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THE ROSTRUM. The Independence and the Positiveness of Modern Spiritualism. Lecture delivered by Mr. J. Frank Baxter, Grand Army Hall, Cincinnati, Sunday Evening, June 10, 1888, for the Congregation of the Society of Union Spiritualists.

On Sunday, June 10, '88, Mr. J. Frank Baxter continued his work in Cincinnati with lectures, mediumship, etc., in Memorial Hall. The following synopsis of the two lectures will give somewhat of an idea of their tenor. In the morning the theme was— THE INDEPENDENCE AND THE POSITIVENESS OF MODERN SPIRITUALISM. Forty years since, communication between the Spirit World and our own was received; better, it was noticed and encouraged; later it was accepted, and to-day it is claiming, as never before, the attention of the civilized world. With its rise much of dogma has decayed, and theology has seen and sees its loss of power; but also true is it that religion, another thing quite different from theology, has ever been a gainer thereby. The Talmage ilk may fume and vilify, and the church cry, "Beware of delusion and lies!" yet, as in the past, so such things in the present only serve to increase the desire on the part of the cautioned to know, and in this unrest hosts are led to investigation. Why, to-day, millions are the advocates of Spiritualism, and the cause is spreading with unparalleled example. In fact, all enlightened and untrammelled minds see an impossibility for aught false to live and maintain independence, amid such internal strife of adherents and external attacks of opponents. They see nothing able to stand but truth. And viewing Modern Spiritualism, nothing but a truth inherent could have supported it amid all the contention within and opposition without the ranks of Spiritualists. As Spiritualism was inaugurated by the Spirit World, so the spirits have carried it on successfully, independent of tastes, opinions and theories. Wherever a mortal would-be leader has risen to control or to cramp his creed, he has, sooner or later, lost his hold and influence, and, if fanatically persistent and "cranky," he has lost his head. Wherever an attempt has been made to organize Spiritualism, which is all wrong, in any attempt to organize Spiritualists, which is all right, the effort has proved a futile one. Spiritualism needs no mortal leader, no credal embodiment, and has so demonstrated by its independent course. Spiritualism respects a man and the truth, rather than a sectarian or a creed. At the time of Spiritualism's latest revival, Spiritualism was fast waning in the land—aye, in the church—and materiality was effectively gaining. Modern Spiritualism came with cool independence, taking a middle ground, demonstrating its position and authority, and showing how foolish the heated and desperate attempts at revivalism on the part of the church, and how unreasonable and wild the materialists on their side, in the sweeping de-

nucciations, until to-day a "new theology" obtains with the church, and materialism calms itself into agnosticism. Herein we see the direct mission of Modern Spiritualism. Let those who so frequently ask of its purpose see the answer and ponder—carry it out in detail and see how grand its practical work. It is to correct materialism and reclaim the materialist. It is to redeem declining spirituality and save the church. It is to rationalize religion by correcting its theology. It is to fraternize humanity and to naturalize the thoughts and actions of man. It is to assure the world that death is but the doorway to life eternal. Bigotry and prejudice might have crucified and martyred every pioneer of Modern Spiritualism. Churches might have continued to, as at one time they did, though it is not now so, excommunicate their legions of believers; the clergy might have kept on preaching funeral sermons over the alleged dead body of Spiritualism, and consigned it with its followers to a Talmage, to the deepest and darkest of hells; religionists might have gone on placing their watchmen in towers and steeples, their allies in printing offices to report, their attacking forces in theologic halls and colleges, and their spies surreptitiously in seance rooms, backed by creed, pride, pomp and wealth, yet, despite all, we had yielded, and been found acknowledging that "The host of God! they come to us On heavenly mission bound." Education is strong, and inbred were theories and beliefs which, as it were, became parts and parcels of natures themselves, and hence some thoughtlessly and others wilfully, have felt in duty (?) bound to defend their creeds even against apparent truth. It seems as though their beliefs and speculative theories are of more moment than any facts or scientific developments chancing to disprove them. They often are enamored of Spiritualism, per se and consider the idea of angel presence and communion as beautiful; but when returning spirits tell them what they have found or not found, in the Spirit World, as per credal and clerical teaching they believed they would—put the facts as explorers and actual witnesses in the world of spirits before them, to the detriment of their beliefs and theological tenets, then they are shocked and frightened. "No local heaven? no local hell? no personal God? no personal Devil? no pleading Jesus? no vicarious atonement? no salvation by faith?" they ask, to assure them the spirits did so say, and the reply comes from those returning from whence they ought to know. "None of these things. God is all in all, and only to be known through manifestation. The kingdom of hell or heaven lies in the human breast. There is no escape from the consequences of sin; character saves; knowledge is power." Then it is they inconstantly raise their hands in horror, turn their backs and cry, "It's the devil's work! Get thee behind me, Satan!" If spirits returning, instead of telling the truth, had lied on these points, lied in the interest of church dogma, Christendom had accepted Modern Spiritualism, and the phenomena had been accounted "the spiritual gifts," which were promised by Jesus, should "follow them that believe." Now, on these questions, the parties to be positive are those only who have seen and heard—and they are spirits. Then returning, through their mediums making their declarations, once accepting the fact of spirit communication, our duty is to give not only ear, but, to say the least, credence, and more too, than to mortal man who never has been to see and know, and so only speculates and thinks thus and so. Herein are the reasons for the independence and positiveness of Spiritualism. Alas! alas! when will that time be, when truth discovered will ever be admitted, though cherished beliefs, shown erroneous in the light of the discovery, shall fall. "The truth before all things else!" should be each one's motto, be he Christian or "Infidel," or else neither is honest. Try and remember that

"Hour by hour, like an opening flower, Does truth after truth expand; The sun may grow pale, and the stars may fall, But the purpose of God shall stand. Dogmas and creeds without kindred deeds And altar and fame may fall; But one bond of love and one home above And one faith shall be to all." SPIRITUALISM: ITS FACTS, PHILOSOPHY, AND FANCIES. Such was the subject of Mr. Baxter's evening discourse, a general idea of the treatment of which the following review may give. Spiritualism is either a truth, a misconception, or an imposed fraud. Looked at in either light, it is a great mystery, or, at least, has much of mystery, and so long as there is aught mysterious about a thing, so long does it behoove each one as a thinker to investigate that thing—clear it, if possible, of its mystery, and put it, as it is, before the world. If Spiritualism be unpopular among any religious population, it is simply because it is not understood. But certain facts have forced themselves to a recognition, and men are fast learning that Spiritualism, instead of being supernatural or unfounded, can be approached through natural methods, and is, after all, founded on facts—facts of psychic science. Where once Spiritualists were considered as dealing with the superstitious, following the will of the-wisp of sickly imaginations, etc., by the same, now, since the formation of societies for psychic research particularly. Spiritualists are invariably considered as really positive philosophers, believing from the evidence of their senses, preferring fact to faith, reason to superstition. Mr. Baxter called attention to certain facts in psychology and trance previous to Modern Spiritualism, as well as to many established facts in psychic science, contemporary with, yet independent of, the spiritual phenomena, which virtually form the very basis on which Modern Spiritualism is, as a science founded, or from which it was evolved. He called attention to certain ones, notably Dr. Hammond, of N. Y., and Prof. Carpenter, of England, who claim, in the face of such demonstration, that epilepsy, hallucination, cerebral aberration, etc., will cover the ground. He then showed how these men do not and will not place their theories down in the light of all the facts, but prefer to pick, for their purpose, such facts here and there as will support their theories apparently. But fortunately, all facts are before the world, even though certain ones are winked at by hobby-theorists; and it is the "intelligence" of the world that is declaring them, and the same is classifying and applying them. When spirit communion began, very few thought of connecting it with the phenomena of psychology, and yet it, in its various phases, belonged to the same class of facts, and was to be accounted for by the same philosophy. But we have now learned that spirits are men and women, not little gods on the one hand nor non-entities on the other. We have learned that men and women in the flesh are spirits, here and now as much as ever they will be, and when the human mind is here studied, we are learning more and more of the possibilities of the spirit, to which mind belongs. If so, the incarnated spirit has, if existent, and majorities so admit, at least, all the possibilities of the incarnated mind, not to add greater potentiality. Then, allowing spirits existence, what is to hinder free play of mental force and its results. Nothing. Then why is not Spiritualism a natural sequence? The various phases, then, of mediumship, from "the rap" down to "independent writing" and "materialization," were considered, showing them in fact and philosophy natural and consequential. Educating man was only educating the spirit of man—for, from what had been said, the spirit, virtually, is the man. Then to what end and purpose the education, if death physical was to end all? Then again if immortal life is assured, is not the method of it indexed? As man—the spirit—is educated to natural, vegetable, floral, animal and human and all thereto relating, this educating were useless, in fact earthly life worthless, unless the incarnated spirit is to live on in a natural world of like

growth, productions and inhabitants as the physical world from which it graduated. Here Mr. Baxter gave the information gained from spirits themselves on the naturalness of the spirit world and the spirits who inhabit it, showing it to be the counterpart in every respect of this world. Moreover, the spirits assure us that the reality of the spirit-world is more intensely real, as well as more beautiful than this, and that every sense is actively alive to its presence and normal gratifications. He was aware to the world, in general, this was fanciful; and to the church although it freely sings of heaven, "Oh, the transporting rapturous scene That rises to my sight— Sweet fields arrayed in living green And rivers of delight!" that his plain prose would be criticised as absurd. Surrounded and pressed upon as we are here by matter's inert mass, it is no wonder we find it next to impossible to fully comprehend. Yet from experiences as a medium and as a student under the spirits, the conclusion seems to be, that necessity requires, to secure the happiness of the incarnated man, that he be presented with like objects and means of perception, use and enjoyment that his earth-life accustomed him, else all correspondence and fitness would be lost sight of, and incongruity and discord be the hapless result. Hence it is reasonable to consider the spirit-world a real world, its inhabitants real persons and its surroundings and contents real objects. It is to be accepted farther, that natural laws control that world as well as this, and that there no more than here, is there a departure of those rules of action which out-work the greatest good in the fitness and adaptation of things to each other, of objects to necessity, or desire, even of instruments to capacity and of ends to means. It follows, too, the Spirit-World is one of progress, in which we will develop an infinite series of new ideas amid an ever increasing variety of new objects. No longer is it a world to dream in the vague idea of its vacancy, but so real, so suited to our natures, that death loses all terrors in view of it. It is no longer death, but a soft slumber, a pleasant dream and a joyful awakening. Extravagant and fanciful, as this may seem to an unaccustomed mind, Mr. Baxter said he felt it to be severely true—and to most Spiritualists it was infinitely probable. Mr. Baxter took timely occasion to show how poets and sages, not alone of the past but of this age, as well as bards and preachers, under the inspiration of occasions and assemblies—in fact the inspiration of the enlightened world—and he believed often under the potent and silent influence of the Spirit-World, were led to write, to sing and to teach Spiritualism, notwithstanding as individuals, slaves for bread and butter's sake, they were denunciatory and vilefying,—on one occasion, under inspiration and forgetful of selves, preaching and teaching the Spiritual Philosophy, and on another, when reminded of position and what denomination hired them to do the preaching, pronouncing curses on Spiritualists and decrying the idea of spirit-intercourse. Most amusing and telling, was the showing Mr. Baxter gave Mr. Talmage, since his recent tirade against Spiritualism and Spiritualists is so fresh in all minds, as he reviewed much of Talmage's sermon on "Employment in Heaven" given last Summer at the Hampton, wherein, to use Mr. Baxter's words, "The preacher preached wiser than he knew." But it's only a question of time, when Spiritualism will be universally accepted. Demonstrations are more and more powerful every day and as predicted, "Bye and bye, the darkened sky Will clear to our earthly eyes; And the mists, now near, will disappear Where a shining pathway lies. Then, all ablaze, the soul shall gaze In the peerless depths of blue, And the darkened glass, from the eyes shall pass And we'll all—yes, all—see through."

The first that he saw was two spirits in conversation, one of them bending over a lady in the audience as if to kiss her. This spirit entered the spirit world as a child but was now a grown person. She gave the name "Dodie," and it was recognized, the proper name however being Medora, but they always called her "Dodie." The medium said he next heard a man calling as through a trumpet, "Bertha, Bertha!" Here Attica, Mr. B.'s guide, said the man could not manifest as he wanted to, but said tell Otto and Robert his name is Greenland. The spirit opens a door and points to 157 and says "Bertha," then goes to store-room and calls "Robert," "Otto." The parties recognized the spirit stating that the 157 was the number of their house, that they were not Spiritualists and asked if he could give the name of the street. Mr. B. said it was Smith street, and they said it was correct. Bertha was the wife and Otto and Robert the sons of this spirit, who were strangers present in the hall. He next saw a young colored man about twenty years of age sitting down with books. An only son, who went to school, graduated, strove hard against great opposition, he said, and gave the name of Miles W. Handy. He saw two spirits together, and one of them says "you are under the influence of two spirits instead of one as you at first thought, and when you spoke of me as only having passed out a few months ago it was incorrect as applied to me, but that idea is probably gotten from the impression that my father in spirit life makes upon you in being here with me, for then my father did pass out, but I have been in spirit life some five years or more. My father is William Handy. We are aware this is a public place, before a public audience, but we take advantage of this channel because there is no nearer channel by which we can reach our home at present, the old home on Betts street." These spirits were recognized by a colored lady in the audience. The next scene was water—a river—upon which was a steamer, four individuals being represented, one of them an old man trembling with age. There are two captains, Captain Miller and Captain Grant. Spirit Captain Miller said to a gentleman in the audience, "Edward, I am brother Charles. Andrew is here." The medium said, "You never saw one of these spirits," and the statement was verified by Edward who said Andrew passed over twenty years before he (Edward) was born. Mr. B. also said Henry was there and this as well as the other names was recognized. Captain Grant was an old New Orleans steamboat captain. Mr. B. then saw a back-ground of clear blue sky upon which was a white flag, bearing the inscription "Mary Houston," which we learned was the name of the vessel which Captain Miller formerly commanded. He next came in contact with a spirit, and fancied he could smell boiling grease, and in this connection he gave the name of Wm. Proctor, saying that he was formerly the senior member of the firm "Proctor and Gamble." A neighbor recognized him and said he had been gone two or three years. "April 4, 1884," said Mr. Baxter. "Right," was the response. An ambitious young man giving the name of John S. Cordell, who passed out with some pulmonary trouble was next. The medium saw a hand holding two cards, one having the letters "D. B. C.," and the other "M. W. C." The spirit was recognized and the party thought the letters given were the initials of his brothers. Then an excited spirit rushed into Mr. B.'s presence, and took his mind to the attempted Big Four train robbery. Mr. B. saw him in an office of the American Express Co., and got Newport, Ky., and Frank Clarke associated with him. He was recognized as living there, and an old agent of the express company in Cincinnati. Amariah Stebbins' name was given, and a gentleman from the front row said emphatically "That's my father. He never came to me before." The last test was given to a "Father in Israel," whose gray locks gave evidence of the fact that he was soon to bloom in ever-

lasting youth. Two ladies came to him, one of them bending over him, her curls falling upon him, while she pinned a rose upon his coat. The lady was his wife. Mr. B. said the other was Mrs. Buchanan, and connected her with the Galt House, Louisville, Ky. The gentleman, Dr. Rose, recognized it. A large audience was in attendance, and Mr. Baxter's lecture and music were well received, and his test descriptions all recognized. Nobody can afford to miss his lectures or tests, for the remaining Sundays of the month. It is anticipated that Mr. Baxter will give an extra lecture some week evening. The Methodists Broadening. Some Curious Doctrines from an Orthodox Bishop—We are Surely Moving. Editor The Flyer: On Sunday, May 20th, Bishop Fowler, of the M. E. church, preached an excellent sermon before the General Conference at New York. Among other excellent things, he knocked the bottom out of the orthodox teaching about the atonement. He said: "Let me be specific. No debt has been paid. It is not in the field of commercial values. If it were a debt to be paid by the sufferings of Christ, then it would be already paid and there could be no further claim against the sinner. He would need no pardon. His release would be demanded by justice. But such is not the case. No debt has been paid. No penalty has been inflicted. The innocent may suffer for the guilty as a mother suffers for a bad child. But it is the coarsest kind of cruelty to punish, to inflict a punishment upon the innocent for the guilty. If penalty were inflicted it would be all that justice could demand; when one has endured the penalty of a crime, then he is entitled to a discharge. He does not plead for pardon, but demands a discharge. Moreover, it is not thinkable that guilt can be transferred to the innocent. It inheres in the party sinning. It is monstrous and unthinkable injustice to hold the innocent as guilty. The fiction of substituting a supposed penalty upon Jesus for a penalty due the guilty, must be revolting to all sense of justice. Guilt could not be transferred. Penalty could not be inflicted upon the innocent. Penalty inflicted at all must be upon the guilty, and then pardon would be impossible. There would be nothing to pardon. No penalty has been inflicted." The Bishop says: It is monstrous unthinkable injustice. The fiction of inflicting a supposed penalty upon Jesus. Of course it is. The angels and Spiritualists have shown the heathen origin and wickedness of inscribing such injustice to a God of love. It came into the Catholic church in the 12th century, during the darkest period of the dark ages; was formulated by a devoted Catholic (Anselm) and inherited by Protestants as we inherited government by kings, slavery and other evils which we have outgrown. It is not named in the whole New Testament. Yet many suppose it a Christian doctrine, so little do they read their Testaments. Last Sunday Rev. Mr. Warren, the Methodist preacher here, preached a liberal discourse on the continuance of personal immortality. With a few quotations eliminated it was a spiritual discourse, such as we have often heard from spiritual lecturers. So marked was its Spiritualistic doctrines that some thought Bro. Warren had been helped by the angels through some of the Spiritualists in his church. Christian science, Divine healing, prayer cure, magnetic healing, etc., all springing from one Divine source, also opening many eyes. We are coming to see that doctrines, books, churches, etc., are not religion any more than plows, hoes, etc., are agriculture; they are only tools or instruments for carrying on agriculture. When a wise farmer finds a new and improved tool, he prefers it to the old one; while the Ignoramus of India, Spain and Mexico plows with the same root plow because it is old and sanctified. Who does not rejoice that better religious tools are coming into use. G. F. LEWIS. [From the Corry (Penna.) Flyer.]

The Old and New.

Ring slow the bells for dying years—
The passing years that come and go,
In robes of white December snow;

feebly by age; and no longer terrorizes or
sways the enlightened humanity, yet some
still remain, groping in the shadow of the
absurd dogma! But soon its very shadow
will be lost—and human intelligences,

Written for The Better Way.
Inspiration. What is it?
Ere we attempt to answer this very im-

The Better Way.
I supposed that what I had made
manifest in my article on tramps, was

Boston Letter on Materialization.
The very able and timely editorial in
a late BETTER WAY on the subject of

frightened and went into the cabinet
for safety and was found there. The
only fact in the case was, at the close of

Written for The Better Way.

Dogmatic Theology, and its Wake of Absurdities.

By R. T. LOCKWOOD.
Readers and students of THE BETTER
WAY, it is alike your privilege and duty

Now, with this view of the source of
universal nature, or of God, of the God of
the orthodox masses; namely, that (he)

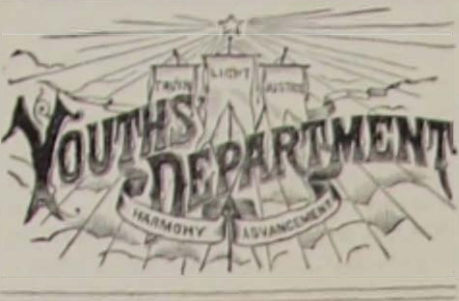
The laws that govern the action of mind,
as well as matter, are equally well en-

Here's a man, there's a woman, who has
never been through "the schools," nor

Many people as we have said are not
friendly to this phase and many more

The reliable Mr. Curtis, who employed
the roughest to raid the Cowans and

Very Truly,
SAM'L J. ROSENHEIM.



YOUTH DEPARTMENT

My Little Daughters. Would you know my little daughters, should you meet them on the street? They wear calfskin shoes like papa's, on their dainty feet.

Ages of Birds. The wren lives three years. The sparrow-hawk lives forty years. The nightingale lives eighteen years.

Animal Intelligence. More than thirty years ago, when I was boarding with the family of a friend, Joseph Carpenter, a Quaker farmer in New Rochelle, N. Y., I witnessed a scene in animal life which touched my feelings deeply.

Animal Intelligence. A New York paper speaks of a couple of orioles that have built a nest in a tree at Central Park. In order that no animal able to climb a tree might reach their nest, they built their habitation at the extreme edge of a light branch.

A Chinese Boy's Dissertation on a Whale. The difficulties which a foreigner encounters in learning the English language is well illustrated in the following composition on the whale, written by a San Francisco Chinese boy:

One day Pussy Malta came in from the barn uttering the most piteous cries. Whether she had been kicked by the horses or had eaten something poisonous we never knew; but her sufferings were most painful.

Grizzly Tom, who was sleeping on the "stoop," was roused by her first cry, and came looking in at the kitchen door to see what was the matter.

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My Boy Do You Smoke? Among the civilized nations the use of tobacco is strictly a modern vice, unknown two hundred and fifty years ago.

The United States Navy annually takes into its service a large number of apprentice boys, who are sent all over

the world and taught to be thorough sailors. It has been the policy of the Government since the war to educate the "blue jacket" upon the principle that the more intelligent a man is, the better sailor he is likely to become.

This is no lack of candidates for these positions. Hundreds of boys apply, but many are rejected because they cannot pass the physical examination.

The first question to a boy who desires to enlist is, "Do you smoke?" The invariable answer is, "No, Sir;" but the tell-tale discoloration of the fingers at once shows the truth.

This is a remarkable statement, coming, as it does, from so high an authority and based upon the results going on day after day, and month after month.

Animal Intelligence. There were two cats in the family. One was a slender, genteelly-shaped Maltese, very active in her temper.

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Grand Rapids. To the Editor of The Better Way. Perhaps it would not be amiss for me to report the good work going on here in the spiritual field.

How that atmosphere became charged with electricity and that developed magnetism. How from the action of these the still finer etheric or odic force was created or called forth and finally how psychic elements reached the most interior expression capable of being in rapport with the mundane or rudimentary sphere.

The former his mother and the latter his father. Constituting Father God and Mother Nature. The divine soul and the divine body.

It has done very much good to the cause here and in fact all over the union as several fine mediums have been developed by their efforts.

When it is 12 m. at Salem, Oregon, it is at— Austin, Texas, 1:43 p. m. Boston, Mass., 3:28 p. m. Burlington, Vt., 3:18 p. m.

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WHOLE WORLD SOUL COMMUNION

JUNE 27, 1888. ALL MANKIND WITHOUT REGARD TO RACE OR CREEDS.

ARE CALLED TO UNITE FOR 30 MINUTES IN SOUL COMMUNION.

THE WORLD'S SOUL COMMUNION TIME-TABLE. The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of humanitarians throughout the world.

When it is 12 m. at Salem, Oregon, it is at— Austin, Texas, 1:43 p. m. Boston, Mass., 3:28 p. m. Burlington, Vt., 3:18 p. m.

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POSITIVE REMEDIES. Sure Cure For All Female Weaknesses

For all Female Derangements get Dr. Tallie J. Spencer's UTERINE PASTILS. These Pastils combine in such practical form that any woman can apply them for herself, the best and most reliable remedies ever discovered.

For CATARRH, Get the SPIRIT CATARRH FOAM, which possesses the most astonishing penetrative and curative properties. It is a certain cure for this most terrible disease.

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1. Let the room be of comfortable temperature, but cool rather than warm—let the arrangement be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character.

5. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened.

6. A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and very sensitive to magnetic influences.

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