose name she nor anybody else had ever heard. Immediately the name of Tracy Revere was written. "Why," I replied, "I expected he was still in the flesh." The hand hurriedly wrote "Volney," a brother of the first named, who "died" as they call it, thirty years before. This shows the possibility of early recognition in spirit life and also the liability of verbal errors or misapprehensions of the name of a brother. I know that the name of either of the Revere's had never been heard by the little medium or any other person present but myself, and I was not conscious of having thought of them.

I respectfully submit that I have made out another case in proof of spirit return. I received a letter in New York City that had been detained some weeks in St. Louis, demanding my return home, as my daughter would soon die from carcinoma uteri. Unable to leave until the next day, and anxious to see the wonderful medium that had been but recently closeted with crowned heads in Europe, I repaired to Foster's office. He was about to proceed with me when two ladies came in, and agreed to allow me to witness their seance if I would yield my turn to them.

After describing their spirit friends which he professed to see, I asked him if any of mine were present. Gazing around the room, he answered, "No." Then in an earnest manner, he said: "Yes, yes, there comes your wife, and she is so excited, I doubt whether she can communicate."

My first thought was how does he know I ever had a wife? Then I inquired, "Can she tell me something about home?" "Oh, all well in California." Then I thought, "How does he know I live in California?" I had given no clue but I said, "It can not be my wife, for I know they are not all well." He rejoined emphatically, she says, "Mary is getting well and soon will be well as ever in her life."

In spite of his getting the name of my daughter, but knowing the incurability of cancer, I again expressed my disbelief of my wife's presence, but said if she will give me the date of her death I shall be convinced. He struck his large white hand on mine, resting on the table, exclaiming: "She says she will write it in letters of blood on my hand." Immediately red marks began to appear and in about half a minute, perfectly plain, appeared "November 6, 1858." I was dumbfounded; believed my eyes had played me false, until one of the ladies read it aloud. The figures faded out directly.

I came home, found a San Francisco M. D. had pronounced the diagnosis erroneous and changed the treatment; convalescence was rapid and unrelapsing, and in less than a year she presented me with another grandson.

One factor in speculative philosophy outweighs a thousand theories, and we have facts innumerable that answer affirmatively the old inquiry, "If a man die shall he live again?" G. B. CRANE. St. Helena, Cal., May 29, '92.

AN ENGLISH CIRCLE.

[A very interesting series of reports of sittings with Mrs. Speer are being published in Light. It would give our readers great pleasure if our space permitted an extensive copying. We give the record of one, and thank the editor of Light for the opportunity.—Ed. B. W.] Tuesday, 21st. We sat again in light. Dickey soon manifested; creaking on the medium's chair and table. This was raised many times from the ground, both when our hands were on and off the table. It was once raised very high, and thrown down, all hands being quite away from it. After half an hour's gymnastics, the table became quiet. The medium also was very still. He then began to jerk, and appeared disturbed and uncomfortable, and altogether unlike himself. At last he started suddenly and asked, "What was doing?" We told him he had not been controlled, and asked should we put out the light? He said, "No, wait." In a few minutes he was controlled, and a strange, rough voice, unlike Emperor's or the medium's, said, "I am here." "You are not Emperor?" "No; but I am one of the band. Emperor is engaged in the spheres, and as he could not come, he has sent me." "You are troubling the medium." "No; I am a friend. Come here, Dickey, and tell them I am all right." Hereupon Dickey gave sundry familiar sounds as much as to say, "You see, I am here, and it must be all right." We then questioned the control. "Have you been with us before?" "Yes, many times. Do you hear that?" This was accompanied by a heavy footstep and shaking of the floor. "Yes, that is the same sound we once heard in the drawing-room when the musical clock was playing. "Well, that was me, and that is the sound I make to make known my presence. Each spirit has its own peculiar sound. I am very fond of music." "Does it do you good to come to the circle?" "Yes; but I can not myself do you much good. I must not speak longer." The medium jumped, and in a moment the voice com-

pletely changed, and Emperor said: "Good evening, friends!" We remarked that a strange spirit had been controlling the medium. "Yes, my lieutenant, he is a very good spirit and has been greatly benefited by his association with the medium. I wished to try a little experiment which has been successful, in time I hope our friend will be able to talk easily with you!" Dr. S. then asked whether the spiritual world was elevated above the earth. "Above and beneath. The good pass to the spheres above—those who already have the Kingdom of God within them. "And what of those who sink into the spheres below?" "Those unhappy spirits who have not used their earth life as they ought and who have not risen to the next sphere, sink, and are worse off than when they came to earth. "Are they eventually raised out of their misery?" "The state of some of them is too painful to dwell upon. "Can you define your state of being?" "It is a state full of life, love, and light, incomprehensible to man on earth. With us time and space do not exist." "What idea have you of God in your state?" "We have never seen God, but we feel Him, know Him, and love Him, as you can not do here. Our praises ascend more readily to Him than yours." "We know He is love, and the source of life, light, and electricity. Has the earth always existed?" "It has, and will exist for ever." "Is there to be a judgment day as taught by the Church?" "What Church do you mean? for different Churches at different times have not always taught the same, but if you allude to the teaching of a day set apart, at a very remote period, when all the dead, from all nations, are to be gathered and judged, this is all wrong. Your judgment takes place all through your life, and placing the judgment to some remote period has done much mischief, mischief, mischief! The kingdom of heaven is within you; you have it now. There is no need to wait for the day of judgment to give it to you. It is with you during your earth life, and afterwards, as you pass through the spheres upward and onward, until you reach the realms of glory." Emperor spoke at length very beautifully upon this subject. He then told us to put out the light, and gave the following blessing: "Almighty God bless and keep you and guide you into truth and peace. May you so live now that hereafter you may pass easily through the intermediary spheres without pain, to the realms of joy." Soon the medium awoke, feeling very comfortable, and knowing little that had transpired during the seance, and nothing during the control.

A GOOD TEST.

To the editor of The Better Way. I wish to give a brief account of a seance at the cottage of Dr. H. F. Tripp, Onset, Mass., which took place on the evening of the 31st inst. There were about a dozen people present. I listened attentively to what he related, and all expressed themselves satisfied with his narrations. When he came to me, he called my first wife by name, described her accurately, the manner of her death and disease. But to cap the climax, he said: "I see Mexico, and a person who has passed out there who was indebted to you; and had you remained where you were, it would have resulted to advantage."

Now, after the close of our civil war, Sr. Jose Salayar, vice-roy of Yucatan under Maximilian's reign, fled to this country after the execution of Maximilian, and came to Washington. I resided there then, and had transactions with Salayar there. In taking his departure for Mexico when armistice was granted, he gave me his I. O. U. for twelve hundred and fifty dollars, which I am now moved to look up, as it may prove advantageous, although twenty odd years have passed away since then. You are aware I am here for the purpose of investigation, and deem this experience phenomenal, and hope you will give it the publicity it merits. Very respectfully, W. H. PRINCE.

SAW HIS SON IN DANGER.

The following striking incident gives some basis for the supposition of the existence of an invisible camera obscura, which the Theosophists describe as astral light: The father of a son who had sailed in the Strathmore, an emigrant ship outward bound from the Clyde, saw one night the ship foundering amid the waves, and saw that his son, with some others, had escaped safely to a desert island near which the wreck had taken place. He was so much impressed by this vision that he wrote to the owner of the Strathmore, telling him what he had seen. His information was scouted; but after awhile the Strathmore was overdue and the owner got uneasy. Day followed day, and still no tidings of the missing ship. Then, like Pharaoh's butler, the owner remembered his sins one day and hunted up the letter describing the vision. It supplied at least a theory to account for the vessel's disappearance. All outward bound ships were requested to look out for any survivors on the island indicated in the vision. These orders being obeyed, the survivors of the Strathmore were found exactly where the father had seen them.—New York Press.

CURIOSITIES OF SCIENCE.

The agricultural society of Paris is experimenting in the making of artificial clouds to preserve plants from the effects of frost.

A photographic chart of the heavens is in preparation. Within four years it is thought that twenty-five million of stars will be mapped.

The artistic work of the spider in spinning his web is shown by the fact that it takes 30,000 of the fine strands to cover an inch of space.

WRITING FOR THE BETTER WAY. A SEANCE.

A physical seance was held at the residence of J. A. Johnston, at St. Louis, Mo. It was held in the light, and is thus described by a correspondent. On the evening of June 2d, a party of friends, some of whom had never seen any manifestations of the kind and who wished to investigate the phenomena, met and the circle was formed. The sliding doors between the parlors were thrown back, and a curtain stretched across the opening, reaching no higher than the head of parties sitting on chairs. Against this curtain, but inside of the lighted room, were seated the medium with a lady and gentleman who joined hands and kept fast hold of the hands of the medium. Another curtain reaching only to the chins of the sitters covered their hands. After the room at their back had been thoroughly examined by all present to see that no confederates were concealed, the door leading therein was locked, and the seance began by singing in order to promote harmonious relations. Scarcely five minutes elapsed before bells were rung, a large music-box was wound up, and a guitar played an accompaniment. A tambourine, left on the table, also joined and was held up by hands plainly visible. It was repeatedly thrown over the curtain, when returned, it was energetically used on the head of the medium and the other gentleman sitting with him. Also a hand reached through and gave several loud slaps upon the medium's cheek in plain view. Smaller hands caressed the face of the lady sitting with them and whispered voices told her of a son who had passed to spirit life some years since. Then followed written messages on slips of paper to every one present, some short, others of six to eight lines signed by names known to the recipient, and having words of love and cheer to many hearts, from those beyond the "veil." After this a request was made for slates, which were provided and parties went up to the curtain holding the slate, which were grasped from the other side and spirit hands distinctly visible, wrote short messages, signed with the name of the writer. One lady received a message from her son signed by his name, and a hand and arm visible above the elbow was extended for her to grasp, but as she recognized from the clothing as the same she had put upon her boy, by some peculiar buttons in the sleeve, she retreated overcome by nervous terror and it vanished. It would occupy too much space to relate all the phenomena exhibited, but the seance was admitted by all present to be a success. The objects in the partially darkened room were plainly visible to all who approached the curtain, as most present did and looked over it, as they stood at least two feet higher.

Mr. Johnston has several phases of mediumship, is an independent slate-writer, a trance-medium, and takes spirit-photographs with remarkable results. As a test-medium he is excelled by few now in the phenomenal field.

GHASTLY TRAGEDY.

Christmas is undoubtedly the time for ghosts, and very appropriately a strange story reaches me from one of the Inns of Court, writes the London correspondent of the Manchester Courier. A set of chambers had been vacant for some time; indeed, they had only been tenanted for three weeks during the last six years. The rent was remarkably moderate, and the rooms were comfortable. Accordingly a young barrister took them for a month or so. He never inquired why it was that they had been so long empty, nor had he any idea that they were supposed to be haunted. He had not, however, been in possession many days before he announced his determination to quit the rooms, though he had spent a good deal of money in doing them up and furnishing them. His friends naturally asked for an explanation, and he confessed that he had seen a ghost, or rather a collection of ghosts, for every night, he said, the door opened of its own accord and in walked three men and a woman, dressed in last century costumes. They sat down at a table, and commenced to talk and to drink. Eventually the talk got louder and a violent quarrel broke out, in the course of which the woman was stabbed. After this catastrophe the ghosts disappeared. Such is the most recent ghost story, and naturally enough it is arousing a good deal of interest among people fond of investigating psychical phenomena.—Boston Herald.

ILLUSTRATION OF MAP PACKED READY FOR SHIPMENT

Illustration of map packed ready for shipment. The illustration shows a map of the United States, packed in a box with rollers and ready for shipment. The map is titled "Neely's Great Historical Chart POLITICAL and UNITED STATES MAP." and is described as being worth \$10.00. The illustration also shows a person holding the map, and a list of endorsements and agents' reports.

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ENDORSEMENTS. BENSON J. LORING, L. L. D., Historian: "Like a Concave Mirror it reflects to a single focus an epitome of the essential elements of our national history showing clearly at a glance the progress of the nation from its infancy to its present period of maturity." A. R. STORFORD, Librarian of Congress: "The work may fairly be termed a breviary of American Politics." HON. S. J. RANDALL: "Indispensable to a ready understanding of the history of the nation." DR. I. I. HAYES, Historian: "You have given the desired information in such form that 'the who runs may read' and read quickly." HON. S. S. COX: "Only one work is comparable with it—the 'Statistical Atlas' by the Government—and to say this is high eulogy."

AGENTS' REPORTS. "Received sample, sold 8 maps first hour." "Magnificent map; my boy sold 12 the first day." "I sell 9 each day." "I sold 6 maps in one hour." "I have canvassed one-half day; took 13 orders." "Sold 63 maps in 4 days; sell 100 next week." "Took 9 orders from the circular." "Finest map on earth; sold 15 the first day." "Sold my sample at express office and took 6 orders. Send 25 maps at once."

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Correspondence.

Annual Meeting of the Boston Spiritual Temple. The Boston Spiritual Temple held its annual meeting Tuesday evening June 24th at the Temple. The president, William Boyce, presided.

The report of the last meeting read and approved. The report presented was that of the secretary, Mrs. M. L. Lillie, which showed the progress of the Temple to be greatly in excess of the expectations.

The secretary then read her report of the meeting. It was a most interesting and profitable one. It showed the progress of the Temple to be greatly in excess of the expectations.

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Springfield, Mo. The Springfield Spiritualists Association met at the home of Mrs. M. L. Lillie on Saturday night June 24th.

Mr. J. W. Brown, of Springfield, Mo., was the guest of honor at the meeting. He gave a most interesting and profitable lecture on the subject of 'The Human Mind.'

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Lockport, N. Y. I desire to report the growth of our grand philosophy in this place. The general public are becoming more interested than ever, and for weeks the hall on Sunday nights has been overcrowded with some standing on the stairs.

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St. Paul, Minn. Mrs. E. Braun, the lecturer, has been serving the Spiritualists of St. Paul during the last winter and spring. She is a new medium-worker in the cause and commenced her labors last fall by assisting to organize the Progressive Society, she being elected the vice-president.

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Best Remedy for Catarrh is the Best to Use, and Cheapest. CATARRH. Sold by druggists or sent by mail, 50c. E. T. Haseltine Warren, Pa.

"Campbell's patent" with the Greek word for "Pytho" at the end.

Telepathy.—One evening after the election of union officers at Cambridge, the inventor and a friend inquired of "Pytho" the result. The right name was spelt out, with the votes given as 276; they proved to be 267—no doubt a case of telepathy, slightly perverted after a common fashion.

Prediction.—Three days before the University Rugby Football Match a complete sceptic proposed as a test question for "Pytho" what would be the result? and requested the pointer to go to O for Oxford and C for Cambridge. It persisted in remaining at T, and then spelt out Tic (instead of the natural word Draw), giving the score as one goal, no ties, for each side. This was the actual subsequent result. Another prediction as to a Christmas present, verified next day, was obtained with eyes shut from "Pytho," and "Chrao" has given good answers under like conditions, the chart being twirled round by a third friend between each letter, so as to prevent all possibility of the operators knowing where the letters were.

EXPERIMENT WITH CLOSED EYES.

On one occasion last December [writes a correspondent] Mr. —, Mr. —, and myself made some experiments in table-tilting, &c., and elicited an account—completely false—of an accident which had occurred to an undergraduate at "the Meadows." Next day, when Mr. — and I were trying "Chrao," we asked the whereabouts of the "control," and closed our eyes firmly while the answer was being spelt out by the movement of the instrument. As it stopped at letter after letter Mr. — twirled the chart round, so that even guesswork as to the place of particular letters would have been worth nothing: we were somewhat surprised to find that we had been answered "the Meadows." The answer was quite wrong, but the interesting point is, "How was it possible for our subliminal consciousness, or whatever part of us was at work, to direct 'Chrao' when our eyes were fast shut?" The answer can hardly have been a coincidence, and Mr. — and I have never yet obtained replies which invited the hypothesis of spirit-control.

[The instruments are manufactured by F. H. Ayres, 111, Aldersgate Street.]

PLANCHETTE.

The following case is a story which tells how a son was restored to his family by the help of a Planchette.

We are indebted for this story to Mr. Richard Harte:—

Some eight or nine years ago, at our home in Gripp's Land, Victoria, two of my sisters used to amuse themselves with a Planchette; my mother, however, regarded the whole thing as humbug, if not worse. One day the Planchette wrote a woman's name which none of us recognised; and this name it kept on repeating. My sisters declared that they did not know any one of that name, and the Planchette wrote, "Ask Jack Fleet." Jack Fleet was the carpenter who worked about the station, and on his being asked, he said he had an aunt of that name who died when he was very young, and whom he had never seen. Then the Planchette wrote, "Do you want to know anything about your relations?" Now, Jack had run away from home between twenty and thirty years before, and he said that there was not much use in asking about his mother,

as all her family died young. On this the Planchette wrote, "Your mother is still alive, and one of your sisters is married," and it gave the names of her children. The Planchette then gave an address in the Orkney Islands, which, it said, was where the mother was then living: Shortly after this, my mother went to Scotland, and, although she laughed at spiritualism, and would have nothing to do with the Planchette, still she had the curiosity to write to the address given by Planchette, directing her letter to Mrs. Fleet. To her great astonishment, an answer came from Mrs. Fleet to say that she was greatly delighted to hear that her son was still in the land of the living, as she had given him up long ago for dead. The information about the sister and her children was also found to be quite correct. The old lady corresponded for several years with her son, and left him her property when she died, and he soon after that, also dying, left it to a nephew, who, I believe, still retains it.

(Signed) A. M. HUNTER.

June 26th, 1894.

OUIJA.

Miss Ida C. Craddock contributes the following story of a warning through a Ouija board.

One evening in Philadelphia, at my mother's, a lady friend, a Mrs. F., called. This lady's husband and son are both physicians, the son being in the army, while the husband was at that time in the south, making purchases of real estate. After awhile our visitor and my mother fell to talking of personal matters in which I felt little interest; but, not wishing to be so discourteous as to leave the room, I took up a Ouija board with which to amuse myself. Presently, to my surprise, ouija spelled out: "Dr. F. is very ill." I read this message aloud to our visitor, and she laughed, and said there was nothing in it or she would have had some news. (I would here say that we always spoke of her husband as "Dr. F.," but of her son, whom we had known from boyhood, as "E."—his given name.) At once Ouija spelled out quickly, "He is ill in camp." Then we saw that the son, E., and not the husband was indicated. I rose, and, taking the board, sat down by Mrs. F., laying it on her lap, hoping that something more definite might be spelled out. We waited a moment or two, but, as Ouija did nothing, the ladies resumed their talk, I listening idly, but with my hand still on Ouija. I was crouching, in a somewhat doubled-up position, leaning over our friend's lap, when Ouija suddenly spelled out: "Do sit up straight." I read this message aloud as I straightened up, and we all laughed thereat, and agreed that Ouija could at least give good advice. Then Ouija, having for the moment concentrated our undivided attention upon itself, rapidly spelled out (as nearly as I can remember): "E. is ill in camp. He has pneumonia. Your boy is very ill."

Nevertheless, we none of us considered this as at all likely, and put the whole affair aside with a laugh.

The following week, however, Mrs. F. called with a letter from E., written at that time, saying that he had gone deer-hunting, and had inhaled so much cold air that he had caught cold on his lungs, and had been threatened with pneumonia the previous night. The letter was dated on either the evening of our friend's visit or on the evening after—I do not remember which.

This, it will be noticed, would seem to be something more than mere thought-transference, as the message seems to have been re-cast in the transmission, as though by another personality intervening. Whether that intervening personality was (1) his subjective consciousness, or (2) my subjective consciousness, or (3) a personality distinct from either of us, is, of course, an open question.