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Observations. BY R. N. During a long and uniform life my object was, and is now, to acquire those principles and habits which constitute a true man. To do this I used the world as a school where I learned my lessons by experience and observation.

Therefore I decided against these unnecessary excesses. But I still kept myself free to use all the bounties of nature in their proper time and place, trusting the God principle within to rule and regulate the habits of the outer man.

My next observation was that religionist did not always practice what they professed. This surprised me very much. I regard man as constitutionally a religious being, and true progress as the harmonious development of both the divine and human sides of his nature.

When Spiritualism first came into my life it opened a new field of observation and experience. I thought, now the harmonious philosophy (as it was sometimes called) will supersede the inharmonious which annoyed me so much in the church, and we shall have more brotherly love and good will, and surely Spiritualist will be spiritual.

This I perceive to be an eternal principle. I have observed the perversity of persons coming from under the restraints of the church, rejoicing because they discovered that there is no literal hell of fire and brimstone, a thing they might have known if they had taken the spirit and not the letter of the scripture.

My first observation of Christian Spiritualism was a long time ago when there was quite a furor and everybody was excited over the new revelations.

Talk about "courage of convictions," but that was the time that required both nerve and courage. A man whom we will call Patterson, a real good man and a staunch Presbyterian had been initiated into the facts of Spiritualism said: "I am a confirmed Spiritualist, but I do not believe in free love or profane swearing."

It was some time after that before Christian Spiritualism became a subject of dispute and then the opposition had Christianity mixed up with anti-Christ and would admit of no difference. They were very willing, at least some of them, to rid themselves of the disgraceful incubus of free love, but they were either too ignorant, or too vicious to distinguish between Christianity and its corruption, or in other words, between truth and priestcraft.

He says, "a new commandment I give unto you that ye love one another." This may be called the eleventh commandment and is the sum and substance of his gospel. It is the good seed sown by the good sower, and if it has not "brought forth thirty, sixty, and a hundred fold" it is not the fault of the seed or the sower, but of the soil, and if any are not benefited the fault is in themselves.

It is not my wish to advocate Christianity at the expense of Spiritualism. The point I want to make is this, the fundamental principles of Christianity as taught by Christ himself—the fatherhood of God, and love, or Charity, which is destined to culminate in the universal freedom and brotherhood of man, are true and spiritual, and cannot be ignored or superseded by any subsequent dispensation.

I think that Spiritualists above all people in the world should be spiritual, pure and tender hearted as the angels are. Let each individual reform himself and live a pure life and then he can begin to reform the world. Let the combined forces of pure spiritual lives be set against the evils of society and it will do more to elevate mankind than polemical discussions. That is what spirits tell me.

Truth, love and justice are the elements of spiritual life. Let these be the motto of every Spiritualist now and forever. CHICAGO, ILL., September 5, 1888.

Quite Strange. COLD SPRING, KY., September 8, 1888. To the Editor of The Better Way. Please publish this, giving to the readers of your paper the strange experience I have recently had while being engaged in writing a letter to a friend of mine.

Mediumship, and its Development.

One of the questions frequently put to those who have some experience in the ins and outs of Spiritualism, is in some form or other, such as this: Is it wise to seek to develop physical mediumship, and especially in the young? How can I cultivate the gift of automatic or passive writing? What must I do to stimulate the clairvoyant sense? And then others of another group: How can I be sure that I am in communication with what is pure and good in the world of spirit? How am I to account for the fact that, while my aspirations are pure I am apparently surrounded by deceiving spirits, or at least that the evil is so mingled with good that I cannot separate them? Why am I deceived by an intelligence which is certainly not merely foolish, but designedly misleading? Why am I the sport of a series of Puck-like jokes?

Any one who has had much experience of practical Spiritualism will recognize these questions as, in one form or other, repeatedly recurring. There are some, no doubt, who, having been so fortunate, in the early days of their experience, as to form relations with an intelligence at once good, wise and powerful, are outside of the pale of risk. But these are not so much the seekers as the sought. They have possibly not set themselves at all to search out the hidden mysteries, but the powers that govern these occult realms, have, for purposes of their own, sought out these persons, discerning in them gifts which they could profitably utilize. The most convincing evidence of the varied truths of Spiritualism comes from such sources; the most striking evidence of the set purpose with which the world of spirit impinges on this world of ours.

But outside of these favored few are many in whom the desire stirs for communion with the unseen world. The very fact that such a desire exists foreshadows the probability that it is designedly implanted, and will be gratified if due regard is had to the methods by which the latent gift is developed. These may fitly seek for the best information as to what to do and how to do it.

Another class, the merely curious, may be unreservedly advised to pause before they play with fire. If any one desires only to gratify a morbid curiosity, will take no pains in himself to subdue the flesh to the spirit before he penetrates the realm where spirit is all potent, will treat the matter as an after-dinner game, playing his pranks, or even seeking nothing more than some tricks of physical conjuring, then assuredly he will not in the best result, benefit himself, and runs grievous danger, if he be sensitively organized, of attracting to himself some being in harmony with his own mental state who may "enter in and dwell there" to his abundant torment. It has been a curse to Spiritualism that so much of what has been made known of its phenomena has been derived from a source which wisdom must condemn. It is not safe, on the grounds of mere prudence, to trifle with dark seances, or to yield an unreserved welcome to the beings that too often haunt them. They will not benefit those who come into relations with them. Not infrequently they will obsess the careless sensitive, and are responsible for what ignorance mistakes for insanity. We are as far as possible from giving any countenance to the foolish opinion for which Dr. Hammond in America, and Dr. Lyttleton Winslow in England, are responsible, viz, that the pursuit of Spiritualism, in some of its phases, has filled some of our lunatic asylums. That falsehood has been abundantly disproved, notably by Dr. Crowell. But the abuse of Spiritualism, as of hypnotism, is very dangerous.

Assuming, then, that the inquirer has some proper sense of the end in view, some regard for self-culture and the development of latent gifts, we are disposed to say that these may be fairly cultivated with the best results. The developing circle, unless the incipient medium knows its constituent elements, is to be avoided. It is better to develop the gift, some trace of which has been manifest, by patient efforts alone, or in company with some chosen friends, who are willing to devote time to the endeavor. If the mediumship takes the form of clairvoyance, or automatic writing, or clairaudience, this may be done alone. If, on the other hand, the physical gift depends on the conjunction of two persons, as was the case with Mr. Oliphant and his late wife, their regular sittings, preferably in the early morning or late evening, should be commenced and continued till results are obtained. These may be such as are desired. In that case the sittings should be continued as directed by the invisible beings who communicate. They will know best how to proceed, and the judgment of the sitters must be exercised as to the character of those with whom they have entered into relations. Probably by the addition of some chosen friends to the circle may be needed. The sittings should always be regular and short. In no case should a seance be continued after the word has been given to cease. It is then that harm is done by the intervention of other spirits, who are often deceptive, and who use the "power"

that they find ready to their hands. On the other hand, the result from the first may be unpleasant; manifestations frivolous or noisy; communications false or foolish. In such a case the inquirer should patiently try to open relations with some more desirable source of information. Failing in this, and the frivolous or lying messages continuing, the circle should be broken up and a fresh one constituted.

It is, perhaps, not necessary to add that the mental attitude of the sitters should be one of perfect passivity as possible; that the aspirations should be such as benefit a serious and solemn act; and that any attempts to evoke any particular spirit should be discontinued. We do not, by this advice, mean to say that there should be no desire for the presence of a particular friend; we allude only to that ceremonial evocation which belongs to the domain of black magic.—[Light.

How it Feels to be Cremated.

Mrs. Althea Romeyn-Roberts is a Spiritualistic medium at No. 36 Cottage Place. She is one of the many who give seances in which forms emerge from a cabinet and present themselves to be re-embodied spirits. There are twenty to thirty such establishments in town, and they have not had any essential differences. In her parlor a cabinet stands against the wall, and from this, after some preliminary speaking and singing, white-robed forms come out into the very dimly-lighted room.

Accepting the theory of unbelievers that these apparitions are either the medium herself or her assistants, there is nothing puzzling about the exhibition. They could be easily introduced into the cabinet through a secret panel, or might sneak in under cover of what at times becomes total darkness. But of late Mrs. Romeyn-Roberts has bettered the doings of her rivals by introducing a spirit character who tells a sensational story. He purports to be the late James Allen, and he relates to each successive audience that he was cremated alive.

"Folks thought I died at Binghampton about three years ago," he said, on the occasion of the Times correspondent's visit to the seance, "but I didn't. I was taken singularly ill and fell into a condition that resembled death. It was a cataleptic attack, I presume, and after a brief period of unconsciousness I came to myself, so far as my mind was concerned, but could not move a muscle. I soon discovered that I was regarded as a corpse, and a horror of being buried alive took possession of me. But soon I learned that I was not to be buried—I was to be sent to the crematory at Washington, Penn. I then remembered very well that I had expressed a preference for cremation over interment, and that my family were also converts to that new method. I think that I lost consciousness several times, but only for short periods, and nearly all the while I was fully aware of all that was going on. But I could not make the slightest motion or the faintest sound. They put a shroud on me, laid me in a coffin, shut me up and shipped me to Washington. At that place is the first furnace ever built for cremation, I suppose in the country. I had read descriptions of the process, and I knew what was coming to me unless I could regain vitality enough to show that I was alive. Struggle as I would I could not get myself at all out of the condition of seeming death. The preparations for burning me went on—enough of them in my presence, too, to keep me aware of them. I was mentally wide awake when they took me out of the coffin and laid me on the iron carrier, which, when all is ready is run into the superheated furnace."

At this point the alleged ghost launched into a fighty and oratorical description of the horror which he felt at his impending fate. Then he concluded: The white-hot doors of the furnace were at length opened, and the glare of the intense heat drove the attendant for an instant away from the opening. Four attaches of the crematory were doing the work. My relatives, who had accompanied me to the place, were withdrawn from the room. I made a last frantic exertion to stir and to give utterance to my terror. But I was relentlessly held by the trance, and probably the most careful examination would not have developed evidence of life. The iron carriages on iron tracks that led directly into the fiery furnace. Then men laid hold of it and moved it nearer. A hot blast almost compelled them to let go, and as for me I seemed to be actually melted in the indescribable temperature. Then they shoved the apparatus suddenly clear into the furnace and shut the door. The clang of the metal was the last thing of which I was conscious. Death came instantly and painless. Within a few hours my mortal form was reduced to a few pounds of ashes which was delivered to my relatives, encased in a tin box, to be conveyed to my home and there reverently inurned."—[Philadelphia Times.

We grow in elevation and nobleness of nature just in proportion as we merge our individual life and happiness in the happiness of life of others.—Dr. Baird.

Haslett Park Camp, Mich.

MADISON, Wis., Sept. 14, 1888. To the Editor of The Better Way. It may be a little late to send you word from Haslett Park, but it has been impossible to write before, so better late than never. Then, besides, after the camp is over, it gives one a good chance to reflect on the work that has been done, so in the light of many hours of reflection, I can say that Haslett Park meeting was a success in every sense of the word, and the campers have great reason to be thankful for the many glorious meetings that were held. In short I do not know of one poor meeting during the whole of the camp.

Mr. and Mrs. Lillie were with us two Sundays, and they added much to the interest of the meetings during the week. Mrs. Lillie gave us several lectures on week days, while Mr. Lillie was always present at our afternoon meetings to aid with his songs.

Friday, August 3d was Memorial day. The services were conducted by Mrs. Lillie and myself. Seventeen of our friends had passed to the higher life, most of them were seventy. One was over ninety. The services were impressive. During the week we would have at half past nine, a Children's Progressive Lyceum. They formed themselves into groups, and the teachers would choose their subjects from day to day, and in this manner, the meetings were decidedly educational. At half past ten we would have a reading circle or class. Some one of the class would be chosen, from day to day, to read from Emerson. This gave us a wide field for thought and discussion, and there was always a large attendance. I shall write more fully in regard to this plan of work. At half past two we would have a conference or a lecture; these meetings were always full of interest, and many times were carried beyond the usual hour. There were dedications of tents and new cottages, of which there were several; also, receptions and circles.

Tuesday, August 14, was the fifth anniversary of your correspondent's wedding, so the friends gave us a genuine surprise and a handsome present. The third Sunday in August Mrs. Booth of Capac, Mich., spoke in the morning, which was enjoyed by her many friends. In the afternoon Mr. G. W. Chainey, of Boston, Mass., gave us one of the profoundest lectures ever heard, and made for himself some strong friends. The fourth Sunday, Mr. Giles B. Stebbins, of Detroit, lectured in the morning and gave us one of his best. In the afternoon Mrs. Woodruff, of South Haven, (our Emerson) gave us a discourse full of fine thoughts and soul inspiring. Mrs. Woodruff remained with us two weeks and rendered valuable aid in the reading circle, as well as giving several fine lectures during her stay.

The last Sunday Mrs. Futh, of Coldwater, Mich., gave the lecture in the morning. It was good. Mr. Fogg, of Lansing, gave the closing lecture in the afternoon, and if there were any lingering beliefs in the minds of his hearers, he certainly must have dispelled them all by his logic and relation of experience. We had several entertainments, in charge of Mrs. Marcy, of Lyons, who made this her special work, and she did it well. The last Sunday eve she gave an old folks' concert, and a neat sum was obtained for the pavilion. The last Saturday the campers enjoyed a masquerade. It was a grand affair. Saturday August 24, the friends met to see about organizing a society. Mr. Haslett, of Port Huron, will give the camp to a society that will organize on business principles, and who will see that the grounds are kept for that purpose and no other.

They chose a committee who are to see what can be done during the year. Dr. F. Sherman, 823 South Division street, Grand Rapids, Mich., is chairman of that committee, and all information will be given by addressing him. It is the duty of the Spiritualists of Michigan, Indiana, Ohio and Illinois, to see that this society is made a success, to carry on the work so nobly done by Mr. Haslett for the last two years. I firmly believe an organization will be completed, that will, in time, be a credit to the cause. We had many mediums on the grounds, but only two for physical manifestations, Herriek and Barnes were good, and were kept busy most of the time. Mr. Herriek did a good work with his slate writing, convincing many who were otherwise in the dark. One word in regard to Dr. Sherman: he came among us an entire stranger but won all hearts by his earnest work in behalf of the camp.

He was always present at the meetings, always ready to assist in the work. Besides all that, his phrase of mediumship is fully as good as Maud Lord's. One thing with him not found with many; he never allows but ten in his circle—no matter what the case may be, ten is all that he allows; and he is as anxious as the sitters that satisfaction be obtained. When you go to Grand Rapids, go and see him and investigate for yourself. In conclusion we had a glorious meeting, immense audiences on Sundays, and a large number of campers. I trust that all camps were as prosperous and all had as good and profitable a time.

Yours in the cause of truth, G. M. BROKS. P. S.—I lecture in Washington, D. C. during the months of October and November. My address will be 423 Third street, North-East, care of Mrs. Turpin. Would like to correspond with societies for engagements.

O. V. A. Meeting.

An important meeting of the Ohio Valley Association of Spiritualists will be held at the residence of Isaac S. McCracken, Esq., No. 63 Freeman Avenue, to-morrow (Sunday) afternoon at 2:30. A full attendance is desirable.

U. C. T. U.

To the Editor of The Better Way. The Universal Co-operation Temperance Union, recently organized at Cassadaga camp for the purpose of "eradicating vice in all its forms," is meeting with much hearty commendation and support among Spiritualists. That there is need of such organization on a humanitarian basis is demonstrated by the experience of those who have attempted to co-operate with temperance societies existing under orthodox control. With most of the temperance societies subscriptions to the orthodox creed is considered of far more importance than signing the pledge of total abstinence from alcoholic liquors. It is time that the temperance sentiment and the sentiment of general reform existing among liberal minded people should find expression in an organization untrammelled by creed. People who believe that salvation is first for this world and afterward for the next, should unite to give their sentiment form in good deeds here and now. It is often asserted that liberal people perform no good works, and the assertion sometimes contains too much truth; but we must remember that the great social machinery is mainly controlled by the orthodox church, and that before people of unorthodox belief can co-operate for social reform, societies must be organized and order brought out of the chaos of individualism.

The Universal Co-operation Temperance Union offers such an opportunity for the association of all liberal minded people in the work of general reform and should be heartily supported and encouraged. Let local societies be at once organized. Instructions on how to organize a society for general work may be found in any manual of parliamentary rules, where there is no person competent to proceed without them. A programme of work may be adopted and followed at every meeting, embracing an essay on a particular subject, with discussions and select readings bearing on the subject, etc., and music or literary lectures may be added to suit. Temperance and general reform pamphlets may be procured for general distribution from societies already in existence. A list of suitable pamphlets will be prepared and furnished by the Secretary of the U. C. T. U. to all who may apply. It is suggested by the officers of the U. C. T. U. that a number of pledges be prepared for signature by those who feel able to take them.

A pledge to abstain from alcoholic beverages, another to abstain from tobacco in all its forms, and others for abstinence from other injurious habits and practices, may be kept ready for signature as fast as persons can conscientiously take them. It is thought best not to make any of these pledges a condition of membership, but to make sympathy and a desire to work for these objects the only condition.

As soon as societies are organized they should report at once to the Secretary of the U. C. T. U., at Cleveland, Ohio. The permanent address of the President of the Union is Solon Lauer, Willoughby, Ohio; of the Secretary, C. Bird Gould, 306 Sterling avenue, Cleveland, Ohio; of the Treasurer, G. F. Lewis, Corry, Pa. Fraternally, GRAPHO.

LILLY DALE, N. Y., September 15, 1888.

"Take My Hat."

At the Queen City Park Camp Meeting, in Vermont, President E. A. Smith invited John C. Bundy one morning to make some remarks before the lecture of A. E. Tisdale, and Mr. Bundy's remarks were confined to the abuse of all physical manifestations, more particularly materialization and dark circles. After the meeting Mrs. Herriot stepped up and invited Bundy to attend her materialization seance that evening. He went, and it is said that he behaved himself in a respectful manner, acknowledging that "he did not see any way by which fraud could be shown there." He was so excited when the seance was over that he got half way home to his cottage before he discovered that he had no hat on, and was compelled to return to get it. This made a great laugh and talk about the grounds, when they came to learn that the great anti-materializing exposé had become so excited over the convincing facts and the realities of materialization, that if he did not lose his head it was very certain he forgot his hat, and went through the streets bareheaded.

This clearly reminds us of a statement in the File-Us-Off, wherein the editor of that paper made mention of a brother editor and medium, putting his "vest on under his shirt," without being conscious of the fact, and then "swearing that he would kick his control out for hiding it." The query is, which of the two editors was in the most perplexing condition.

"How did you leave Kansas?" "By rail—I was the only passenger and there was only one rail."

St. Peter—"You were a Wall street broker, I see. A good many Wall street spirits are in here."

New York spirit—"I am delighted to hear that. You make no distinction between bulls and bears here, I suppose." "We class bulls and bears together. They are all down in that hole." "Eh?" "The ones we admit here are the lambs." So Jim has retired from bachelor life and married a widow. Why not? Do tell me about it; I'm anxious to know what sort of a wife he has got. "She's worth twenty thousand, you say. I declare that's a stroke of good fortune for Jim. Worth twenty—what that? Say it over once more." "She's worth twenty-thousand—of him."

Interesting Correspondence

Between John G. Arnold, of West Virginia, and Rev. King Henry Eighth and Richard Coeur de Leon—Some Fine Points of Occult Philosophy Entertainingly Discussed.

WESTON, W. Va., Sept. 1888.

HENRY TUDOR VIII.

Science has demonstrated the fact, though we cannot destroy anything in the universe of nature, and that inanimate matter cannot give birth to mind, which is spirit. God is spirit, mind is spirit, and spirit is the life existent principle, knowledge, power, cause and effect. Delty is omnipotent. Man and mankind were born of Delty as deltic babes. The soul is the body of the spirit, evolved through wedding with matter.

Now, incarnation is the only avenue for individualization. For proof I am here. Then how are we to scale the gradations from sphere to sphere to the seventh, the infinite, only through evolution's law. And how do you account for the minds of some, and the great deep knowledge of others? We all made the same draft on Delty in the start, and must return with equal store of love and wisdom. Please answer.

Yours Fraternally,

JOHN G. ARNOLD.

REPLY NO. 1.

TUDOR CASTLE, Sept. 10, 1888.

JOHN G. ARNOLD, my scientific friend, You state a fact that "we cannot destroy anything in the universe," and yet you speak of "inanimate matter," not giving birth to "mind which is spirit."

How do you know that mind is spirit? If reasoning from your premises, there is no rocks, chairs, all things have mind.

Even the earth upon which you live, and the sun, king of the solar system, whose mighty presence through the great law or part of the infinite, holds the planets subservient to Him, while at the same instant the opposite law retains them, that they plunge not into chaos. God's infinite Will truly pervades all things, for even the smallest molecule of what you term "inanimate matter," could not be, save for its spirit likeness. Life, or spirit in its fullest sense, is a divine emanation of God, which is a spirit. Mortals are made in His image, mortals are dual. The spirit body, the spirit sense, yea, the spirit of whom the physical is but a type, lives its individuality for ever, because so made.

The word "sphere," my friend, is condition, properly interpreted. God has given, nay stamped individuality on all things. There is nothing "inanimate"; there is no death. Eternal moving, moving, moving is the causation of all effects which you see. Motion, will, propellant force forever and ever. Attraction, repulsion, guided by a will which dispenseth them equally, create that equilibrium which is order, harmony and divinity.

Now, regarding man, you ask me how I account for the various degrees and conditions. Yea, truly has God the Father dispensed a spark of his divine selfhood to all things and to all men. He has also endowed man so that he is free to choose and progress by means of the things around him.

Being free to choose, it rests with him whether or not to attune his heart to the Infinite, or the Great Heart. Now you know there can be no other redemption save through the law of self-progress, and you also know that nothing can be entirely changed or renewed until all its particles are in harmony. Through and by the inherent possession of this divine spark, man will more or less reach forward toward infinitude, and the better, spiritually, God and knowledge are comprehended, the more speedily will be that man's progress, both in this world, and the world of spirits. All of you which is immortal, passes on ward from cycle to cycle, not becoming lost in God, but more like unto Him.

Sooner or later all things will become perfect. Until then, the great law of progress will be noted and felt, just in accord with man's desire for better things.

That is, when your earth shall become a sun sphere, around which other spheres will evolve, and the striving for purification among men will bring an Eden of love to this old world, already having been subjected to so many changes. I hope you comprehend me. There can be no reincarnation save when a spirit, through guiding a medium, works out in the medium's life what he has missed in his own, and earth's children are resurrected by a cloud of witnesses. Forever, humanity's friend.

HENRY TUDOR.

REPLY NO. 2.

Science does not demonstrate negatives. Chemists have not been able to change the molecular condition of materials except by displacing one form of matter by another. It would be a long leap into the dark to say that because John Smith, the chemist, cannot do a certain thing, therefore God cannot. All matter, whether in motion or resting motion, is animated by God's presence. Its very existence is dependent on the will of the Almighty, being as it is in all cases, a mode of motion, whether that motion is apparent, or opposite motions by their restrained action on each other, have produced what we call a solid.

God antecedes all the universe, and absolutely formed it out of nothing by the action of His will, upon the substance out of which came the electric fluid. No human being can go any further back than this, and can by no means understand how this is.

God has so ordered the various modes of motion, that out of them came in-

finite combinations. Every individual thing is one of those combinations, and is intimately connected with all the rest, just as this earth is connected with all the heavenly bodies by gravitation. God has so ordered that the combination shall appear as an image of Himself, but just as much subject to His will as any other combination; as a tree or crystal, for instance.

We are not in any sense Gods, but being made in His image, we may grow towards Him by the right use of our wills. As the stars are of various sizes, and have various missions, so we are of various capacities, and have also various missions. The failure of any being to fulfill his mission is his own fault, and this failure is what we call "sin," and brings its own punishment, until the being learns from the punishment to avoid failure and control his whole life in harmony; the sense of that harmony being manifest in what we call conscience.

Above all, as children in the material world we should seek to be taught of God and His works, and not assume to say from merely intellectual speculation what God ought to be, and therefore is.

COEUR DE LEON.

Written for The Better Way.

Mediumship and Error.

Our good friend, C. Stearns, seems to be puzzled because what spirits foretell does not always come to pass, and he fears interposition of some evil ones. Let him consider, first, the vast expanse of the universe and the numberless host that has gone over the river. Then let him try and realize the naturalness and limited attainments of spirits as well as mortals—getting rid of the idea that to get rid of the physical body is necessarily to get rid of ignorance, conceit, presumption and fallibility.

Thirdly, let him remember that forecasts are more often than not given to enable mortals to avert evil or disastrous probabilities. The very knowledge on his part of the possibility of an accident may have aroused his will to such a degree that his unseen friends were enabled to use it to prevent the foretold accident, possibly to capture and bind the spirit whose purpose it was to wreck the train through a willing medium. His friend, whom he calls Dr. Y., may have seen indications of cholera at the time he foretold it, and means having been taken to avert the evil, either by spirits or mortals, or perhaps both, prevented the fulfilling of the prophecy.

In the same way a forecast of coming good may fail of fulfillment, by a failure of the instruments or mortals to carry out their mental intention. It is not that the communications are untruthful, nor given with any intent to deceive, but those upon whom dependence was placed to carry out the plans failed.

For this reason no prophesy can be depended upon, except so far as it enables us to do good and avoid harm. In this our friends in the flesh can often foretell the consequence of a certain course of action, and may or may not be sustained in a character for truth by the future results.

Our friend is wise to pray to God. "The fool hath said in his heart, there is no God," and our God will surely guard and protect those who draw near unto Him. But His way is not our way, nor the way that we expect Him to pursue, therefore, we do well to trust Him and rest assured that "He will do all things well."

It would not be very pleasant to a spirit friend who took the trouble to visit him to be doubted, and supposed to be an impostor. That would be but a cold reception to give a dear friend who had been absent one year, to say nothing of ten or twenty. Dear friend, do not let that pernickish and chilly thought or theory of "personation" come between you and your loved ones, or you will lose half the joy of communion with them. The idea of testing communication from spirits is just as worthless and unnecessary as it would be to "test" the truth of a man in earth life. One would be in perpetual unrest should he weigh every statement made by his earthly friends. How many mistakes, misstatements and failures are overlooked here, without a thought of doubting the truthful intentions of the individual? Then why not allow our spirit friends the same margin? Especially when their statements are mostly based upon what they see in the intention of others. If all intentions were carried out, then could spirit forecasts be infallible, but how many of the best of us carry out our intentions in every case? If men would always do God's will, even as they know it, He could tell us what the future would be, and even now. His will is done, but mortals constantly retard His plans instead of carrying them out, for the good of His children. The present moment is all we can take hold of, and to do right and leave the consequence to God is man's duty.

C. W. KEITH.

To Jehovah.

I have, O Lord, drawn your attention to the fact that, when you did, in the fulness of time, take to "creating," you "created" a good deal more than you were aware of. I have ventured to bring it under your notice that you "created" America, and that when your son and the devil went to the top of a high mountain to survey all the laws of the earth, neither of them seems to have had any notion that the earth was round, and that it was of such prodigious dimensions. Neither your son nor the devil knew of America. I am not quite sure that your son knows it yet; but I could produce some proofs that the devil knows of it full well—Jehovah, in "God and His Book."

Written for The Better Way.

Plan of Conformation for an Organization that is in Harmony with Nature.

Waiting sons and daughters of Toil! Behold your deliverer, viz: truth unadulterated with error.

It knows no favorites, bows to no individual shrine, neither can it be mocked or set aside with impunity.

Greatness is goodness reduced to practice. So those who would be great, must first learn to be good. And in order to be good and do good, one must thinkfully good thoughts, that their acts should be otherwise than good, "for as man thinketh so he is."

Life in the human is "made up of little things," that indicate the degree of goodness there is innate in the human soul. All that culture can do is to make the best possible use of what nature, under existing surrounding conditions and relations, has endowed everyman, woman and child with, on the earth today.

Be not envious because another has "gifts" that you do not possess. They had no voice in their being presented for their use, conditions and relations being at the bottom of it all. Treat no one unkindly because they cannot see things as you do, but aim to convince them that you are in the right "by lips and life."

The word Brotherhood implies equality and fraternity; and to say it violate, no one can overleap the bounds of a sensible and reasonable demand, and not cut off the needed supply somewhere.

"God's green earth and starry sky", also air and sunlight, are common property, as a rule, and to make them so where they are not, is the bounden duty of all truth loving souls.

The mother being the presiding genius in the home, she must ever be treated with kind consideration, the father with deference, and the children with loving and patient attention, because they are undeveloped, therefore cannot be expected to know just what to do or how to do it.

It's an old saying, as well as a very true one, that "better is a dinner of herbs where love is, than a stalled ox and hatred therewith." So every one should strive to secure love at table, as well as palatable food.

As regards food, nature has provided or will with proper culture and labor, furnish a great variety and of good quality, as well as liberal quantity for all.—All should "eat to live, instead of living to eat."

The only freedom there is, or that should be tolerated anywhere, is the freedom to do right in every department of life.

What right has any one to gormandise, and by doing so, bring on diseased conditions that can but unfavorably affect the happiness of those with whom they associate daily and nightly. No one has any such right!

In order to preserve the harmony and happiness of the hour, its associates must be only those who are entitled to social, if not sexual privileges of an affectional character. Also let loving manifestations characterize the association with those who are invited as guests. This is necessary to preserve the harmony that brings loving and beloved friends together. The interchange of genial magnetism, being very promotive to health, or physical harmony. And the social amenities that privileged guests are expected to receive and enjoy, exalt and ennoble the mental, moral and spiritual characteristics of each and all, in a well regulated and therefore harmonious and happy home, whether its members are few or many, composed of single families or a "Community" of them.

To enable any Community to live in harmony, each and every member composing it have rights, as well as themselves. And what is more equal with themselves, unless they are so singular or misdirected in their sexual being, that they cannot control their actions in the presence of the opposite sex, whether male or female.

Such cannot be admitted to the private homes of those who are more harmoniously unfolded, because this very angularity would breed discord, or what is worse, diseased conditions. For a libertine or libidinous person is not fit to be admitted into the privacy of any home, that desires to keep its inmates untroubled with disease, sin or shame.

The libertine is an unnecessary foe to truth, because he pays no respect to the divinity of being, either in his own personality or that of others.

Men and women who are disposed to abuse poor human nature, cannot expect to be treated as equals, even in a Community.

To answer the demands of truth, pertaining to harmonious association, woman must decide for herself; first and always, who shall be admitted to the private retreats of her home. She cannot admit those she does not love, without doing violence to the divinity of her being, and she will not when left free to choose her most intimate associates.—Love is the fulfilling of all the laws of life, that nature knows anything about. And when you get outside of her claims where are you? Love exalts, while lust degrades and defiles. Women of the world! The day of your deliverance has come. Put on the garments of purity, charity and forgiveness, and worship at the secret shrine of truth.

This can be done without involving the Nation in another "civil" war, but common sense will tell any one, that it will involve very important changes in the administration of governmental affairs. But as these changes are necessary to the ultimate harmony and happiness of the people at large, there is no good reason for refusing to make them as fast as possible.

Woman must be free! Let it cost whatever it may, or burden whomsoever it will!

The human brain is divided off into compartments—these compartments being known as domestic, mental, executive and spiritual.

All these departments are present in a well unfolded brain structure, and must exert an influence in order to have the character what it should be, to form what is known as a well balanced one. As in a brain structure, so in an organization, in order to have it well engineered. The mental must not control the domestic, nor the executive the intellectual or spiritual. But all act in harmony together.

Man as a rule, is superior in mental acumen and executive ability, while woman is superior in the domestic and spiritual.

Therefore, in order to form an organization that shall have all these divisions well represented, it must be composed of women as well as men, in order to have it well balanced or properly conducted. And as there are but few such on earth, they must lead.

This is nature's method, but as even these are not perfect, they must also profit by the suggestions of those who accept them as leaders.

"All have some good—nothing all", therefore an organization to be harmonious, must be founded on the principle of justice that is embodied in the golden rule, so as to do no violence to any department or destroy its equilibrium.

The spiritual department of the brain being that which perceives intuitively what is right and wrong, must lead the others to do in order to make truthful conditions and harmonious relations possible.

The mental being balanced by the affectional or domestic department of the brain, and the executive carry out what is suggested by the spiritual, recognized by the mental and sanctioned by the affectional.

Go, oh man, and learn true wisdom, ere you try to reform the world without woman as a guide and leader in the work of reform.

When principles are ignored, there must come a change, else all will "go to the bad", for there is no safe foundation on which to rest, when principles are laid aside that party or hypocrisy may rule the affairs of a nation. Violated law demands a penalty for every wrong or unfair deed.

"True friendship is a gordian knot, which angel bonds have tied. By heavenly skill its texture wrought, who shall it folds deride."

Born on the waves of endless progression, the human soul finds itself powerless to stand alone very long. Human sympathy and mutual responsibility, compel kindred spirits to work for the good of each other, if not for universal humanity.

By adding one more element of character, it can do so, and do no violence to the claims of any soul, viz: moral accountability.

Leadership is not so desirable a position as many seem to think. Look to the records of the past! Have true leaders only traveled over a bed of flowers, or have they not come forth because impelled by a force they could not resist? At first beset by difficulties that almost seemed insurmountable, and when overcome, new ones loomed up that were worse.

Thus it ever is and will be; that those who are divinely led to inaugurate a new era, which is simply a birth out of the old, and always produces a crisis. This crisis may come to an individual, or to millions.

Could Columbus prevent laboring to carry out his impression in reference to the discovery of America? Could Harvey in regard to the circulation of the blood? Could Garrison do less than defend the claims of the negro? Could Morse, Field or Edison do less than labor to perfect their impressions in reference to the possibilities concealed in electricity?

Neither can this woman withhold her impressions. Therefore we say, "List! to her ye worn and weary; hush your heart throats, hold your breath" for angels of light, wisdom and love, will now speak to you, as never before.

The Spiritual Congress of Nations, through the brain impressibility of Mrs. JULIA C. FRANKLIN.

Bro. GEORGE, N. Y.

EXPLANATORY NOTE.

Friends of truth and reform, what is here given is merely extracts from a volume in manuscript entitled The Harmonizing of Love and Harmonical Brotherhood; and following this is The Constitution for a Harmonical Brotherhood; and also A Code of Laws.

THE METHOD.

Written Prayers.

There is a good story, which has never been told, for illustrating the Rev. Simon Richardson's brightness of mind.

On one occasion the venerable preacher was in company with several other divines, and among them Rev. Sam. Jones.

"You must excuse me, I have got to go and write my prayer."

"What! Uncle Rich, you don't mean to say that you write your prayers?" exclaimed Mr. Jones.

"Certainly I do!" said the good old man. "I write my sermons yet, and you don't think I'd write what I've got to say to men and not write what I've got to say to God Almighty, do you?"

[Atlanta Journal.]

The Deacon Cashed It. "My beloved brethren," said a Dakota preacher from his pulpit, "on looking over the collection of last Sunday morning you can imagine my pleased surprise to discover therein a blue chip. One dear brother, Deacon Lovette, kindly cashed it. The Lord loveth a cheerful giver."

The Marvel of Spiritual Perception in Humanity.

An esteemed correspondent in Dauphiny sends us the following account of the renowned French medium of the seventeenth century, known as Jacques Aymar. This man, it would seem, was endowed with the same wonderful powers which distinguish the Australian "Black Trackers," several well-known Bohemians, Hungarians, Indians, and other exceptional individuals who have the faculty of discovering lost property, absent persons, and by whose aid murderers and other criminals have been successfully traced. This power cannot be called clairvoyance, for it is exercised almost invariably through touch—that is to say, through contact with some object that has been touched by the party whom it is desired to find.

In the case of Jacques Aymar the means of contact, singular to say, was nothing more nor less than a divining rod formed of a forked branch of the hazel tree, and carried in the hand after the same manner as that employed in the water divination by experts in seeking for wells.

Our correspondent gives many marvellous accounts of Aymar's power in recovering lost property, concluding with a well known Lyons murder case in 1672. The details of this extraordinary phenomenal incident may be summed up thus: It seems that a wine merchant and his wife had been murdered, buried in their cellar, their house plundered, and the murderer had remained undiscovered. After much vain searching, the police gave up the pursuit without having found the slightest trace of the criminal. Some one called the attention of the authorities to Jacques Aymar and his talents. As a last resource they sent for him, and set him to work as if he had been a bloodhound. When taken into the cellar, Aymar seemed much moved. The rod which he held in his hand began to turn, pointing out the places where the victims had been buried. Then he left the cellar, passed through several streets, went over the Rhone, and along its bank till he came to a lonely house in a garden, and there the rod stopped him. After a few minutes, the peasant stated that the murderer had been there; had sat at such a table, drank a bottle of wine, and that there were three of them. The rod then led the searchers back to Rhone to the spot where the murderers took boat. Aymar followed them on the river, stopping where they had stopped, recognizing the houses and beds in which they had slept, and the very glasses from which they had drunk. He thus led the officials to the prison of Beaucalre, where he stopped, affirming that one of the murderers was confined there. All the prisoners were sent for, and the divining rod at once pointed to a small hunchback who had been arrested that very day for a petty theft. The hunchback stoutly denied the charge, but the rod persisted in accusing him. He was taken back to all the places Aymar and his rod had pointed out, and before the poor wretch had reached Lyons he confessed that he had helped two bourgeois to commit the murders, and that they had given him six crowns for his trouble. The two bourgeois were never discovered, but the hunchback was broken on the wheel alive. The King's Procurator, at Grenoble, published an official account of the affair under the title of "The marvellous history of a mason who, led by the divining rod, followed a murderer for forty five hours on land and for more than thirty on water." Jacques Aymar became the subject of universal conversation. Many explanations of the mystery were given, but no two alike. Pere Labruin and Malebranche said it was the devil. Others maintained that the wonder was wrought by natural causes only. The learned doctor, Pierre Garnier, proved to his own satisfaction that the phenomenon was due to the "emanation of the corpses." No one, however, disputed the facts themselves, which have ever since remained uncontradicted.

Amongst the number of operators who have acquired renown for their inexplicable faculty of discovering hidden things none are more successful than the dark-skinned natives of the East. Take as samples the following well-attested cases, furnished to the editor by a friend in India:

"Statement of Razim B. Kish, Kitmutgar, in the service of Colonel W. E. Marshall, of the Bengal staff corps, Indian army.

"In the year 1863 I was 'table servant' of Major Shakespeare, deputy commissioner at Benares station, from whom 500 rupees had been stolen. A man, a Hindoo, was brought to him, who was noted for his power of detecting thieves by the 'siphale ilm' (or 'pot trick'). This man selected a little plot of ground near Major Shakespeare's house; in this he sat with a brass pot, such as is ordinarily kept by the natives for holding water. He purified the pot by passing it over a little fire which he made, and into which he threw incense. This done, he said a prayer or charm over the pot. He then set the pot down by him on the ground, on which it began to revolve. Ordering it to 'go and find the thief,' it moved off as he blew once on it, and spinning it went for about a mile entirely by itself, a crowd of sightseers merely following. When it arrived at a certain spot it halted, and went round and round in the space of a cart wheel, when the man told the people to dig at the spot, which they did, excavating 500 rupees. The man then took the pot, and repeating the charm, blew on it, giving the order the second time to 'find the thief.' The pot moved to a field close by, where 200 rupees more were found. Informant says he saw the whole process himself.—(Signed) W. E. MARSHALL, Colonel Simla, May 29, 1870.

"In the year 1870, at Dalhousie, in the Himalayas, Lieutenant B. was robbed of 100 rupees, and sent for a 'chulak' (a man who professes to find out thieves by the 'siphale ilm' or 'pot trick'). This 'chulak' obtained a lot (or brass pot similar to that described in the previous statement), and passed rice and salt over it. He then took it to the place where the money was supposed to have been before the robbery, and again repeating the charm, blew over it, pouring some kind of incensation over it, whispering into the lotah. He then asked Lieutenant B. to name one of his servants whom he wished to en-

play as the medium for the moving the lotah.

"He made the man thus named take hold of the lotah, and immediately afterwards the man appeared to be dragged off by the lotah, and rushed about, apparently following it unwillingly, and perspiring profusely. After about two hours passed in this way, it rolled over and over several times in succession, and at last over the sill of a door, which being examined, the 100 rupee note was found under it. The thief then confessed and was sent to prison.

"Major B. afterwards having been robbed of a cashbox, sent for same chulak to see if he could recover it. He also witnessed the same process as described above in all its particulars, naming one of his servants to take hold of the lotah. This man in the same way went for about two miles over a rough country, until he came to a place where the cashbox had evidently been buried, but again exhumed. The medium was, however, too much exhausted to proceed with the search that evening, and Major B. left the place the next day, so that he was unable to prosecute the search further. Major B. says the native police have great faith in these chulaks for the detection of stolen property, and the chulaks decline to act unless the police are present for their protection."—[The Two Worlds.]

To the Editor of The Better Way.

In looking over the March number of The Social Revolutionist, published thirty-two years ago by John Patterson and Wm. Denton, I find the following lines, and they seem just as appropriate now, in our struggle for freedom from church and Madame Grundyism.

For progress, FLOBA W. FOX. ROCHESTER, MINN., August 26, '88.

To the True Reformer.

BY Wm. DENTON.

List to thy thought, as its gentle voice greets thee, And sternly unshrinking, obey its behest; Bead not the clamor of Custom that moans thee, Still doing thy duty, leave heaven the rest.

Cherish thy thought, 'tis a sparkling spark, Transplanted from heaven, to flourish below; Food fit for gods, it will yield the eternal, Neglected, its fruit will be sorrow and woe.

Live to thy thought, be the God-given plan Thy guide, as the sun's rays successively rise; Patiently build, thou shalt see, brother man, A temple of beauty ascend to the skies.

Trust in thy thought, 'tis an anchor will hold thee From drifting when storms of adversity blow; A compass, when thick clouds of darkness enfold thee, Still guiding thy bark o'er the billows of woe.

Enter thy thought, see thou look not the coffee; Thus meekly and wisely bidding it cease; Out with it boldly, not fearing the coffee, As bright as the sun, as free as the air.

Follow thy thought, it will lead to the mountain; Thy soul shall then hark where the flowers bloom ever; Drink blessed draughts at felicity's fountain, Rejoicing with friends that an future shall ever.

We need more freedom; less government; less artificial rules; more natural instincts; more natural and less artificial gods; more health and less luxury; more simplicity and less mystery; more love and less hate.—[W. Gould in Social Revolutionist, 1856.]

Rules For Using Books.

Never hold a book near a fire. Never drop a book upon the floor. Never turn leaves with the thumb. Never lean or rest upon an open book. Never turn down the corners of leaves.

Never touch a book with damp or soiled hands. Always keep your place with a thin book mark.

Always place a large book upon a table before opening it. Always turn leaves from the top with the middle or forefinger.

Never touch a book with a damp cloth nor with a sponge in any form. Never pull a book from the shelf by the binding at the top, but by the back.

Never rub dust from books, but brush it off with a soft, dry cloth or duster. Never place another book or anything else upon the leaves of an open book.

Always open a large book from the middle, and never from the ends or cover.

To avoid injuring the leaves of books never put a pencil mark in library books.

Never close a book with a pencil, a pad of paper or anything else between the leaves.

Never open a book farther than to bring both sides of the cover in the same place.

Always keep your books out of the reach of small children and in a clean, dry place.

Always keep any neatly bound borrowed book covered with paper while in your possession.

Never attempt to dry a book accidentally wet by a fire, but wipe off the moisture with a soft, dry cloth.

Never lend a borrowed book, but return it as soon as you are through with it, so that the owner may not—

Never write upon paper laid upon the leaves of an open book, as the pencil or pen point will either scratch or cut the book leaves.

Never cut the leaves of a book or magazine with a sharp knife, as the edge is sure to run into the print; nor with the finger, but with a paper-cutter or ordinary blade knife.

Never hold a small book with the thumb pressed into the binding at the lower back, but hold it with the thumb and little finger upon the leaves and three fingers upon the back.

He that hath no bride on his tongue hath no grace in his heart.

Whosoever we beg of God, let us also work for it.—Jeremy Taylor.

With the generality of men policy is much more powerful than principle. A secret is your slave so long as it is kept; but you are its slave the moment it is told. Envy is a vice which keeps no holiday, but it is always on the wheel and working its own disciplet.

Interesting Correspondence

Between John G. Arnold, of West Virginia, and Spirit King Henry Eighth and Richard Court de Leon—Some Fine Points of Occult Philosophy Entertainingly Discussed.

WESTON, W. VA., Sept. 1888.

HENRY TUDOR VIII.

Science has demonstrated the fact, though we cannot destroy anything in the universe of nature, and that inanimate matter cannot give birth to mind, which is spirit. God is spirit, mind is spirit, and spirit is the life existent principle, knowledge, power, cause and effect. Deity is omnipotent. Man and mankind were born of Deity as deific babes. The soul is the body of the spirit, evolved through wedding with matter.

Now, incarnation is the only avenue for individualization. For proof I am here. Then how are we to scale the gradations from sphere to sphere to the seventh, the infinite, only through evolution's law. And how do you account for the minds of some, and the great deep knowledge of others? We all made the same draft on Deity in the start, and must return with equal store of love and wisdom. Please answer.

Yours Fraternally,
JOHN G. ARNOLD.

REPLY NO. 1.

TUDOR CASTLE, Sept. 10, 1888.

JOHN G. ARNOLD, my scientific friend, You state a fact that "we cannot destroy anything in the universe," and yet you speak of "inanimate matter," not giving birth to "mind which is spirit."

How do you know that mind is spirit? If reasoning from your premises, this be so, rocks, chairs, all things have mind.

Even the earth upon which you live, and the sun, king of the solar system, whose mighty presence through the great law or part of the infinite, holds the planets subservient to Him, while at the same instant the opposite law retains them, that they plunge not into chaos. God's infinite Will truly pervades all things, for even the smallest molecule of what you term "inanimate matter," could not be, save for its spirit likeness. Life, or spirit in its fullest sense, is a divine emanation of God, which is a spirit. Mortals are made in His image, mortals are dual. The spirit body, the spirit sense, yea, the spirit of whom the physical is but a type, lives its individuality for ever, because so made.

The word "sphere," my friend, is condition, properly interpreted. God has given, my stamped individuality on all things. There is nothing "inanimate"; there is no death. Eternal moving, moving, moving is the causation of all effects which you see. Motion, will, propellant force forever and ever. Attraction, repulsion, guided by a will which dispenses them equally, create that equilibrium which is order, harmony and divinity.

Now, regarding man, you ask me how I account for the various degrees and conditions. Yea, truly has God the Father dispensed a spark of his divine selfhood to all things and to all men. He has also endowed man so that he is free to choose and progress by means of the things around him.

Being free to choose, it rests with him whether or not to attune his heart to the Infinite, or the Great Heart. Now you know there can be no other redemption save through the law of self-progress, and you also know that nothing can be entirely changed or renewed until all its particles are in harmony. Through and by the inherent possession of this divine spark, man will more or less reach forward toward infinitude, and the better, spiritually, God and knowledge are comprehended, the more speedily will be that man's progress, both in this world, and the world of spirits. All of you which is immortal, passes on from cycle to cycle, not becoming lost in God, but more like unto Him.

Sooner or later all things will become perfect. Until then, the great law of progress will be noted and felt, just in accord with man's desire for better things. These, when your earth shall become a sun sphere, around which other spheres will evolve, and the striving for purification among men will bring an Eden of love to this old world, already having been subjected to so many changes. I hope you comprehend me. There can be no re-creation save when a spirit, through guiding a medium, works out in the medium's life what he has missed in his own, and earth's children are surrounded by a cloud of witnesses. Forever, humanity's friend,
HENRY EIGHTH.

REPLY NO. 2.

Science does not demonstrate negatives. Chemists have not been able to change the molecular condition of materials except by displacing one form of matter by another. It would be a long leap into the dark to say that because John Smith, the chemist, cannot do a certain thing, therefore God cannot. All matter, whether in motion or resisting motion, is animated by God's presence. Its very existence is dependent on the will of the Almighty, being as it is in all cases, a mode of motion, whether that motion is apparent, or opposite motions by their restrained action on each other, have produced what we call a solid.

God antecedes all the universe, and absolutely formed it out of nothing by the action of His will, upon the substance out of which comes the electric fluid. No human being can go any farther back than this, and can by no means understand how this is. God has so ordered the various modes of motion, that out of them came in-

finite combinations. Every individual thing is one of those combinations, and is intimately connected with all the rest, just as this earth is connected with all the heavenly bodies by gravitation. God has so ordered that the combination shall appear as an image of Himself, but just as much subject to His will as any other combination; as a tree or crystal, for instance.

We are not in any sense Gods, but being made in His image, we may grow towards Him by the right use of our wills. As the stars are of various sizes, and have various missions, so we are of various capacities, and have also various missions. The failure of any being to fulfill his mission is his own fault, and this failure is what we call "sin," and brings its own punishment, until the being learns from the punishment to avoid failure and control his whole life in harmony; the sense of that harmony being manifest in what we call conscience.

Above all, as children in the material world we should seek to be taught of God and His works, and not assume to say from merely intellectual speculation what God ought to be, and therefore is.

Yours Fraternally,
CEUR DE LEON.

Written for The Better Way.

Mediumship and Error.

Our good friend, C. Stearns, seems to be puzzled because what spirits foretell does not always come to pass, and he fears interposition of some evil ones. Let him consider, first, the vast expanse of the universe and the numberless host that has gone over the river. Then let him try and realize the naturalness and limited attainments of spirits as well as mortals—getting rid of the idea that to get rid of the physical body is necessarily to get rid of ignorance, conceit, presumption and fallibility.

Thirdly, let him remember that forecasts are more often than not given to enable mortals to avert evil or disastrous probabilities. The very knowledge on his part of the possibility of an accident may have aroused his will to such a degree that his unseen friends were enabled to use it to prevent the foretold accident, possibly to capture and bind the spirit whose purpose it was to wreck the train through a willing medium. His friend, whom he calls Dr. Y., may have seen indications of cholera at the time he foretold it, and means having been taken to avert the evil, either by spirits or mortals, or perhaps both, prevented the fulfilling of the prophecy.

In the same way a forecast of coming good may fail of fulfillment, by a failure of the instruments or mortals to carry out their mental intention. It is not that the communications are untruthful, nor given with any intent to deceive, but those upon whom dependence was placed to carry out the plans failed.

For this reason no prophecy can be depended upon, except so far as it enables us to do good and avoid harm. In this our friends in the flesh can often foretell the consequence of a certain course of action, and may or may not be sustained in a character for truth by the future results.

Our friend is wise to pray to God. "The fool hath said in his heart, there is no God," and our God will surely guard and protect those who draw near unto Him. But His way is not our way, nor the way that we expect Him to pursue, therefore, we do well to trust Him and rest assured that "He will do all things well."

It would not be very pleasant to a spirit friend who took the trouble to visit him to be doubted, and supposed to be an impostor. That would be but a cold reception to give a dear friend who had been absent one year, to say nothing of ten or twenty. Dear friend, do not let that pernicious and chilly thought or theory of "personation" come between you and your loved ones, or you will lose half the joy of communion with them. The idea of testing communication from spirits is just as wrong and unnecessary as it would be to "test" the truth of a man in earth life. One would be in perpetual unrest should he weigh every statement made by his earthly friends. How many mistakes, misstatements and failures are overlooked here, without a thought of doubling the truthful intentions of the individual? Then why not allow our spirit friends the same margin? Especially when their statements are mostly based upon what they see in the intention of others. If all intentions were carried out, then could spirit forecasts be infallible, but how many of the best of us carry out our intentions in every case? If men would always do God's will, even as they know it, He could tell us what the future would be, and even now, His will is done, but mortals constantly retard His plans instead of carrying them out, for the good of His children. The present moment is all we can take hold of, and to do right and leave the consequence to God is man's duty.

C. M. KEITH.

To Jehovah.

I have, O Lord, drawn your attention to the fact that, when you did, in the fullness of time, take to "creating," you "created" a good deal more than you were aware of. I have ventured to bring it under your notice that you "created" America, and that when your son and the devil went to the top of a high mountain to survey all the kingdoms of the earth, neither of them seems to have had any notion that the earth was round, and that it was of such prodigious dimensions. Neither your son nor the devil knew of America. I am not quite sure that your son knows of it yet; but I could produce some proofs that the devil knows of it full well.—(Saladin, in "God and His Book.")

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The mother being the presiding genius in the home, she must ever be treated with kind consideration, the father with deference, and the children with loving and patient attention, because they are undeveloped, therefore cannot be expected to know just what to do or how to do it.

It's an old saying, as well as a very true one, that "better is a dinner of herbs where love is, than a stalled ox and hatred therewith." So every one should strive to secure love at table, as well as palatable food.

As regards food, nature has provided or will with proper culture and labor, furnish a great variety and of good quality, as well as liberal quantity for all.—All should "eat to live, instead of living to eat."

The only freedom there is, or that should be tolerated anywhere, is the freedom to do right in every department of life.

What right has any one to gormandise, and by doing so, bring on diseased conditions that can but unfavorably affect the happiness of those with whom they associate daily and nightly. No one has any such right!

In order to preserve the harmony and happiness of the hour, its associates must be only those who are entitled to social, if not sexual privileges of an affectional character. Also let loving manifestations characterize the association with those who are invited as guests. This is necessary to preserve the harmony that brings loving and beloved friends together. The interchange of genial magnetism, being very promotive to health, or physical harmony. And the social amenities that privileged guests are expected to receive and enjoy, exalt and ennoble the mental, moral and spiritual characteristics of each and all, in a well regulated and therefore harmonious and happy home, whether its members are few or many, composed of single families or a "Community" of them.

To enable any Community to live in harmony, each and every member composing it have rights, as well as themselves. And what is more equal with themselves, unless they are so singular or misdirected in their sexual being, that they cannot control their actions in the presence of the opposite sex, whether male or female.

Such cannot be admitted to the private homes of those who are more harmoniously unfolded, because this very singularity would breed discord, or what is worse, diseased conditions. For a libertine or libidinous person is not fit to be admitted into the privacy of any home, that desires to keep its inmates untainted with disease, sin or shame.

The libertine is an unreasoning foe to truth, because he pays no respect to the divinity of being, either in his own personality or that of others. Men and women who are disposed to abuse poor human votary, cannot expect to be treated as equals, even in a Community.

To answer the demands of truth, pertaining to harmonious association, woman must decide for herself; first and always, who shall be admitted to the private retreats of her home. She cannot admit those she does not love, without doing violence to the divinity of her being, and she will not when left free to choose her most intimate associates.—Love is the fulfilling of all the laws of life that nature knows anything about. And when you get outside of her claims where are you? Love exalts, wills just degrades and defiles.

"Woman of the world! The day of your deliverance has come. Put on the garments of purity, charity and forgiveness, and worship at the sacred shrine of truth."

This can be done without involving the Nation in another "civil" war, but common sense will tell any one, that it will involve very important changes in the administration of governmental affairs. But as these changes are necessary to the ultimate harmony and happiness of the people at large, there is no good reason for refusing to make them as fast as possible.

Woman must be free! Let it cost whatever it may, or burden whomsoever it will!

The human brain is divided off into compartments—these compartments being known as domestic, mental, executive and spiritual.

All these departments are present in a well unfolded brain structure, and must exert an influence in order to have the character what it should be, to form what is known as a well balanced one. As in a brain structure, so in an organization, in order to have it well engineered. The mental must not control the domestic, nor the executive the intellectual or spiritual. But all act in harmony together.

Man as a rule, is superior in mental acumen and executive ability, while woman is superior in the domestic and spiritual.

Therefore, in order to form an organization that shall have all these divisions well represented, it must be composed of women as well as men, in order to have it well balanced or properly conducted. And as there are but few such on earth, they must lead.

This is nature's method, but as even these are not perfect, they must also profit by the suggestions of those who accept them as leaders.

"All have some good—nothing all", therefore an organization to be harmonious, must be founded on the principle of justice that is embodied in the golden rule, so as to do no violence to any department or destroy its equilibrium.

The spiritual department of the brain being that which perceives intuitively what is right and wrong, must lead the others to do in order to make truthful conditions and harmonious relations possible.

The mental being balanced by the affectional or domestic department of the brain, and the executive carry out what is suggested by the spiritual, recognized by the mental and sanctioned by the affectional.

God, man, and learn true wisdom, ere you try to reform the world without woman as a guide and leader in the work of reform.

When principles are ignored, there must come a change, else all will "go to the bad", for there is no safe foundation on which to rest, when principles are laid aside that party or hypocrisy may rule the affairs of a nation. Violated law demands a penalty for every wrong or unfair deed.

"True friendship is a gordian knot, which angel bonds have tied. By heavenly skill its texture wrought, who shall its folds deride."

Born on the waves of endless progression, the human soul finds itself powerless to stand alone very long. Human sympathy, a mutual responsibility, compel kindred spirits to work for the good of each other, if not for universal humanity.

By adding one more element of character, it can do so, and do no violence to the claims of any soul, viz: moral accountability.

Leadership is not so desirable a position as many seem to think. Look to the records of the past! Have true leaders only traveled over a bed of flowers, or have they not come forth because impelled by a force they could not resist? A first best by difficulties that almost seemed insurmountable, and when overcome, new ones loomed up that were worse.

Thus it ever is and will be: that those who are divinely led to inaugurate a new era, which is simply a birth out of the old, and always produces a crisis. This crisis may come to an individual, or to millions.

Could Columbus prevent laboring to carry out his impression in reference to the discovery of America? Could Harvey in regard to the circulation of the blood? Could Garrison do less than defend the claims of the negro? Could Morse, Field or Edison do less than labor to perfect their impressions in reference to the possibilities concealed in electricity?

Neither can this woman withhold her impressions. Therefore we say, "List! to her ye worn and weary; hush your heart throbs, hold your breath," for angels of light, wisdom and love, will now speak to you, as never before.

The Spiritual Congress of Nations, through the brain impressibility of MRS JULIA C. FRANKLIN, Big Creek, N. Y.

EXPLANATORY NOTE.

Friends of truth and reform, what is here given is merely extracts from a volume in which is detailed The Harmonizing of Love and Harmonical Brotherhood; and following this is The Constitution for a Harmonical Brotherhood; and also A Code of Laws. THE MEDIUM.

Written Prayers.

There is a good story, which has never been told, for illustrating the Rev. Simon Richardson's brightness of mind.

On one occasion the venerable preacher was in company with several other divines, and among them Rev. Sam. Jones.

Uncle Simon Peter was on a programme for a prayer, and preparing to leave the group, said: "You must excuse me, I have got to go and write my prayer."

The Marvel of Spiritual Perception in Humanity.

An esteemed correspondent in Dauphin sends us the following account of the renowned French medium of the seventeenth century, known as Jacques Aymar. This man, it would seem, was endowed with the same wonderful powers which distinguish the Australian "Black Trackers," several well-known Bohemians, Hungarians, Indians, and other exceptional individuals who have the faculty of discovering lost property, absent persons, and by whose aid murderers and other criminals have been successfully traced. This power cannot be called clairvoyance, for it is exercised almost invariably through touch—that is to say, through contact with some object that has been touched by the party whom it is desired to find.

In the case of Jacques Aymar the means of contact, singular to say, was nothing more nor less than a divining rod formed of a forked branch of the hazel tree, and carried in the hand after the same manner as that employed in the water divination by experts in seeking for wells.

Our correspondent gives many marvellous accounts of Aymar's power in recovering lost property, concluding with a well known Lyons murder case in 1672. The details of this extraordinary phenomenal incident may be summed up thus: It seems that a wine merchant and his wife had been murdered, buried in their cellar, their house plundered, and the murderer had remained undiscovered. After much vain searching, the police gave up the pursuit without having found the slightest trace of the criminal. Some one called the attention of the authorities to Jacques Aymar and his talents. As a last resource they sent for him, and set him to work as if he had been a bloodhound. When taken into the cellar, Aymar seemed much moved. The rod which he held in his hand began to turn, pointing out the places where the victims had been buried. Then he left the cellar, passed through several streets, went over the Rhone, and along its bank till he came to a lonely house in a garden, and there the rod stopped him. After a few minutes the peasant stated that the murderer had been there; had sat at such a table, drank a bottle of wine, and that there were three of them. The rod then led the searchers back to Rhone to the spot where the murderers took boat. Aymar followed them on the river, stopping where they had stopped, recognizing the houses and beds in which they had slept, and the very glasses from which they had drunk. He had helped two bourgeois to commit the murders, and that they had given him six crowns for his trouble. The two bourgeois were never discovered, but the hunchback was broken on the wheel alive. The King's Procureur, at Grenoble, published an official account of the affair under the title of "The marvellous history of a mason who, led by the divining rod, followed a murderer for forty five hours on land and for more than thirty on water." Jacques Aymar became the subject of universal conversation. Many explanations of the mystery were given, but no two alike. Pere Lebrun and Malebranche said it was the devil. Others maintained that the wonder was wrought by natural causes only. The learned doctor, Pierre Garnier, proved to his own satisfaction that the phenomenon was due to the "emanation of the corpuscles." No one, however, disputed the facts themselves, which have ever since remained uncontradicted.

Amongst the number of operators who have acquired renown for their inexplicable faculty of discovering hidden things none are more successful than the dark-skinned natives of the East. Take as samples the following well-attested cases, furnished to the editor by a friend in India:

"Statement of Ram B. Kish. Kitmutgar, in the service of Colonel W. E. Marshall, of the Bengal staff corps, Indian army.

"In the year 1863 I was 'table servant' of Major Shakespeare, deputy commissioner at Benares station, from whom 500 rupees had been stolen. A man, a Hindoo, was brought to him, who was noted for his power of detecting thieves by the 'siphale ilm' (or the 'pot trick'). This man selected a little plot of ground near Major Shakespeare's house; in this he sat with a brass pot, such as is ordinarily kept by the natives for holding water. He purified the pot by passing it over a little fire which he made, and into which he threw incense. This done, he said a prayer or charm over the pot. He then set the pot down by him on the ground, on which it began to revolve. Ordering it to 'go and find the thief,' it moved off as he blew once on it, and spinning it went for about a mile entirely by itself, a crowd of sightseers merely following. When it arrived at a certain spot it halted, and went round and round in the space of a cart wheel, when the man told the people to dig at the spot, which they did, exhuming 300 rupees. The man then took the pot, and, repeating the charm, blew on it, giving the order the second time to 'find the thief.' The pot moved to field close by, where 200 rupees more were found. Informant says he saw the whole process himself.—(Signed) W. E. MARSHALL, Colonel Simla, May 30, 1876."

"In the year 1870, at Dalhousie, in the Himalayas, Lieutenant S. was robbed of 100 rupees, and sent for a 'chulah' (a man who professed to find out thieves by the 'siphale ilm' or pot trick). This 'chulah' obtained a lotah (or brass pot similar to that described in the previous statement), and poured rice and salt over it. He then took it to the place where the money was supposed to have been before the robbery, and again poured ghee, rice and salt over it, repeating some kind of incantation over it, whispering into the lotah. He then asked Lieutenant S. to name one of his servants whom he wished to en-

play as the medium for the moving the lotah.

"He made the man thus named take hold of the lotah, and immediately afterwards the man appeared to be dragged off by the lotah, and rushed about, apparently following it unwillingly, and perspiring profusely. After about two hours passed in this way, it rolled over and over several times in succession, and at last over the sill of a door, which being examined, the 100 rupee note was found under it. The thief then confessed and was sent to prison.

"Major B. afterwards having been robbed of a cashbox, sent for same chulah to see if he could recover it. He also witnessed the same process as described above in all its particulars, naming one of his servants to take hold of the lotah. This man in the same way went for about two miles over a rough country, until he came to a place where the cashbox had evidently been buried, but again exhumed. The medium was, however, too much exhausted to proceed with the search that evening, and Major B. left the place the next day, so that he was unable to prosecute the search further. Major B. says the native police have great faith in these chulahs for the detection of stolen property, and the chulahs decline to act unless the police are present for their protection."—[The Two Worlds.]

To the Editor of The Better Way. In looking over the March number of The Social Revolutionist, published thirty-two years ago by John Patterson and Wm. Denton, I find the following lines, and they seem just as appropriate now, in our struggle for freedom from church and Madame Grundyism.

FOR PROGRESS, FLORA W. FOX. ROCHESTER, MINN., August 26, '88.

To the True Reformer.

BY WM. DENTON.

List to thy thought, as thy gentle voice greets thee, And sternly unshrinking, obey its behest: Heed not the clamor of Custom that moans thee, Still doing thy duty, leave hence the rest.

Cherish thy thought, 'tis a sapling supernatural, Transplanted from heaven, to flourish below; Food fit for gods, it will yield the eternal; Neglected, its fruit will be sorrow and woe.

Live to thy thought, be the God-given plan Thy guide, as the south wind successively rises; Faithfully hold, thou shalt see, brother mass, A temple of beauty ascend to the skies.

Trust in thy thought, 'tis an anchor will hold thee From drifting when storms of adversity blow; A compass, when thick clouds of darkness enfold thee, Still guiding thy bark o'er the billows of woe.

Utter thy thought, see thou looke not the coffer; Thus meanly and miserly hiding it there; Out with it boldly, nor bearing the scoffer, As bright as the sun, as free as the air.

Follow thy thought, it will lead to the mountain; Thy soul shall then bank where the flowers bloom ever; Drink blessed draughts at felicity's fountain, Rejoicing with friends that no future shall sever.

We need more freedom; less government; less artificial rules; more natural instincts; more natural and less artificial gods; more health and less luxury; more simplicity and less mystery; more love and less hate.—[W. Gould in Social Revolutionist, 1856.]

Rules For Using Books.

Never hold a book near a fire. Never drop a book upon the floor. Never turn leaves with the thumb. Never lean or rest upon an open book. Never turn down the corners of leaves.

Never touch a book with damp or soiled hands. Always keep your place with a thin book-mark. Always place a large book upon a table before opening it.

Always turn leaves from the top with the middle or forefinger. Never touch a book with a damp cloth nor with a sponge in any form.

Never pull a book from the shelf by the binding at the top, but by the back. Never rub dust from books, but brush it off with a soft, dry cloth or duster. Never place another book or anything else upon the leaves of an open book.

Always open a large book from the middle, and never from the ends or cover. To avoid injuring the leaves of books never put a pencil mark in library books.

Never close a book with a pencil, a pad of paper or anything else between the leaves. Never open a book farther than to bring both sides of the cover in the same place.

Always keep your books out of the reach of small children and in a clean, dry place. Always keep any neatly bound borrowed book covered with paper while in your possession.

Never attempt to dry a book accidentally wet by a fire, but wipe off the moisture with a soft, dry cloth. Never lend a borrowed book, but return it as soon as you are through with it, so that the owner may not—

Never write upon paper laid upon the leaves of an open book, as the pencil or pen point will either scratch or cut the book leaves. Never cut the leaves of a book or magazine with a sharp knife, as the edge is sure to run into the print; nor with the finger, but with a paper-cutter or ordinary table knife.

Never hold a small book with the thumb pressed into the binding at the lower back, but hold it with the thumb and little finger upon the leaves and three fingers upon the back. He that hath no bridle on his tongue hath no grace in his heart.

Whatever we be of God, let us also work for it.—Jeremy Taylor.

With the generality of men policy is much more powerful than principle. A secret is your slave so long as it is kept; but you are its slave the moment it is told. Envy is a vice which keeps no holiday, but it is always on the wheel and working its own disquiet.

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Written for The Better Way.

A General Quest.

All seek happiness, which is the ultimate object of human pursuit; yet it is questionable whether many in quest of happiness really know what it is, or what they are seeking.

Much of our unhappiness is the result of a wrong view of things. The same world is about both the misanthrope and the philanthropist; but to the one it is a perpetual cloudland, full of darkness and hate—to the other a scene of brightness and love.

Every good gift that God has bestowed upon man has been abused, and will be until the human heart learns to understand its uses. There is much good in the world, although a superficial glance one is disposed to doubt it; for what is bad is noised abroad, is echoed back from side to side, and newspapers and social circles find much to say about it; while what is good goes at best, like sunshine, quietly through the world.

Happiness is fullness and harmony of life, and harmony is but another name for happiness. Eventually harmony will come out of the labor and conflict that at times prevail. It is not given to humanity to walk always through flowery paths of ease. Sometimes a severe ordeal is necessary to the soul in order to burn out its dross and refine its pure gold.

"Life is either bright or sad, Just as we make it, And the world is good or bad, As we choose to take it."

Difficulties, as they are placed in our way, are to be accepted as the very means of training our powers and disciplining our thoughts which are requisite to our true growth and development. If we were allowed to choose our obstacles, it is pretty certain that we should have none but the easiest, if, indeed, we had any at all.

Can we exaggerate the importance of a contention in which every thoughtful person must take part whether he will or not? In a matter so solemn as that of religion, all men, whose temporal interests are not involved in existing institutions, earnestly desire to find the truth. They seek information as to the subjects in dispute, and as to the conduct of the disputants.

The history of science is not a mere record of isolated discoveries; it is a narrative of the conflict of two contending powers, the expansive force of human intellect on one side, and the compression arising from traditional faith and human interests on the other.

Whether there is a Divine providence or not may be doubtful, but there is a certainty that im-providence or neglect of foresight which insure safety and advantage, is a very bad habit to contract, and has been the ruin of a great many people. Yet certain passages in the New Testament describe the Founder of Christianity as teaching im-providence as thus:

"What must I do to be happy?" This question might be answered in an infinite variety of ways, suited to the varied conditions of mortals, and what would be appropriate for some would not apply to others.

"Give to every man that asketh of thee, and of him that taketh away thy goods, ask them not again. And lend, hoping for nothing again, and your reward shall be great." These passages teach im-providence, and if they can be carried out in Heaven, they are not adapted to earth under a Christian civilization.

Its antiquity is infallible, and cannot err. Its antiquity is the indubitable proof of the soundness of an opinion, of a custom, or a ceremony. It is highly important to repulse and discourage all attempts at innovation. The clergy must never relinquish whatever they have hitherto practiced.—[Voltaire.

is most happy when it is learning and accomplishing most. Our life is, for the most part, what we make it. Persons are counted worthy or honorable according to what they endure, and accomplish for a good cause, as well as in view of their own personal merit.

Spiritualism shows us no royal road to heaven, but rather one of hard work, self-reliance and stern devotion to duty. It opens a grand field to us here and now; it recognizes law in all things, and shows that obedience to law is the only way to happiness. It is our privilege to secure what there is of happiness for us, consistent with mortal life, and we live beneath our privilege when the general course of life yields misery or inharmonious.

Life is not always beautiful and fair, and many think it a mistake or failure. Sometimes we hear the remark, "Life is not worth living," or "Life does not pay." Such expressions does not come from persons who are living good lives. A life spent recklessly, or devoted to evil aims and ends, does not seem to pay very well. Persons may think it pays to lead a bad life for pleasure or profit, but they are mistaken in their judgment.

What advantage is there in reformation of life? Much every way; it makes life pay; it makes us contented and happy, and fits us for the enjoyment of the higher life. Heaven is begun on this plane, if we seek it and earn it. Wherever we leave off this life we begin the next, and what we gain in development, knowledge and spirituality, will qualify us to begin the next more or less in advance of others.

FAIRMOUNT, KS. A. H. NICHOLAS.

The Papacy.

That a crisis is impending is shown by the attitude of the great power toward the Papacy. The Papacy represents the ideas and aspirations of two-thirds of the population of Europe. It insists on a political supremacy in accordance with the claims to a divine origin and mission, and the restoration of the mediæval order of things, loudly declaring that it will accept no reconciliation.

The antagonism we thus witness between religion and science is the continuation of a struggle that commenced when Christianity began to attain political power. A divine revelation must necessarily be intolerant of contradiction; it must repudiate all improvement in itself, and view with disdain that arising from the progressive intellectual development of man. But our opinions on every subject are continually liable to modification, from the irresistible advance of human knowledge.

Can we exaggerate the importance of a contention in which every thoughtful person must take part whether he will or not? In a matter so solemn as that of religion, all men, whose temporal interests are not involved in existing institutions, earnestly desire to find the truth. They seek information as to the subjects in dispute, and as to the conduct of the disputants.

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Written for The Better Way.

What is Spiritualism?

A question that has been answered often and in manifold ways. And to close it definitely and absolutely will probably require more than can be conveniently crowded in an ordinary newspaper article. Not because words will not convey its true meaning, but because it requires actions rather than words to comprehend that which is needed for practical purposes.

Spiritualism is not a theory that can be speculated upon like a passing dream, nor a beautiful myth in which bright fairy spirits play a part to merely please the fancies of the human brain. No; it is a practical, absolute and extremely serious fact, which admits of neither speculation nor argument as to the verity of its existence. Truth requires neither logic, rhetoric, nor tinsel speech to present itself before the world; it stands on its own foundation, and can not be moved or dislodged from whence it first breaks forth as an indubitable fact.

Such a fact is Spiritualism. To say it has come to stay would be even admitting of doubt of its stability, because this expresses determination to meet opposition. Spiritualism needs no more to work its way to the light of the world, than a law of nature needs to exercise itself beyond its normal capacity to effect its ends. It is simply there, and can not be otherwise, for it is a law of nature manifesting itself in the order of events, and could not be reversed or hedged, even by Spiritualists themselves, if they should feel so inclined.

The phenomena occurring in connection with it is simply an effect of the law's natural unfoldment, or as it would manifest itself, whether any one met it or not; it would simply manifest itself uninvited, and at inopportune moments, because it must find an outlet somewhere, and thus many would have it thrust upon them, who, least of all, could utilize it properly, or were ready to receive it. But as it is, there are always intelligent minds enough in every epoch of a planet's unfoldment, to embrace and understand the golden opportunities that are offered in the course of events, and thus create a force-center around which the dawning light of higher conditions can cluster, and form a basis for further operations, and we may say for better and more desirable ends—just as is the case with Spiritualism at present. It is not the Spiritualists who make Spiritualism, but the reverse—only that it is an intelligent class of beings who are doing their best to comprehend it properly, so as to meet the requirements of the law as it unfolds itself according to its natural power of manifestation, or as we may properly say, its growth.

Now, let any mortal try to oppose this law, or through human agency, disturbs its operations by statutes,—see what the result will be. It would have an effect like pent-up steam; all quiet for a while, and then an explosion—the latter resulting in a chaos of manifestations taking place in every nook and corner, and haunting the law-makers like a thousand Banquo's. It would be simply an irregular form of Spiritism, without system, as it occurred in the days of witchcraft, and would do more harm than good; while now it is under surveillance, and intelligently guided and guarded, without danger of baneful results, either to Spiritualists themselves, or to those who desire rather not to touch it. So it has become a beautiful method of giving consolation and light to the bereaved and seekers after truth, and as such we hope to see it continue—even if we have not answered the question satisfactorily to all as to what Spiritualism is.

CINCINNATI, O. Spicy Paragraphs. The following are copied from the San Francisco "Free Thought":

Jesus is now exonerated from all blame in the Cana of Galilee wine-making affair. A member of the Young Men's Christian Association in St. Louis, declares that "Christ did undoubtedly make wine at the feast, but it was his first miracle and he was young yet." Much is to be forgiven the inexperience of youth. It is the adult miracle-monger that first made whiskey whom rye, who deserves permanent condemnation.

The "California Catholic," published in Los Angeles, is candid enough to admit that the Roman Catholics elected the last president of the United States, and says that no one doubts that the next president and the rest of the presidents, to the end of all time, will be ones chosen by the children of Rome.

Every manufacture encouraged in our own country makes a home market and saves so much money to the country as must otherwise be exported. Here, in England, it is well known and understood that wherever a manufacture is established which employs a number of hands it raises the value of the land in the neighboring country all around it, partly by the greater demand near at hand for the products of the land, and partly from the plenty of money drawn by the manufacture to that part of the country. It seems, therefore, to be to the interest of all our farmers and owners of land to encourage home manufactures in preference to foreign ones, imported among us from different countries.

The Schools. Says the New York Times, concerning the school tumult in Boston: "There has been a strong feeling all over the country that the Roman communion is hostile to our institutions because its hierarchy favors the parochial school, which is the complement of the parish church in the Old World. Boston is the first New England city that the Roman Catholics have captured, and the attempt to formulate a Roman policy for schools indicates what is before the public schools in other cities where it is possible for the Catholics to gain control."

How to Form Spirit Circles.

Inquirers into Spiritualism should begin by forming spirit-circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing mental powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm—let the arrangements 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 turned toward the center. Whether the hands touch each other or not is usually of no importance. Any table will do, but it is large enough to conveniently accommodate the sitters. The removal of a hand from the table a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestation.

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. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against "them" has a weakening influence.

5. 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. The first symptom of the invisible power among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to come near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tilting or raps. When motions of the table or sounds are produced freely, to avoid confusion, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps signify "Yes," one means "No," and two means "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell out a message?" Should three signals be given, set to work on the plan proposed and, from this time on, an intelligent system of communication is established.

7. 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 be inclined to ask questions about each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come, asserting themselves to be related or known to the sitters, present well-chosen questions about them, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

8. The physical medium is usually a person of an impulsive, affectionate and genial nature, and very sensitive to mesmeric influences. The majority of mediums are obtained when the medium and all the members of the circle are harmoniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and do not come from the lower mental influences of earth. Family circles with no strangers present are usually the best.

9. Possibly at the first sitting of a circle symptoms of "The Better Way" may be manifested, and may make their appearance.

To Subscribers! NOTE THE Following Offer: To any person sending us five yearly subscribers, or ten one-half yearly, or part yearly and a part for six months and ten dollars we will mail, post paid, one copy of "THE BANNER OF LIGHT," our new and improved Common-Sense Work, \$4.50. We consider it worth the price. You will not be disappointed in regard to the matter, style of type, paper or binding. It is first-class in every respect.

NOTE the publisher's advertisement in another column: Any person sending us the name of one year's subscription to "THE BETTER WAY" and five dollars will receive by mail, post paid, one copy Morocco bound EDUCATOR. Subscription price \$4.50.

For descriptive circular address the publishers at "THE BETTER WAY," Price, \$2.50. Eons sends her Legacy orthon to his mission of love; as a light to cheer many hearts. There are incarnated many who will read Eons' book with the volume she thus places in their hands, many whose lifelines run parallel with her own, whose lifelines even cross and recross those of Eon and Eons. Far back into the ages they run, now bare, now there, mingling and intermingling their lives with ours.

These hearts, finely tuned, send forth in response to the touch of Eon's harmonious words a deep and true response, which tells its story only to the soul who reads and can understand. May the volume go forth on its mission of Light and Love, until all paths are lighted by the rays that shine from the centre of Light Divine, and many earth hearts receive the benediction of the higher spheres, waking longings for truth, which is eternal, is the prayer of Eons.

TESTIMONIALS: Mr. Elington, the English medium, writes: "It is my opinion that this is the best book ever given to the public." "A Boston gentleman writes: "It is the best gift ever given to the world." "E. Taylor, of New York, writes: "Eon's Legacy is the best book I ever read. It is a spiritual eye opener, and truly a grand gift to humanity from the better life, and bless the dear spirit Eon for the blessings it has conferred on me by the perusal of its pages."

Mrs. Sadie A. Carter writes: "I am a member of the Congregational church in good standing. I have spirit Eon's Legacy to the world. It is the grandest book ever written. Nothing earthly could induce me to part with it. It is filled with the clearest and most interesting truths, and all the literature I have ever read. No person with intelligence can read the refined and exalted ideas and truths set forth in that no tedious production, without longing for your experience, and feeling that every sentence is truth itself."

BANNER OF LIGHT: THE OLDEST PUBLICATION IN THE WORLD DEVOTED TO THE PHILOSOPHY OF SPIRITUALISM. ISSUED WEEKLY.

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COLBY & RICH, Publishers. No. 3 Bosworth St., Boston, Mass.

WHOLE WORLD

SOUL COMMUNION

SEPTEMBER 27, 1888.

ALL MANKIND

WITHOUT REGARD TO RACE OR

CREEDS.

ARE CALLED TO UNITE FOR

30 MINUTES IN SOUL

COMMUNION.

TIME: 12 M. SALEM, OREGON.

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, regardless of race and religious faith—the object being to invoke through co-operation in thought and unity in spiritual aspiration the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Salem, Oregon, it is at—

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IT IS ARRANGED FOR THIS THOUGHT CONFERENCE TO BE SIMULTANEOUS THROUGHOUT THE WORLD, AND CONNECTIONS THEREFORE HAVE BEEN MADE BY ADVANCE THOUGHT IN LONDON, PARIS, BERLIN, VIENNA, ST. PETERSBURG, YOKOHAMA, MADRAS, PEKIN, RIO JANEIRO, ROME, CITY OF MEXICO, BUENOS AYERS, HONOLULU, AND MANY OTHER CITIES.

OBJECT: Through Unity in Aspiration and Co-Operation of Thought to seek higher Truths and secure Universal Peace.

CONDITIONS: Self must be lost sight of during the half hour of Communion and every soul given up to Universal Love. Be wary on the side of the right and true!

MEETINGS.

Boston, Mass. BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bowdoin street.—Sittings are held every Tuesday and Thursday afternoon at 4 o'clock promptly. Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall.—Lectures by able speakers Sundays at 10 1/2 a. m. and 7 1/2 p. m., Richard Holmer, Ft. St. Paul, Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunlake, Treasurer.

CHILDREN'S PROGRESSIVE LYCEUM, No. 2.—Sessions every Sunday at 11 a. m. in (large) Palma Memorial Hall, Appleton street, near Tremont. All welcome. Even those invited. Benj. J. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street, Wednesdays at 3 p. m. Supper and social meeting in the evening.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets.—Spiritual Fraternity Society will hold public service Sundays at 2 1/2 p. m. Seats free.

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID SOCIETY, 101 Washington street.—Sunday meetings at 2 1/2 and 7 1/2 p. m. Social meetings Thursdays at 7 1/2 p. m. Jackson Hall, President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. G. Vaughn, Secretary.

COLLEGE HALL, 34 Essex street.—Sundays at 10 1/2 a. m. 2 1/2 and 7 1/2 p. m. Eben Cobb, Conductor.

EAGLE HALL, 616 Washington street, corner of Essex.—Sundays at 2 1/2 and 7 1/2 p. m.; also Thursdays at 8 p. m. Able speakers and test mediums. Excellent music. Free—H. Robinson, Chairman.

WASHINGTON STREET.—The First Spiritualistic Ladies' Aid Society meets every Friday, Mrs. H. D. Torrey, Secretary.

THE BETTER WAY.

THE WAY PUBLISHING CO.

EVERY SATURDAY.

L. BARNEY.....EDITOR

CINCINNATI.....SEPTEMBER 22, 1888.

At Two Dollars and a half per Year to Subscribers in the United States; Three Dollars to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

- Intelligence before matter. Experience is the only true educator. Not men, but MAN, should be supreme. True happiness is an effect of universal love. All the millions of probabilities do not make one truth. Choose your burdens and they will be easily carried.

God's word is as good His bond, but be sure it is His word, when you accept it.

Self-knowledge is the acme of the spiritual harbinger, and leads to a knowledge of causation.

Spiritualism is the only revelation ever made to the world that gives tangible proofs of the soul's immortality.

What has become of the Home Missionary Society? It should do something for the campaign liar.

It will prove more profitable to you to find out one of your own weaknesses than ten of your neighbor's faults.

If in no sense of the word Jesus be the savior of unbelievers, why are unbelievers called upon to believe in him as their savior?

Silvery-tinged purity, And golden-hued love, Accord with angels' sympathy That cometh from above.

Matter so-called is but the conglomeration of the atomic elements of space, superinduced by the action of life or intelligence on the same.

Spirits are but finite beings like ourselves, and are attracted to us in accordance with our intellectual and moral development. To know self, therefore, is the only safeguard against imposition.

"The good old times" is always a toast. Somebody says that all times when old are good. It is the present times that men find fault with. But they are as good as any that have preceded them.

When you mean to do a good action do not deliberate about it. Its most wholesome flavor will be rendered stale by delay. Do it promptly, upon the spur of the occasion, and may God abundantly bless the effort.

"Except a man be born again he cannot see the kingdom of God." Quite true. The change commonly called death is man's second birth, and no one can see the "kingdom of God" till after this birth into spirit.

Has Jesus suffered, in any degree, the punishment due for sin? If so, is divine justice thereby satisfied, so that all claims on the sinner are relinquished?—or does justice still claim the sinner's obedience? (Please answer at our cost.)

The man who is moved and actuated by the Christ principle, who does unto others as he would, under similar conditions, have them do unto him—it makes no difference to what outward communion such a man belongs; his heart is right and his reward assured.

We learn that Moses Hull contemplates removing his New Thought, Spiritualist newspaper, to Chicago. Good idea. There is no greater need at Chicago than that which may be supplied by a wholesome Spiritualist newspaper, and brother Hull knows how to respond to the specification.

The Cincinnati Centennial is enjoying the great boom of the year. It is a grand affair, and the attendance indicates that pretty much everybody has found it out. The great rush is "on," and it is pretty sure to continue for the next thirty days, or till the close of the Exposition. But there should be no delay in going by those who would see it in the height of its glory.

Not many years ago a zealous defender of Presbyterianism, in the company of a Spiritualist, expressed great dislike for spirit mediums, and observed: "I think it strange that the Almighty does not destroy all mediums from off the face of the earth." The Spiritualist immediately replied: "If the Almighty were a Presbyterian he would certainly do so!" The discussion was not prolonged.

Spirits can no more teach us about the laws of the universe than our intuitional powers can comprehend. But as the soul manifests itself independently of the body it comes in rapport with universal intelligence, and obtains glimpses of the absolute individually, which may be known as inspiration. True inspiration is an effect of spiritual development, or the control of mind over matter.

"We are confronted by a condition, not a theory," says Mr. Cleveland. If the condition is good, the manifestations ought to promptly improve. If the condition is not good, it will be well to fix the responsibility where it belongs. Conditions are the result of a moving cause. What is the cause of the condition referred to by the President? He does not indicate. He cannot. But the people seem to know.

A Spiritualist should be built from the foundation up—as high as he can go. In order to have this well done, we must begin with the children in the lyceums, and keep at it. How many Spiritualists in Cincinnati send their children to the lyceum in Grand Army Hall? Those who are not attending to this duty will ere long find cause to regret the omission, and it may then be too late to apply the remedy. Attend to this now, and let there be a full attendance at this grand good school tomorrow and every Sunday hereafter.

A distant correspondent appears to misunderstand the position of THE BETTER WAY. Anent materialization, and he writes in a tone of doubt as to our defence of materializing mediums. If he is earnest he has read this journal to small purpose, as thousands of our good readers will testify. We know materialization to be a sublime and instructive fact, and have enjoyed this knowledge for many years. Never have we failed to defend any medium from unjust attack, when the facts have come to us in proper shape, and such will continue to be the course of this journal.

If Jesus of Nazareth bore the full punishment which all mankind themselves deserved, and still deserve to suffer, and only half of the human family escape unpunished, did not Jesus bear double the punishment necessary? Was not half the punishment he bore wholly without use? If God inflicted the punishment, is he not a cruel Father? Did he not do that which is not good, but, as an example to men, infamously bad and demoralizing? Does anybody honestly believe that he devoted his "only-begotten and well beloved son" to a barbarous crucifixion?

Suffering at Jacksonville, Fla., on account of the ravages of yellow fever there, is increasing every day, and the call for pecuniary aid, medical assistance, nurses and food supplies, is loud and persistent. The country is responding as best it may, but the fact should not be lost sight of that the fever and its consequent calamities will continue till cold weather comes to kill the fever germs. Therefore aid must be continuous, and those who have contributed once may be called upon to contribute again and again. Local organizations should be everywhere formed and money collected for prompt and direct transmission to the authorities at Jacksonville for this grand relief fund.

GRAND ARMY HALL. As stated last week, Mrs. Richmond is speaking every Sunday, morning and evening, to crowded houses at Grand Army Hall, in this city, and her discourses are marked by such aptitude and lucidity of spiritual discernment that they go direct to the understandings and hearts of auditors. In perspicacity and eloquence these addresses leave nothing to wish for, while for valuable instruction and the highest character of educational influence they are practically peerless. Only two Sundays remain of Mrs. Richmond's engagement in Cincinnati, and it is fair to anticipate increased anxiety to hear the words of wisdom which fall from her inspired lips.

Toleration is a virtue, when the word is properly applied. It means that no man is to be blamed or criticised for his conscientious belief. Belief is not a matter of election. Do not forget that you can hold no position towards others which they have not the same title to assume toward you. We may go even farther, under the assumption that perfect unanimity is the only admissible basis of Spiritualism, and ask, Where are the two individuals to be found, who, if they continued to exercise freedom of thought, and, in doing so, did not take special pains to curb their tongues and keep their thoughts to themselves, could long maintain consistent fellowship? Spiritualists must be watchful of themselves, tolerant and forgiving, and never fail to remember that to err is human.

No phase of spirit manifestation has gained more reliable headway than that called materialization, and no other phase appears to be quite so satisfactory to inquirers. It is proved to be a fact in itself, and the basis of other facts of the first importance to Spiritualism; and yet its desirability and attractiveness have brought about its simulation on many occasions. Ten thousand cheats, however, cannot detract from the value of any truth, and it should be remembered that nothing of little worth is ever counterfeited, and that there must be a genuine anterior to any imitation. Spiritually considered, we cannot imagine an impossibility, and the world is even now upon the eve of demonstrations to this effect. Those who think materialization undemonstrated must discredit the return of the prophet Samuel through the mediumship of the wise woman of Endor, for there is no change in the law which governs these effects. Really, there is no way for either Christian or Infidel to dodge the truth of spirit manifestations, for they are as perfectly demonstrated as any problem in all the books of Euclid.

No printed journal could be neater or more perfectly arranged than the Banner of Light, in the new dress it donned last week, at the beginning of its sixty-fourth volume. Right-thinking Spiritualists have always been proud of the Banner, for it is remarkably intelligent, instructive and assuring in every issue, and now they will accord it the first prize for beauty, legibility, and taste. It cannot have better fortune than that it has so nobly earned.

SELFISHNESS.

There are two forms of selfishness. One consists in pleasing self physically or sensually, so to say, and the other emotionally. Both may be at the expense of others, but become crimes under those circumstances. To please the sensual at one's own expense may not be criminal in a worldly sense, but when indulged beyond nature, leads to passion. Passion is the animal controlling or governing the spiritual, and lays the foundation for selfishness as man becomes a burden to others in consequence, or imposes on his fellow-man in order to gratify his passion. Crime is the result when accompanied by violence or dishonesty. Emotional selfishness begins with vanity or conceit. Demanding recognition or imposing our opinions on others is selfish. Qualifications worthy of recognition will find credence unsolicited, and individual opinions or beliefs will be accepted as they contain truth. If it pleases our emotions to think we are highly gifted, or that we have the truth alone, let it remain where it is. But to spread oneself at every opportunity to solicit attention or praise, is not only immodest, but often embarrassing to such as are thus compelled to extend or give that which they have no desire or inclination to accede to. Under these circumstances it becomes a form of selfishness which is not far behind that which arises from sensual passions, and frequently leads to the worst form of selfishness, viz: hatred for those who will not pander to their solicitations, or for those who ridicule or mock instead. Hatred is the acme of selfishness, and once embodied in the being, is difficult to overcome, because it chills man's highest and sublimest impulse, love. When this is stunted, man becomes overbearing and ungenial as a companion, for without divine activity there can be no harmony of soul—love being the principle which leads to all that is good, and without love there is no happiness to be attained, either in this life or that to come. Hatred is its executioner, and is that evil in man which buries his conscience, and makes him capable of any crime that may happen to come within his range, or by which he can benefit self at the expense of others. Whether in conflict with the laws of the land or not, he is morally responsible if intelligent enough to know right from wrong. And such criminals exist in every community—made so through their selfishness.

LET DISSENSION CEASE.

Spiritualists have become so accustomed to adverse criticism from outsiders that they are practicing it to no inconsiderable degree within their own ranks, but not profitably. The things which outsiders criticize in them have no lot nor part in Spiritualism, and the same is true of the things which they criticize in each other, but the great unobservant, lubberly world gathers a different view of the hullabaloo, and imagines that Spiritualism is to blame for it all. Really, under these conditions we cannot blame the world, but what is to be said of the Spiritualist who connives at the surprise of his own fortification? Internal dissension will surely surrender him to the enemy.

What are the points about which Spiritualists dispute among themselves? Let every Spiritualist reflect a little and answer this question from his conscience. He will find that all these differences of opinion, which are of any importance, are foreign to both phenomena and philosophy of Spiritualism, and of no conceivable influence upon the cause which is dear to humanity. Then why should there be bickerings and incongruities? Really, there are none of these things among true, genuine, intelligent, high minded Spiritualists, and there cannot be.

Latterly a great deal of written matter seeking publication has come to us from people who think they discover a disposition among a certain class of Spiritualists to discredit materialization, and the desire to denounce the movers in such a raid seems to exceed the discretion of some of our best friends. There is no occasion for alarm. No Spiritualist dares denounce materialization or its mediums. Those who indulge in such denunciation, even impliedly, are the enemies of Spiritualism, and should be treated as such. In this case there is no exception to prove the rule: Every man and every woman who attempts in any way to discredit materialization is antagonistic to the Spiritualist cause, unworthy of the countenance of Spiritualists, and disqualified for their association. Nothing can be truer than this sweeping declaration, and we trust its legitimate conclusion will be duly heeded.

The strong point with our friends is stated in the disposition they think manifest in some Spiritualist journals to discredit materialization and its mediums in toto. If professed Spiritualist journals do this, they are managed by hypocrites accursed, by pariahs and troglodytes, who creep out of their holes to poison truth and work calamity to man. Meet them bravely and bring their falsehood to utter confusion. They cannot endure the light of truth nor the radiant manifestations of the spirit, so really there is no occasion for alarm.

A COSTLY FARCE.

We as a people are liable to give too much time and attention to a presidential election, and thus make it unduly expensive. It is no doubt an excellent thing for the people to have a voice in the government, but a universal political argumentum ad invidiam, an incessant raising of the popular voice till the clamor deafens the business tympanum—this is not an unmixed blessing. Every four years we have a crisis, real or fancied. One sort is just as calamitous as the other. The intervals are spent in preparation or recuperation. Trade is unsettled, attention is withdrawn from industries, and a vast deal of energy and enterprise is expended in electing the Honorable Mr. Boodle Grabbe to a position which hundreds of others might fill quite as well. It is right that proper attention should be given to elections, but they ought to occupy much less time. What, after all, is the end to be attained by an Election? Is it not merely to choose a government which shall protect us, so that we, being relieved of all care for the safety of ourselves and property, may go quietly about our own concerns? Do we not defeat the intended object when, instead of protecting business, we enervate and unsettle it?—when, instead of making property more secure, we make it insecure? Why should we not settle the policy of the country once in ten years, and do it well? Would the "partisan heat" do us more harm than this continual boiling and seething of the state and national cauldron? An election is expensive in more sense than one, and cost hundreds of thousands which are not figured in the official estimates. Trade stagnation and business depression are not ended, either, when the polls are closed, but for a time are perhaps worse than ever. The financial wound is too deep for rapid healing.

Many important questions are suggested in this connection, but we present only one: Why is it necessary to make a roaring farce of every general Election in the United States? It is self-inflicted injury, constantly increasing in magnitude and cost, and threatening new dangers with every recurrence. There is urgent demand for prompt and radical reform.

"THE WOMAN OF ENDOR."

Call her a "witch," if the word pleases you. There is no authority for such designation. On the contrary, Tabari, as good authority as is now accessible, refers to her as a woman of wisdom. It will be remembered that Saul was bent upon the death of David, his son-in-law. David was popular, and the wise men of Israel gathered themselves together and remonstrated with Saul, who was wroth at this interference, and he slew all the wise men. Tabari states that one wise woman escaped whom his vizir pursued.

This vizir was a good man, and he took the woman into his own house, and she lived with his family. In a dream Saul was reproached for having slain the wise men. He awoke full of remorse and went to his vizir and said: "It repents me that I have put to death all the wise men of my realm. Is there none remaining of whom I might ask counsel how I could expiate my crime?"

Then the vizir answered: "There remains but one, and that is a woman." Said Saul: "Bring her hither before me." Now, when the wise woman was come before Saul, the King was troubled in mind, and he said: "Show me how I can make atonement for the great sin that I have committed."

The woman answered: "Lead me to the tomb of a prophet; I will pray, and may be God will suffer him to speak." They went to the tomb of Samuel, and the woman prayed. Then Samuel spake out of his sepulchre and said: "Let his expiation be this: He shall go down, he and his sons, to the city of Giants, and they shall fall there."

Saul had twelve sons. He called them to him and repeated the words of Samuel. They then answered, "We are ready; let us go down." So they went to the city of Giants and fought against it, and fell there, all in one day.

Tabari is quite as authoritative as the book of Samuel, and it may be more truthful. The woman of Endor was a "wise woman"; not a witch; doubtless a spirit medium. She was earnest and devout, and had power through prayer to summon the spirit of Samuel. To what conclusion do these facts lead? They prove that spirits communicated with mortals in those early days, and that the most distinguished wisdom of the time was in mediumship.

PERSECUTION A BENEFIT.

The conspiracy inaugurated last winter for the destruction of Spiritualism made a prompt and bold attempt to materialize its design, and the initial onslaught was vigorous indeed. Attacks through orthodox pulpits, the secular and (very) religious press and the courts of New York and Boston, were nearly simultaneous, and the good cause was seriously menaced by thousands of foes then before unrecognized as such. Denunciation of Spiritualism became more popular than ever, and those who did not denounce it unapologetically, and charge to its account all manner of crimes, were the remote exceptions to the rule. Those outside of its ranks, who had no means of understanding the power which upholds and sustains it, thought it certainly doomed to destruction, but they did not know the

strength of the spirit world. It was impossible for them to appreciate the potency which lies in the source of all power, and therefore the weak efforts of man to arrest the torrent of an irresistible force looked formidable from their standpoint. The conspiracy proved an utter failure, and today Spiritualism is stronger than ever. The raid upon it was a benefit. It will ever grow more rapidly through great tribulation than in calmer conditions, for persecution strengthens and accelerates rather than retards its progress. The conspirators have learned this fact, and it seems they have withdrawn from the field.

In a word, Spiritualism is to day the largest factor in the moral and intellectual advancement of the race. This truth will not receive due recognition, because millions of Spiritualists are unconsciously so, but just the same they are doing the work of Spiritualism under titles of their own, and the car of spiritual progress enjoys the impetus of their efforts. They are working branches of a great movement, and they seek a common centre, just as the Illinois, the Missouri, Ohio and Red Rivers seek the great Mississippi. They hold their distinctive names till they mingle with the Father of waters, and then all titles but one are submerged. Ultimately all branches of generous and humane effort will find a common centre, and it matters little what this centre is called, for it will certainly embrace the principles and practices of Spiritualism in their grandest and most catholic interpretation, and then moral and intellectual effort will be blessed indeed, for it will be duly spiritualized in all its ramifications.

CURRENT COMMENT.

It is said that all the facts of Spiritualism are promptly controverted. They are, apparently, in one form or another, but are neither answered nor explained away. It is easy to dispute them, and it is policy to do so by the combination in control of a self-recognized "established order;" but mere dispute is as empty of logic as the idle winds, and it may become as endless as it is stale and unprofitable.

People of the first intelligence now recognize the impossibility of explaining away the phenomena of Spiritualism by any or all of the arts of legerdemain, or through confederacy or fraud. So many of these phenomena are inexplicable to the medium, it is no wonder that spectators are mystified; and they come in such variety of phases that it appears practically impossible to duplicate the manifestations through one medium in those which come through the organism of another. They are often alike, but without identity, as men are alike generally, but not individually, and this is accounted for in the fact that all manifestations are more or less influenced by the organisms through which they transpire. The brain is supposed to have an influence upon the phenomena similar to that exercised upon the silken fabric by the pattern in the Jacquard loom, although probably not in the same degree. It gives them a good portion of the "warp," while the spirit control forms the "weft."

The cry of "fraud" is outworn, except with the thoughtless and ignorant, and it is never used by others until they are utterly beside themselves through lack of argument. It is claimed that Spiritualism is scientifically demonstrated. Perhaps this is not strictly true, but it is demonstrated to the common sense of every person who has made intelligent investigation of its claims, and the pretense of general fraud therefore becomes ridiculous. There may be cases of special fraud, for human nature is fairly averaged everywhere, and deception is one of its active factors; but of this defect it is no more necessary to take account in Spiritualism than in Methodism or Baptism. A confederacy to defraud the world through pretended phenomena would scarcely array 40,000,000 people in its ranks, yet the census of Spiritualists exceeds this large aggregate.

We are told continually that the Seybert Commission has already proved the fraudulent character of Spiritualism. In truth, the Seybert Commission has proved nothing. Without information it has reported progress, proved that no progress has been made, and asked to be continued in the arduous work of striving not to do that which it was selected to perform! This is as far as it has got, and it can get no farther, no matter what it may pretend to do, or say it has done. After all, the worst feature of its "report" is deliberate untruthfulness, bare-faced and impossible to be explained away, for the world looked to these men for fair dealing at least. The proof is positive that a majority of them are guilty of deliberate and damnable falsehood; but perhaps this is perpetrated upon the plea introduced by the early Christians, that a lie told for the glory of God was not only excusable, but an indication of self-sacrificing virtue. We are willing they should plead this precedent in abatement of the ordinary penalty of lying, but still it is scarcely just to let the lies stand, to the prejudice of Spiritualism. But public opinion is with the great men of the University of Pennsylvania, and these great men are practically pledged to render a verdict which shall leave modern orthodox uncathed and Spiritualism under the ban of popular condemnation, with little regard to the gross sum of lying required to encompass this result. An investigation of these Commissioners will bring a pteousness of fraud to light, and such we apprehend will be the ultimate outcome of the whole disturbance.

Independent Slate Writing.

Some Good Words About the Mediumship of Dr. D. J. Stansbury, of California. To the Editor of The Better Way. The spiritual cause in Denver has lately received a new impulse by the coming into our midst of that justly celebrated independent slate writer, Dr. D. G. Stansbury, of San Francisco. The goodly reports of the doctor's work at Onset and other places in the East, had prepared us for a rich treat, but the realization was greater than the anticipation. On last Sunday, 2d inst., Warren Hall was crowded to the doors, and after the controls of Mrs. E. R. Nickless had answered questions, Dr. Stansbury explained, in brief, the nature of independent slate writing, and proceeded to demonstrate it before the audience. Taking a pair of large slates, he carefully cleaned and held them up before the audience, under a strong electric light. He then called a body from the audience who declared she was a perfect stranger to the doctor. She took a seat upon the rostrum and held the slates in full view of the audience.

Next, a gentleman was called up and requested to examine a pair of slates. These he held in plain sight. A third pair was next cleaned and laid by the doctor upon the shoulders of various persons in the audience, who declared they heard the writing going on. These were finally handed to Dr. Nickless, President of the meeting.

The fourth pair was then exhibited in like manner, tied together, and suspended from the chandelier. The doctor then went under control and gave some messages and tests to persons in the audience, after which he laid his hand on each pair of slates for a few minutes while music was being rendered. The slates were then opened. Some bits of slate pencil and crayons had been placed between the slates. The first pair held by the lady was found to contain a finely executed colored crayon drawing of a female head and bust, the features of which was declared by the lady who held the slates, while tears ran down her cheeks, to be an excellent likeness of her spirit sister. Accompanying this likeness was a message from that sister signed, "Hannah," which was the correct name. There was also a message from her son "Eddie," signed in his own hand, and corroborated by the writer of this article, who was personally acquainted with the boy.

The second pair of slates contained a message to the gentleman holding them, from his band; also a fine likeness of his Indian chief, in all his war paint and feathers, and signed by his name. The third pair of slates contained a long message from "Jennie" to Dr. Nickless, who was a personal friend of the spirit.

The fourth pair was taken down from the chandelier and was covered with a long message from spirit Ed. S. Wheeler to Dr. D. Heuck, who was present, and was a personal friend of Mr. Wheeler; also a message from J. W. Edmonds, Wm. Denton, E. V. Wilson, John M. Spear and "Sun Flower," Mrs. Nickless' control. This is the most remarkable public exhibition of independent slate writing ever given in Denver. The audience were enthusiastic in their applause. The meeting closed with further tests from "Sun Flower," the bright little control of Mrs. Nickless.

On Tuesday evening, 4th inst., a select circle of twenty-seven persons gathered at the rooms of Dr. Nickless, in Opera House Block, to enjoy a combination seance given by Dr. Stansbury and Mrs. Nickless.

During the evening some twenty-five messages were written and twelve spirit faces were drawn upon the slates by independent spirit power. Every person present got something. Several of the faces were marvels of beauty, and every one recognized as a relative or accepted as a guide. I was favored by receiving a very beautiful likeness of one of my controls.

Dr. Stansbury's methods are beyond suspicion. The slates are held by the sister and medium above the table in sight. Mrs. Nickless gave many excellent tests while the writing was going on. We consider the above seance one the most wonderful ever recorded.

Dr. Stansbury has rooms at Barrington, 1526 California street, where his time is fully occupied with skeptics and investigators, who report his private seances even more marvellous than the public exhibitions.

This phase of spirit pictures upon the slates, we understand, is something new to the doctor's mediumship, and came in response to a request to his guides while at Onset, this summer, for something to take the place of the photographs, which was not so generally recognizable. In this the guides have succeeded so well that they can guarantee the likeness of some friend to nearly every sitter. I write this in the interest of the phenomena—the corner stone of our philosophy—rather than in that of the medium. The doctor, I hear, is also having good success with the occult telegraph.

W. S. Gray is a new medium lately developed here. He is holding well-attended meetings at Euclid Hall. He lectures under control, and gives very interesting life readings at the close of his lectures.

Dr. F. O. Matthews is also drawing large audiences at Union Hall, and giving excellent tests at the close of each meeting. Mrs. Edith E. R. Nickless, of New York, is winning her way to the hearts of all our people. The discourses by her controls are profound and logical, while the tests given by "Sun Flower" are always interesting.

I hope to give you a report of our newly organized society, in my next. J. D. DAVIS, Sec'y College of Spiritual Philosophy, DENVER, CO., September 7, 1888.

PERSONAL.

Mrs. J. Madison Allen is speaking in St. Louis during the present month. She returns to Peoria in October. Mrs. N. J. T. Brigham has begun her season's work in New York and neighborhood and is very busy. She will speak for the Society of Union Spiritualists in this city during the month of February '89.

Mrs. Mary A. D. Charter, of Boston, will soon visit Mason, Mich., in the interests of Spiritualism, and engage in active work for the cause. She is a powerful medium and it is said that her work is fruitful of good results. For several weeks her post office address will be "Mason, Mich."

Movements of Mediums. [All announcements and notices under this head must be received at this office by Monday to insure insertion the same week.] Mrs. Nellie Coffin is located at Onset. Prof. C. W. Peters, 1308 Olive street, St. Louis, Mo.

Mrs. L. A. French is open for engagements for 1889. Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y. A. S. Pease will make Saratoga his home for the summer.

Mrs. L. A. Logan conducts meetings Sunday evenings at Harmony Hall, Denver, Col. Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of '88 and '89. Mrs. Clara Field is at Lake Pleasant, but can be addressed for engagements, care of Banner of Light, Boston.

Mrs. Mary C. Knight can be secured for lectures or grove meetings, by addressing her at Fulton, Oswego Co., N. Y. Mrs. T. J. Lewis, speaker and test medium, 35 Harrison Ave., Boston, will answer calls in the Eastern States.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 88 Park street, Chelsea, Mass. Mrs. Sallie C. Scoville, psychometric reader and test medium, has now taken parlors at 1115 Olive street, St. Louis, Mo.

Mrs. A. D. Webster, late of 1894 Pine street, St. Louis, has now gone to Chicago, on account of ill health. Dr. Delavan De Voe, the renowned automatic slate writer and magnetic healer, is now located at 208 W. Fourteenth street, St. Louis, Mo.

Mrs. A. D. Webster, the renowned trance, test and platform medium of the East, is now located at 1894 Pine street, St. Louis, Mo., where she can be addressed in regard to lectures and sittings.

Mrs. Sallie Scoville, the well-known psychometric reader is again in the city and can be found at No. 1415 Olive street, St. Louis, Mo. Mr. Geo. V. Cordingley, the wonderful boy trance and test medium, has returned to the city, and is now located at 1620 Pine street, St. Louis, Mo.

Frank T. Ripley, speaker and platform test medium, can be engaged for the month of March and April, 1889, by addressing him at Banner of Light office, Boston, Mass. J. W. Kenyon will answer calls to lecture and attend funerals anywhere in the United States and Canada. Address, 54 Boswick street, Grand Rapids, Michigan.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAbey, 727 Twelfth st., Louisville, Ky. Mary A. Charter's engagements for the summer months are at Adrian, Detroit, Lansing and Munroe, Mich., and South Bend, Ind. She can be addressed at Carleton, Mich.

Mr. J. W. Fletcher, lecturer and public test medium, will speak in Providence, R. I., during October; in Williamamite, Conn., the first and second Tuesdays in November; in Springfield, Mass., from the third Tuesday of November until January 1889. Address No. 6 Beacon street, Boston, Mass. Mr. Fletcher accepts engagements in New England only.

Dr. D. J. Stansberry, the independent slate-writing medium, is engaged in Denver, Col., during September. He has been busy with skeptics and investigators, his time being entirely taken up with slate-writing. He gave a very successful public seance at Warren Hall on Sunday evening, 22nd inst., before a crowded audience, when several messages and spirit likenesses appeared on the slates and were fully recognized. We hope to give a more detailed account of the doctor's work in our next. Dr. Stansberry is enroute to his home in San Francisco, Cal. He will make a brief stop in Salt Lake City.

Mrs. E. A. Willis is now ready to make engagements to lecture, or as a platform test medium. Societies desiring to make engagements must state time after first January 1889. Address 990 Sixth avenue, New York.

Our good friend, J. W. Fletcher, the well-known materializing and trumpet medium, has kindly volunteered to give a seance on the last Friday of each and every month for the benefit of the Society of Union Spiritualists. These seances will be first-class in every particular, as all of brother Fletcher's seances are, and they should be largely attended by Spiritualists of Cincinnati and neighborhood. Remember, the last Friday evening in every month.

CINCINNATI MEDIUMS. Mrs. J. H. Stowell, Trance. 232 Findlay St. A. Willis, materialization, No. 19 Broadway. Mrs. M. Reinhart Trumpet Medium, 543 W. Court St.

Mrs. S. Seery, 34 Gest street, Trumpet and Slate Writing. Dr. J. F. Williams, Vital Electro Magnetic Healer, No. 28 West Ninth street.

Mrs. A. G. Kuball, 399 Baymiller street, between Poplar and Findley streets. Trumpet. J. D. Lyons, 188 Richmond street. Trance, Readings from Letters, Photos, Hair, etc. Mrs. M. Englert, Trumpet. 67 Marshall Ave.

Mrs. A. Kibby, clairvoyant and test medium, 333 W. Eighth street. Mrs. Stewart, Trumpet and Independent Slate Writing, 10 Addison street. Mrs. Anna Cisna, Independent Slate Writer, 454 West Eighth street.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer. Mr. and Mrs. S. J. Winchester, 371 Elm street, Trumpet.

The Spiritual Fraternity Society At First Spiritual Temple, Boston, will commence its public meetings Sunday, Oct. 7. Temple Fraternity School for children, at 1630 a. m.; afternoon service at 2:45; and Wednesday evening sociable at 7:30. Mrs. H. S. Lakes' guides will speak during the months of October and November.

Mazum at Heuck's.

"Mazum, the Night Owl," Imre Kiraly's great Ravel pantomime, will be presented at Heuck's, Sunday, September 23. It has not been done here since the famous ravel presented it many years ago, before Mr. Kiraly brought Mazum here in Cincinnati some months ago, and so many changes and improvements have been made in it by the introduction of new tricks, transformations and effects that even its old admirers would scarcely recognize it.

It will now be a spectacle with grand ballet features, as well as a very comical pantomime, and everything will be on the most magnificent, elaborate and costly scale, such as the Ravel's never dreamed of. Robacchi and Amable, the most celebrated of Paris scenic artists, painted the new and gorgeous scenery, which for beauty and complicated effects, has never been equalled on our local stage. There are several transformation sets, all very striking and handsome, but the climax of beauty and dazzling grandeur is reached in the final transformation, "The Golden Realm," which cannot fail to elicit marvellous wonder and admiration. The costumes are exceedingly beautiful.

Miles. Grass and Astegiano, the renowned premieres, will lead a corps de ballet of 150 dancers, and Mons. rando Kiraly will introduce some of his most admired dances. There will be three grand ballets—"the Ballet of Sports," depicting all the recreations now known; "Paradise Ballet," and the "Amazon Maneuvers," introducing the shapely corphees clad in armors of steel, copper silver and gold. Herbert Brothers, Mr. John Le Clair and the wonderful Lars Brothers will constitute its special features. All these are European celebrities and cannot fail to amaze and delight all who see them.

In addition to the above, there will be a brace of fancy clowns, Mons. Gavanti, the famous French Pierrot, and T. S. Dare, the noted American pantomimist, who is comical personified.

Regular matinees for ladies and children on Wednesday and on Saturday, and on Sunday, September 30.

Peoples Theatre

The attraction this week has proved an excellent card. The Water Lillies are undoubtedly the strongest vaudeville attraction that has appeared here this season. Beginning next Sunday, matinee, Mansfield and Knight's Big Specialty Co. will commence a weeks engagement. This company comprises quite a number of the best artists in the variety profession. The Peoples Theatre, being the only first-class variety theatre in the city, is doing a very large business. Ladies matinees are given Monday, Tuesday, Thursday and Saturday.

The First Spiritualist Society of New York City.

To the Editor of The Better Way. The very inclement weather prevented many people from coming out to meeting, therefore the audience was only moderately large to listen to the lecture of Mrs. Nellie J. T. Brigham in the forenoon. Her lecture was upon these two subjects: "What planets were first thrown off from the sun, and what are the conditions of life upon them," and "Scientific Religion." The subjects were treated logically and ably, and the most learned and scientific astronomers might have gained much knowledge by listening to her lecture. Mrs. Brigham also improvised three beautiful poems upon subjects, furnished by the audience: "Golden Rod," "Harvest Moon," and "Truth is marching on."

In the evening, supplementary to the morning subjects, "Scientific Religion," the subjects selected by the influences speaking through Mrs. Brigham was: "One World, and a bright nother can not illustrate the grandeur and depth of thought in the lecture. After the lecture three poems were improvised upon the subjects, "Time," "Music," and "Mathematics," selected by the audience. The rendition of either poem would have done credit to any of our poets.

Fraternally, PATTERSON. NEW YORK, Sept. 16, 1888.

The New York College of Magnetics.

We learn that the course of lectures at the New York College of Magnetics has been received with great interest by a number of physicians, lawyers and intelligent students who have listened to them, especially as they explain so many mysteries of life that have heretofore not been understood. The works of Dr. Babitt, the Dean of this institution, now being translated into French by Madame Lemaitre of France, who declares that they should be translated into all languages and their principles taught to every individual.

The fall term commences on October 24, and for this one term Dr. Babitt has concluded to put his tuition lower than the regular price. The college has a regular charter, and its handsome diploma confers the degree of D. M., or Doctor of Magnetics, which signifies that the student is competent to practice healing by magnetic massage, sunlight, electricity, baths, and by the refined psychic and natural forces generally, and the Doctor considers these far rarer and more powerful than medicines. We learn that in some of students at a large distance, who cannot be present, a system of printed questions is used, somewhat on the Chautauque University plan, by which the course can be taken at their own homes. Persons in England, California, and a medical professor in India are taking the course in this way. Those interested in further particulars can address the Dean at 30 East 14th St., New York.

The Wisconsin State Association of Spiritualists

Will hold its Fifth Annual Convention at Omo, Wis., September 28, 29, 30, 1888. Speakers—Prof. J. S. Loveland, of San Diego, Cal.; Will C. Hodge, of Albany, Wis.; Prof. W. M. Lockwood, Ripon, Wis. Arrangements pending for several first class mediums. Officers for ensuing year will be elected. Yearly meeting of the Wisconsin State Association of Spiritualists will be held. Hotel rates at the Larabee House, \$1.00 per day. The C. & N-W., C. M. & St. P., Wis. Central, and Ill. Central, connecting at Madison, Wis., will carry delegates for one and one-third rates. All delegates must secure a certificate from the agent when tickets are purchased, otherwise they cannot secure reduced return rates. Send for circular giving details of this convention, if you do not receive one, to

PROF. W. M. LOCKWOOD, RIFON, WIS., Pres. State Association of Spiritualists.

Peoria, Ill.

We are informed by private letter that the new hall of the Peoria Spiritualist Society (which they have leased for five years) was dedicated by appropriate ceremonies Sept. 1-2. An elaborate T was served on the evening of the 1st, enlivened by estables, ice cream, music and recitations, and on Sunday, 2nd, addresses were made by Mr. and Mrs. J. Madison Allen, and Mrs. Wilson, of Monmouth, Ill., followed by a public seance in the evening. A grand impetus was given to the cause, in which the Peorians take a vigorous and active interest, and they seem to be awakening to the utility of subscribing for THE BETTER WAY.

Only Gone Before.

To the Editor of The Better Way. George K. Pelton, born in Gustavus, Ohio, April 12, 1818, passed to higher life from his home in Burgh Hill, Ohio, September 8, 1888. He embraced Modern Spiritualism shortly after its advent in 1848, and was ever a staunch advocate of its doctrines. He made the arrangements for his funeral, and met the change to spirit life without fear, saying to his son but a little time before it came: "They will not be strangers to me on the other side, for I have many friends and acquaintances there, and mother will meet me."

BURGH HILL, OHIO. MRS. PELTON.

Cassadaga.

The Cassadaga Lake branch of the Co-operative Temperance Union, was organized Wednesday, September 12, with the following officers: Pres., Mrs. Rathbun; Vice-Pres., Mrs. O. E. Tousey; Secy., and Treas., Mrs. J. Hyde. The society will engage in general reform and literary culture. It starts with 25 members. Quite a number of families are going to stay here all winter. Arrangements have been made to increase the desirability of permanent residents at the camp. The place now boasts of a post office (Lilly Dale), a resident physician and surgeon (Homeopathic and Electric), a resident teacher, who will instruct pupils singly or in class, an instructor on violin, piano and organ, two or three mediums, etc.

Besides the literary society already mentioned, residents have access to the library, so that the educational features are quite noteworthy. Several parties have signified their willingness to receive boarders, or to rent rooms wherein people may board themselves. Arrangements have been made for the supply of groceries, provisions, etc., so that there will be no danger of a famine.

Those who wish to locate at Cassadaga permanently may now do so, and be sure of the comforts and advantages of community life, together with the higher advantages of residence in a spiritual atmosphere, apart from the materialistic influences of city life. The prospect is that Cassadaga will become quite a little "city in the woods."

GRAPHO. LILLY DALE, N. Y., September 18, 88.

St. Louis, Mo.

To the Editor of The Better Way. The Society of Progressive Spiritualists met Sunday, 16th inst., at their Hall, 705 North J.erson avenue. Mrs. M. T. Allen lectured to a large and appreciative audience. There were three subjects for her guides to lecture upon; viz., "Heaven," "Hell" and "Was Eve created by taking a rib from Adam or was she created independent?" The first two subjects were very plainly elucidated, some beautiful thoughts being brought forth. The controls, however, seemed to reserve themselves for the last subject, which they handled in a masterly manner. There were some grand ideas brought out, and some very telling truths. So great was the appreciation and interest manifested in this subject, that the controls on several occasions had to cease speaking on account of the applause.

This lecture was pronounced by many present, to have been the most logical, clear and comprehensive ever delivered in this city. After the lecture many tests were given by the medium, most all being pronounced correct. The grandest test of the evening, however, was given to a gentleman skeptic. The medium said, "I see a spirit with dark hair, who says she is your sister. I also see an old man by you, who says you are his son. These spirits have been in spirit life many years."

When the medium had finished the gentleman skeptic, who had all present to know that there had not been a death in the family for sixty-eight years, and that there are only two dead, and that they are his sister and father, and that the test is a grand one, and so true that he had to confess.

The meeting closed by singing. From the interest manifested I think that ere a month passes the present hall will be inadequate to hold the vast assemblage that will attend the meetings. Great interest is now manifested in the west end, where Spiritualism has been lying so long in a dormant state.

Yours for truth, MILTON LYLE. September 17, 1888.

Boston Lyceum No. 1.

BOSTON, MASS., Sept. 16, 1888. To the Editor of The Better Way. Lyceum opened to-day with song and instructor lesson. In the march ninety children and leaders took part, being an increase of fourteen since last Sunday. Fifteen minutes for conversation between leaders and children, during which Prof. Milligans' Orchestra discoursed some excellent music, after which the following children took part: Flossie Butler, reading, (encore); Ida Cross, song; Allie Cumings, reading; Jesse Judkins, song, (encore); Minnie Nickerson, reading; Eva Morrison, song, (encore). Three books for the library were contributed by a friend and gratefully acknowledged by Conductor Weaver in behalf of the Lyceum, and this is another way in which the children can be helped by friends who have books they have laid aside.

Mrs. Butler was called upon by conductor Weaver to address the school, which she did, taking for her subject "Friendship." She directed her remarks more particularly to the older ones, urging upon those that claimed to be friends to the Lyceum, and to her, to come forward and assist the Lyceum, and those who work to carry it on, and show by their good works and words that they were friends indeed and willing to put their shoulders to the wheel and help keep the children's progressive school moving onward, working together in union and harmony, which in the end must result in success.

The harvest is great, but the laborers are few. We often even daily, hear of a man or woman walking in the wrong path, and sympathy is at once extended towards them to lead them back into the right path. Now why not devote time and sympathy to the children, to educate them while young, so that as they grow older there will be less liability of their going astray. Her remarks were listened to very attentively by a large audience, and applauded at the close.

Yours fraternally, RICHARD LAUNDRY.

Annual Meeting.

FAIRMOUNT, KANS., Sept. 17, 1888. To the Editor of The Better Way. Please state that the Spiritualists of Kansas will hold their annual meeting Oct. 12 to 15, '88, at the residence of T. C. Deuel, one and a half miles east of Fairmount, Leavenworth county, Kansas. All are invited. Good speakers and mediums will be present to entertain and instruct the people.

Respectfully, A. H. NICHOLAS.

Public Seance.

On Wednesday evening next, 26, inst., there will be a Trumpet Seance at Grand Army Hall, for the benefit of the Society of Union Spiritualists. Many of our best local mediums will participate and good manifestations may be expected. There should be a generous attendance.

COPPER CITY, SHASTA CO., CAL. B. F. POOLE. Dear Sir:—The spectacles you sent came to hand four weeks ago, and I find them to be superior to any that I have ever worn.

Very respectfully, H. C. MCCLURE.

Kline's Ink is the best writing fluid for counting-house use of which we have any knowledge. For many years it has been used in the public schools of Cincinnati, and is largely endorsed by business men everywhere. Manufactured by G. A. Aiken, who bottles it for the trade and supplies orders by the gallon or barrel.

At Grand Army Hall on Wednesday evening, 12th inst., the fine chair raffle was won by ticket No. 32. It was a prize worth having.

SPIRITUALISM.

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MEETS EVERY SUNDAY at 9 A. M. GRAND ARMY HALL, No. 115 West Sixth St. near Race.

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We may have a first-class Lyceum, productive of inestimable benefit, if Spiritualists encourage it by attendance and appropriate effort. This should be done promptly and heartily.

Come to-morrow and bring the little ones. If you have no little ones, bring those of your neighbor.

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Extend the time in which we will receive subscriptions AT THE OLD RATE, To wit: Two Dollars per year and One Dollar for five months, up to and including

SEPTEMBER 22, INST., As the request to do so is very general having come to us from hundreds of subscribers in the past two weeks. But everybody should bear in mind that this will be

THE LAST EXTENSION,

For really the paper ought not to be expected for less than \$2.50 per year, and a very large subscription list is required to barely sustain it at this figure.

IMPROVEMENTS

Will be progressive, but at the date mentioned, 22nd September, it is expected that many important and desirable changes will be made in the typographical department of this journal, and that there will be some augmentation of its editorial force. What-ever is needed to make it first-class in every respect will be forthcoming, and now is the opportunity to secure it at a figure remarkably low.

It makes no difference whether the term of the present subscriber has expired or not; he will obtain THE BETTER WAY one year from date of expiration, as at present indicated on our books, by payment of Two Dollars on or before

SEPTEMBER 22, INST. It is a saving of twenty per cent., and an opportunity which will not be again open. Send on your subscriptions and renewals without delay. Fraternally,

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SPIRIT MESSAGES.

Written for The Better Way.

The Human Soul.

BY GEO. A. DELEREE.

"For what is a man profited if he shall gain the whole world and lose his own soul?"

Look up our soul, in nature stay Let life its ceaseless onward flow; Behold thy future, every day Reveals new triumphs, as you go.

Profit and loss are the essential points in our living to-day. The world to day looks upon profit and gain as the elements of success, and all things pertaining to the profit side of life, are eagerly sought after, often to the detriment of the unfolding soul. To make clearly our point, it is necessary to state, what is the human soul. Phases are often used to express the conception of soul that are misleading, and thus to the masses, the word "soul" means something of a physical nature, belonging to the material body, like heart or lungs. To our conception the human soul means ourselves—all that makes us a living entity, that part of our individuality that is linked to divine thought, our creator God.

Thus being linked to divine thought, we must be a part of that divinity or God principle; hence as God is a creator, man, kind or souls must be co-operators in life, with the force that holds them to that principle, hence we designate God as the over-soul, or whole soul principle and all living things part of that great over soul.

Then if mankind are a living soul, part of God, how can man lose himself or his soul? If God continues to live, man as a soul must also live, hence, we as souls can not lose our identity. In the creation of things, all are created on a lower plane of life. History and nature proves that we must have a seed time to produce harvests, hence if we do not take advantage of the laws governing our being, we must suffer the discomforts of our neglect. To-day we find mankind as a soul, ignorant of the possibilities of their soul's expansion, hence we live in our present surroundings grasping all that presents itself to our lower natures through the laws of compensation, according to our environments, yielding to the present conditions of life at the expense of our unfolding souls; and from that standpoint in life declare all life to be.

Why that assertion? Have we not progressed and developed into man and womanhood from a helpless child? Is not our possibilities for the future as great as in the past? Has the power of mankind ceased when they grow to manhood? If so, why? Is he not part of God in his soul nature? Then why stop at manhood? Does not the stary heavens prove that worlds upon worlds have existed long before our planet earth had existence, and they still exist in their stary splendor, lighting the heavens with their lustre of light.

Why is this earth darker than the rest, is it not because of its undeveloped spiritual atmosphere? Yes, my friends, we of this planet are crude and in an undeveloped state, and as fast as our spiritual conception of life unfolds, the world is made brighter by that unfolding. We are sending spirits to the spirit spheres surrounding this world daily, and as they develop their pure soul natures, the spirit atmosphere surrounding this planet becomes brighter.

All spiritual growth is from within, hence the spirit world must become brighter from the experience and development of its spirit children. The God principle is there awaiting unfolding. Each soul is pure and can only express its purity from the conditions of environment in which it finds itself to-day, hence the text of these remarks are only a figurative problem of man's undeveloped brain. No one can gain the whole world. Earth life is too short for that experiment. And no one can lose their own soul, as that is part of divinity and can never be lost. With more force would come the words to humanity, "Learn to know thyself." In these words we find future development, higher departments of life sought for. Principle, the guiding star, the soul love expanding, stretching out the hand of sympathy to a fallen brother or sister, all superstition blotted out and the God of love installed, every human being on an equality in their pure soul nature.

The great over soul one Father-God the whole; and we a part of His soul nature, hence to humanity we say, "look within, learn thyself, you are more than the material outlook presents." You are part of the over soul God. Divine because God is divine, only to-day living in this condition of life, as developer of this planet, earth, governed by the planetary laws that rule its present condition. To-morrow you may be released from these material environments, then your soul nature will have more freedom to act. Let your life here be a record of advancement; a landmark, that future generations replacing you upon this earth, may look with pride upon the record you leave as an inheritance to the generations to come.

Then life will glitter in one ray, And hope will bring the welcome day; The light that's beaming all around, Within thy soul, will then be found. NEW YORK, September 7, 1888.

A Negro Revival. A muscular and splendidly energetic negro revival is now in progress at Little Rock, Ark. The preachers are really doing God's service, and in an original and interesting way. One of the ebony divines thus commenced his discourse: "I see a good many ole tufts in dis yer house, an' I wants 'em ter come up ter de mourner's bench right now. Dey's got ter come. De Lord doan say I wish you would do anyting, but says you's got ter do. Firmness is religion. De rock ob ages is mek outer flint."

"Mr. Johnson," continued the preacher, addressing a sinner, "come up yer an' put yo' head on dis bench. I've played kyards wid yo', but you's got ter reform. Come on I tells yo'. Is yo' comin'?" "No, I isn't," answered Mr. J. "Den I'll fetch yo'. You's been standin' off de preachers long 'nough."

The preacher left his pulpit, advanced to where Mr. Johnson was standing, and caught him by the collar. The two men struggled and confusion manifested itself; but Mr. Johnson was finally dragged in triumph to the mercy seat.

What is Said of Psychical Phenomena.

J. H. Fichte, the German Philosopher and Author.

"Notwithstanding my own skepticism as to the truth of the spiritual world, I feel it my duty to bear testimony to the great fact of Spiritualism. On the subject of Spiritualism, see 'The Mediums' by Professor Morgan, President of the Mathematical Society of London."

"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which are taken by a rational being to be capable of explanation by the laws of nature, coincidence or mistake. So far I feel the ground firm under me."

Dr. Robert Chambers—"I have for many years known that these phenomena are real, as distinguished from impostures, and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, the revolution in the frame of human opinion on many important matters." [Extract from a Letter to A. Russell Wallace.]

Professor Hare, Emeritus Professor of Chemistry in the University of Pennsylvania—"Far from abating my confidence in the information respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more convincing evidence of that agency than those given in the work in question."

Professor Challis, the Late Plinian Professor of Astronomy at Cambridge—"I have been unable to resist the large amount of testimony respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more convincing evidence of that agency than those given in the work in question."

Professors Torndorn and Edlund, the Swedish Physiologists—"Only those deny the reality of spirit phenomena who have never examined them, but a profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages." [Aftonblad (Stockholm), October 30, 1879.]

Professor Gregory, F. R. S. E.—"The essential question is this, What is the nature of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all unprejudiced and honest men, of the truth of the spiritual theory."

Lord Brougham—"There is but one question I would ask the author, is the Spiritualism of this work foreign to our materialistic manufacturing age? No; for amidst the various of mind which various circumstances produce are found those who cultivate man's highest faculties; to those the author addresses himself. But even in the most clouded skies of scepticism I see a rain-cloud, if it be no bigger than my man's hand, it is modern Spiritualism." [Preface by Lord Brougham to 'The Book of Nature.' By U. O. Groom Napier, F. G. S.]

The London Dialectical Committee reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of the body take place without mechanical contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. 3. That these sounds and movements occur at times, and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications."

Dressell F. Farley, F. R. S. E.—"Twenty-five years ago I was a hard-headed unbeliever in Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. This led me to inquire and to try numerous experiments in such a way as to conclude, as circumstances unhappily permitted, the possibility of trickery and self-deception. He then details various phases of the phenomena which had come within the range of his personal experience, and concludes: 'Of the various phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of an intelligence or intelligences controlling those powers. That the phenomena occur, and that there is overwhelming evidence, and it is too late to deny their existence.'"

Camille Flammarion, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my conviction, based on a long and careful examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'scamnanbulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' who speaks with certainty of the impossibility of talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion so happily termed 'common in the learned world,' which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulae, is impossible, may acquire a radical and absolute certainty of the reality of the facts alluded to."

Affred Russel Wallace, F. G. S. E.—"My position, therefore, is that the phenomena of Spiritualism in their entirety, are not to be denied, and that they are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opposite of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the same can be produced, and when they have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like result, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and unprejudiced inquirer.—[Miracles and Modern Spiritualism.]

Dr. Lockhart Robertson—"The writer" (i. e. Dr. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he could any other fact, for example, the fact of the apple to the ground of which his senses informed him. As stated above, there was no place or chance of any legardation or fraud in these physical manifestations. He is aware, even from his own experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on a level with the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—[A letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism, p. 24.]

Nassau William Senior—"No one can doubt that phenomena like these (Phrenology, Homeopathy and Mesmerism) need to be observed, recorded and arranged; and whether we call them 'mesmeric,' 'Mesmerism,' or by any other name, the science which proposes to do this is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematizers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, all recorders who place equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will be the subjects of a science." These views will prepare us for the following statement, made in the Spiritualist Magazine, 1864, p. 358: "We have only to add, as a further tribute to the attainments and honors of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of the recent work by Messrs. Longmans, and he authorized the publication under initials, of one of the striking incidents therein, which happened to a near and dear friend of his, and which he has since published in the Dialectical Society's Report on Spiritualism, p. 24."

Baron Car de Pot (Munich) in Nord und Sud—"One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find in the publication of the Dialectical Society's Report on Spiritualism, p. 24."

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bles a human being, well as in the degree of its intelligence as in the medium, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

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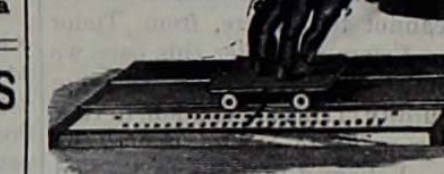
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Henry Tudor VIII—Tudor Castle.

To the Editor of The Better Way. The article of B. R. Anderson in B. W. of September 8, seems to give me the strength to say a few words to your readers in reference to the matters he treats of and the Tudor Castle business in general.

The communications are the work of one brain, as to generals. I had supposed H. T. received details from the spirit—names, etc, and he dictated the wording; hence the same form of expression in all. But the evidence that Henry Tudor is there, lies in the proof of his identity, which he himself furnishes, both in his public articles and personal correspondence.

Here it seems to me pertinent and vastly important that true Spiritualists settle the question of the real object and intent and work of Tudor Castle. Is it to spread abroad the joyful tidings of life and immortality as brought to light by the communications of spirits with mortals, or is it rather, to build up Christianity? I think the latter.

The readers of THE BETTER WAY will remember an article I published in issue of April 21, entitled, "Jesus—Christian Spiritualism." Before this we had "Christian Spiritualism" No. 1 to—I cannot tell where, from Tudor Castle. Before and after this date we had some vigorous articles, showing the absurdity of this appellation, in that it was a move to sell us out to the church. I showed that the castle had been imposed upon (I was then willing to put it so—not so ready now) by Jesuit spirits, in materializing there as Jesus and Apollonia, and in the matter of the picture of Jesus. I showed the wiley arts of these Jesuit fiends to circumvent and destroy our glorious ministrations of the angels.

Up to this time I don't remember anything from H. T. or the castle; about the dangers to which we are exposed from Jesuitry. But now, forsooth, "Christian Spiritualism No."—stopped, and a warning note is raised in regard to Jesuitry. Thank the good angels for the hot shot we were able to pour into the castles of the enemies of the people who seek emancipation from the thralldom of superstition.

But be not deceived. It is only a new course of tactics. The people must be thrown off their guard. Jesuitry is now the danger of the country and menaces the liberties of the people! True indeed! But still the presiding spirit at Tudor Castle "loves the church." Where else but in the church is Jesuitry taught or found? No where. Infidels have no use for it; and all Spiritualists know that all wrong leaves a cicature upon the spirit which no atone ment can wash away. The church, Catholic and Protestant, is Jesuitry from top to bottom. It is a false light—it offers immunity for sin. No use to say, "this is not Christianity." What the church has taught for Christianity from its inception will ever pass for the true article. I must then call all Christians Jesuits, though they may not know it. Many do not, but all intelligent, well-informed Christians know it. For selfish ends they preach a lie to the people and will receive the curse of their dupes in spirit life.

We had thought Tudor Castle highly favored in that "Jesus has become thoroughly identified at our house." (C. M. Keith) but now we are to infer from an article in a recent BETTER WAY, from that highly favored place, that God is showing himself there! To render this claim probable, an authority is cited:—"Blessed are the pure in heart, for they shall see God." None of us "country folk" had before suspected any of that class of persons resided in Washington. Let us now hope we will have some legislature for "we the people," instead of monopolies.

But the writer failed to give all his authority contains about seeing God. We supply the deficiency. "No man hath seen God at any time," "No man can see God and live." We are not told that any death occurred at the castle. Possibly it was a partial revelation, such as was vouchsafed to Moses.

To return to Henry Tudor. He tells us he holds a grudge against a spirit who as a boy struck him when at play. Not long since he said he was angered at a man, who spoke disrespectfully of him at a circle. He seemed to be much disturbed at the article I published. Instead of going to print and showing my errors or wrongs, he wrote me a personal letter which no gentleman would write. He goes on at some length to claim that those who deny the Christian's God and Jesus, do so because they want license to commit all manner of crimes, and gets down to business, thus: "E. F. Curtis, that article you printed in last BETTER WAY lowers you below the brute creation." For the sake of

the reader I will quote no more. I wrote him a vigorous letter of protest, in the name of decency and justice and asked him to make the amende honorable, but he does not do it. Let none now say I write this article from any personal feeling. I am above that condition. I write in the interests of the people. Let all judge. I will not say Tudor Castle is run by Jesuits, but I do say it is run by Christians, and as such, cannot be in the interest of pure Spiritualism. Never while the church holds sway can we have a grand and perfected humanity on earth.

It is my conviction that Henry Tudor is trying to better his spiritual condition; but the idiosyncrasies of his nature are still prominent. This should admonish us to do our utmost to perfect our characters while here. I do know that advanced Spiritualists are not edified by the lucubrations from Tudor Castle, but if H. T. and other spirits are helped, let the work go on. Only this correction I will ask for. It is unbearable that Henry Tudor shall address the people as "My children—My son." If it were a world's benefactor that was addressing us, we could stand it. Not so in this case. Fraternally, E. F. CURTIS.

FARMINGTON, OHIO.

Written for The Better Way.

What is Life?

BY WARREN CHASE. Let none now say I write this article from any personal feeling. I am above that condition. I write in the interests of the people. Let all judge. I will not say Tudor Castle is run by Jesuits, but I do say it is run by Christians, and as such, cannot be in the interest of pure Spiritualism.

We have as great a variety of opinions, theories and vagaries coming from spirits as from mortals, as may be seen by cheap bibles, and reincarnation absurdities and hundreds of other church doctrines about that life and this, and hence we had better tie to scientific facts, as far as possible, and progress slowly in adopting any new theory of life, death and immortality, and the causes of phenomena. I have given a long and tedious study to this subject of LIFE and its varied phenomena in the vegetable, animal, human and spiritual forms and sought all the information I could find on the subject from every source, and of course run into many and varied theories, conflicting and often absurd, and at last I came to the conclusion that it is an imponderable element belonging to the realm of matter as magnetism and electricity does, but as much more subtle and refined as the air we breathe is above the solid food we eat, and that it enters into all organic forms and leaves them as they decay, and that its manifestations are varied by the organic structure of which it is not the maker and only one of the supporters, and that it is in the spiritual body as in the physical, with a higher manifestation of power, as that is fine, and showing its inferior for as it shows its superior, in animals over that of vegetables, and in human brains over both, and in spirits over mortals; but I do not discover intelligence in it any more than electricity. To me it seems that the realm of imponderable essences is but slightly touched as yet by the sciences or by human intelligence; but I think it may be a vast region of capabilities and a great study for any mortals and for our kindred spirits.

MAQUOKETA, IOWA, August 30, 1888.

Mr. Lees To The Rescue.

He is determined that the Children's Progressive Lyceum shall survive.

Mr. Thomas Lees, of Cleveland, O., has addressed the following "open letter to Spiritualists on behalf of the Children's Progressive Lyceum":—"On reassembling the Lyceum last Sunday after its usual summer vacation, Mr. R. Carleton, the conductor, stated that the institution was \$80 in debt, and felt so discouraged that he wished the members to take into consideration the advisability of disbanding. To the credit of those present, his suggestion was not seriously entertained, but instead a committee was appointed to solicit subscriptions and devise ways and means to pay off the debt and continue the work. "I hope that the Spiritualists generally of this city only need to know of the Lyceum's depleted treasury and the discouragement of the new and certainly very efficient conductor and co-workers to stimulate them to their duty each and every one, by coming forward, not only with the amount of indebtedness, but with sufficient means to place the Children's Progressive Lyceum on a solid financial footing. Five hundred dollars pledged yearly and paid into the treasury in advance would relieve the conductor and board of managers of the most distasteful part of their work, inspire them with courage, and leave them entirely free to attend to their respective duties, besides raising the standard of the Spiritualists' Sunday school beyond anything it has ever been in the past. Surely those to whom Spiritualism is a positive truth must see the importance of providing means for the proper spiritual culture of their children. Can we in any better way demonstrate the sincerity of our convictions and advance our glorious philosophy than by training our children in accordance with its new and ennobling truths? If Spiritualism is true we should propagate it; if not true, we should cease at once all work tending to spread the heresy, eschew all spiritual lectures, ignore all spiritual literature, discountenance our mediums, shut our eyes to all so-called spiritual phenomena, take Mr. Carleton's advice and shut up shop."

Above all things, keep me from these friends who are always croaking and looking at everything in the most unfavorable light; however perfect and sure their friendship might be, their company would yield me neither satisfaction nor repose.—[Seneca.]

"I had intended, brethren," said a Texas pastor, "to preach a sermon this morning on the universality of the plan of salvation, but I have just learned that Brother McBender has collected my last quarter's salary, and has taken it and run off with the wife of Brother Cluxton. I will therefore invite your attention to a few remarks on the text, 'These shall go away into everlasting punishment.'" ONE WHO FOUND THE LIGHT.

Spiritualism.

CINCINNATI, O., September 17, 1888.

To the Editor of The Better Way. I think I owe to the world at large, as also to the cause of Spiritualism and the medium, to testify to the wonderful phenomena I have witnessed at a seance with Mr. S. J. Winchester, of this city. Among the many manifestations I would only mention one:

One of our oldest residents and founders of the city of Topeka, Kans., passed out of this life several years ago. He announced himself, or his presence, by a peculiar rap on the trumpet, next by touching my knee—a rap which, after several repetitions, I soon understood, and which is generally used by Odd-fellows. Odd-fellows give it as an application for admission into any lodge.

At a seance more than a year ago, he gave me the countersign of an Odd-fellow. Our last meeting on this sphere was in the lodge room, where we had a long talk on Odd-fellowship and its advantages. This was our last meeting in life.

Here in this city, under the influence of the medium, Mr. Winchester, he came to me in indisputable clearness, when we talked about Father Baker being an adherent of the spirit philosophy, and begged me to bring his kindest regards to his friend, F. Baker, and to tell him he is often with him. I heartily promised to truly fulfill my mission, which I shall gladly perform. Ministers of the Gospel! the truth is spreading just in proportion as knowledge is extending. Be converted. Go to work in the vineyard of our Lord as missionaries in a spiritual way, and your reward will be eternal happiness!

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Written for The Better Way.

Songs for the Circle Room.

SONG OF GRATITUDE.

BY "PRIESTESS." (Tune—Laban.)

O sing a joyous song Of gratitude and praise— For round us an angelic throng Is guarding us always!

O purify by life, And cleanse the soul from sin; And banish from this hate and strife, Let holy thoughts come in!

Thus nearer and nearer draw To that angelic band— Obeying love's mysterious law We may not understand.

O spirits, bright and fair, Your presences we know Are round about us everywhere, And guard us as we go.

So welcome, welcome all, Within this little room, Ye bring us joy without alloy And banish grief and gloom!

Wonderful Doings at a Seance.

To the Editor of The Better Way.

CINCINNATI, O., Sep. 5, '88.

This circle was differently conducted from any of our other circles, being my spirit daughter's birthday. While decorating the circle room, a trunk that stood in the corner was lifted from the floor and thrown back several times. We did not understand it at the time, but later in the evening the spirit of Clint Butts took up the trumpet, telling us we had forgotten to decorate his trunk. The lifting of the trunk was manifested in the bright light. The circle opened with prayer and singing; then loud rappings, answering of many questions asked by different members of the circle. After the raps, a grand trumpet seance of half an hour; then letters were written to every member of the circle, and also a few strangers received messages from their spirit friends. Then a letter was written to the medium—Mr. A. Willis—to prepare for materialization, and that I would be permitted to put the crown of flowers that I had prepared on my daughter, and my bright spirit control, Little Red Flower. They came out and knelt at my side while I crowned them. Then my daughter walked around about the circle with her arm around my waist, then, just outside the cabinet, dematerialized in the presence of all. The crown of flowers could be distinctly seen for an instant, then all was gone. Besides this grand manifestation some thirty spirits materialized, and were recognized by their friends. Several small children were also recognized by their parents. Also a silver cup was presented to the medium's baby by a member of the circle. John Morris, the control, brought it out of the cabinet, put it in the baby's little hand, closing its fingers around the handle. A zither was also played by spirit hands. For want of space, numerous other manifestations cannot be spoken of, for pen cannot describe the grand and beautiful results this private circle receives. A member of the circle and A TRUE SPIRITUALIST.

A Case of Catalepsy.

Two Days of Suspended Animation—She Thinks She Visits Heaven. (CHICAGO HERALD.)

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Before 10 o'clock another daughter, who had been sent for, arrived, and she remembering that her mother was well acquainted with Dr. T. A. Clark of 241 West Congress st., at once sent for him. It was 2 o'clock on Wednesday morning before Dr. Clark reached the bedside of the strangely afflicted woman. When he arrived she was surrounded by her two daughters and two physicians, but all were unable to determine what the difficulty was. Dr. Clark, who has for thirty-seven years been in the practice of medicine in Chicago, and who has known Mrs. Fallon since her arrival in Chicago sixteen years ago, was not long in coming to a conclusion. He found her pulse at 62; her respiration natural, and after turning up her eyelids, said: "Gentlemen, this woman is simply in a spiritual trance. She is not in a dangerous condition. Just let her alone. She will come out all right!" And the doctor walked out, jumped into his carriage, and driven away before he could be further questioned. Later in the evening Dr. Clark called, accompanied by his wife, who was also a friend of Mrs. Fallon, and found the lady still unconscious. There were present Mrs. Curtis, Mrs. Mesner, and Dr. Montgomery. Mrs. Fallon could not be aroused in the slightest degree, except on one occasion, when Dr. Clark succeeded in forcibly arousing her, when she opened her eyes and said she was with her husband and 'Charley,' and did not wish to be disturbed. The reporter called at the house, but as the woman could not be aroused he withdrew to await developments. He called later, and then Mrs. Dr. T. A. Clark and Jennie Moore, the well-known Chicago medium, were present, and her two daughters and Dr. Montgomery were also at the bedside. This was the morning of the third day. Mrs. Fallon had not tasted either food or drink of any kind since Monday night, and there were grave apprehensions on the part of her friends that she would not revive, while her daughters had given up all hopes of her recovery. Mrs. Dr. C. then said: "Let's rub her out of this, whatever it is," and the rubbing was at once commenced. They chafed her hands, arms, body, and limbs without stint. When she came to her senses she cried because she had been disturbed. She said she would rather live one day with such experiences, than a thousand years on earth. "Are you not hungry?" Mrs. Fallon was asked. "Hungry? Oh, bless you, I feel as if I do not want to eat again in this world. The fruit over there is so delicious. I could not eat half I should have eaten. Oh, such fruit! It is beyond description. It is heaven itself. Hungry? Oh, no; I am not hungry." And yet she had eaten nothing since the Monday evening previous. When the reporter met Mrs. Fallon some two or three hours after her "resurrection" she looked pale and weak, but was thoroughly composed. She had just been out to the meat market. "I was not a bit hungry this morning," she said, "when they got me up

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BY "PRIESTESS." (Tune—Laban.)

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O purify by life, And cleanse the soul from sin; And banish from this hate and strife, Let holy thoughts come in!

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Wonderful Doings at a Seance.

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CINCINNATI, O., Sep. 5, '88.

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