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THE ROSTRUM.

The Human and Divine. Extracts from Lectures by Mrs. E. A. Wells, at Memorial Hall, Cincinnati, Sunday, December 23, 1888, for the Congregation of the Society of Union Spiritualists.

When a policeman finds a lost child in the street he does not roughly grasp the little one by an arm and start away for a theological college, but kindly asks: "Whose child are you? Where do you live? What is your name? Where do you wish to go?" In the reply to these four questions may be found the eternal foundations of true Spiritualism. The better understanding of its principles is, to begin, a necessity to spiritual growth—the elevation of the mind over matter, even while the divine and the human are united, which they are continually; and though the spirit occupies the mortal to govern it, it is in turn influenced by the same, and a constant struggle for the mastery ensues.

But to further elucidate we will transform the questions thus: "Whose child am I? My name? My place of residence? Where do I wish to go?" In accepting the Bible, for illustration, as a book of great truths or a compilation of divine utterances, we find it says: "In the beginning, God created the heavens and the earth." Not at, but in the beginning, having no date attached to it, but merely given as a Genesis, as every utterance must have a starting point. The testimony of the rocks though point to a beginning, as far as this planet is concerned, millions of years ago. We have all we need of the past before us in our grasp. All these years as men count time, the divine, the ever active divinity that shapes our ends has been, at work—never idle, but preparing mansions for man and man for the mansions. As spirits we can see this operation—that the earth was literally without form in its infancy, void of motion in its atomic state, and thus required the animating spirit of God to give it life or prepare it for reproduction. Such is a relative beginning; not of time, but of a history of this earth, and in which is contained all the divine essences necessary for the unfoldment of spiritual life as well as the material. The spiritual is a likeness of the original divinity, for the bible continues, "and man became a living soul." He has passed the rabieon of death into life eternal. This answers to the question: "Whose child am I?"

As to my name, that depends on what I make of myself. By the brand I carry for my misdeeds and my refusal to step into the light and claim my inheritance because I have prejudice against some one I do not know, or against some principle I will not study and therefore cannot understand; or by the chaplet or crown I shall wear, not to signify my power over others, but my power and

control over myself while journeying from the essences of the earth as required in the plan of conception and coming along, to the home in the spirit world, and to my approach to God, where prejudice, ignorance, avarice, selfishness, deception and idleness are less and less known as we advance to the complete enjoyment of our inheritance, all the while preserving our individuality and recognizing our responsibility.

To the third question as to where I reside, I answer as a spirit, "where I am!" I live in the surroundings in which I was born or in such others as I have let myself down into, or ascended to. If my life is one of increasing fidelity to my birthright and inheritance I aim to live each day on ground a trifle higher than occupied yesterday. I take up my bed and walk each day a step nearer to heaven—to harmony with myself and with the Father. I live in my workshop, striving to produce something that will be an improvement on the day before; am making patterns and fitting them to myself; live where I am studying to make something that will be useful to others; where I am indifferent to opinions that are born of the idle wind and the dust it whips up; where I can help the thinker and earnest listener.

But I may have wandered from home and followed a crowd so far from my abiding place that I am lost, but this is also where I live, and if you know how to help me out of my darkness and confusion I pray you to help me and not censure, abuse or slander me while in this helpless state or on this erring road; for remember I am yet a child of the universal parent. Do this and you will be rewarded accordingly.

As in each mansion there is an occupant, so in every human being there is a spirit—an individualized authorization of eternal life. And though he may wander away and be lost for a home, he is still of divine origin. Between God and man there is no wall—no condition through which He can not continually send messages; and so every honest prayer, every appeal in faith and loving submission is a messenger from the soul anchored here in the physical and its infirmities, to the divine heart that feels and knows if we are sincere and would well do with what might be given.

As in olden times, angels descended and ascended the ladder that stood before the prophet who dreamed, so is there a steady line of communication from humanity to divinity, and vice versa. Thus divinity teaches to man and responds to his prayerful calls, but not to threats, or to the desire to rule over others. The connection between humanity and divinity are inseparable. We are all creatures in the hands of the gracious Providence that controls our destinies, even if we pervert our acts by unlawful application, but redemption is always possible.

Go where we will, we cannot detach ourselves from the connection with and our responsibility to divinity. They constitute a unity, and the human is steadily unfolding to meet the divine. But it is slow or fast according to our spiritual aims, and our abiding place in existence therefore depends on our present state of unfoldment, whatever that may be.

"Where do you wish to go?" I desire to go home, to reach it by the easiest, cleanest and most direct route; to be of such use on the way that I will be welcome there for the good I did while on the way. I desire to maintain my hold on this course as the drowning man holds to the rope that saves him. I desire to go home and so live that I will be known as a honorable child of God; to love, to grow, expand, improve, benefit myself as a spirit and my fellow-spirits; to help make the waste places of the earth glad; to help beautify the world in which I live, though I am to live in it for a day only. To help improve the fruits, the flowers, the vegetation, and so assist in liberalizing man-

kind and in helping all who are weak; to help men and women to be truthful; courageous, charitable, and useful to each other despite the prejudices of fashion or the failures of the weak.

I wish to go on; to go with the spirit I am; in the companionship of the divine spirit that waits to receive me after serving my time in the primary school of earth life; to realize more and more that I am a spirit and not sent to this earth to debase humanity or claim it all as mine.

I wish to go into the fields, the by-ways, the prisons, the hospitals, the hovels of the poor, and into places where lurk those who are forgetful of God and of progress; to contend against ignorance and superstition and thus helps to dispel darkness. By this desire do I know that I am connected with and descended from the divinity; that I am a spirit with a work to do; that I am a Spiritualist.

With all this I shall be content, and because my work will be in the right direction. I desire to go home when wanted there, and desire to have you go with me; and my home is wherever I am wanted and can be of use to humanity and therefore divinity. And in this work, over and beyond all of narrow creeds and all of political church-going for effect, I am stronger each day in my footing and glad to be a believer in my inheritance of immortal life; am of the divinity endowed family of children of the divine spirit; am a progressive spirit; ever glad to respond to those who call upon me as a messenger to come or to go with tidings of peace or good will to man; of prayer to God; of benefit to those who walk in darkness that is not natural to man as he clings fast to that which is only of the material, with ut regard to his heritage from the spiritual.

PHENOMENAL EXPERIENCES

Was the subject chosen by the speaker for the evening lecture and proved a very interesting one, inasmuch as it gave a history of the medium herself, and was particularly appreciated on this account.

Mrs. Wells was born in the state of Maine, and at an early age already was endowed with spiritual gifts sufficiently active to make her conscious of spirit presence. Her first experience was at the age of eight, when retiring one night, her bed-room door opened and the form of a man appeared, which frightened her into a swoon. Remembering him sufficiently to describe him to her father, she was informed that it was a friend of the latter who had passed out six years previously. Similar visions continued to present themselves until her tenth year, by which time she had become accustomed to them. About this time, while on an errand and passing an old cemetery, she saw wandering amidst the flowers an old lady dressed in ancient style, who, in the midst of an intent circumspection by the medium, vanished. Relating the circumstance at home, she was informed that she had seen the ghost of a person well known to them many years ago. At thirteen she was awakened one morning by the call of an absent sister, and then saw her as in life stand before the bed. It appeared her mission was to have her mother come to her, as she was ill and near to death's door. An investigation proved it to be so, and evinces the fact that clairvoyants are enabled to see the spirits of the living as well as of the dead so-called.

The next incident of a remarkable nature was the vision of a funeral procession, her brother in California being one whose remains were under escort of a masonic attendance to its last resting place. Later information testified to the fact, including date and hour of the funeral. How would material science explain this? Such incidents occurred frequently unto womanhood, when after her husband's death in 1881 they suddenly took a tangible form. On the night after

the occurrence she was suddenly awakened by the cover being lifted from her feet and a pair of cold hands grasping them. She jumped up affrighted, but in the next instant heard the well-known voice of her husband exclaiming to fear nothing, as he was present to protect her from future harm. She recognized in this manifestation a wonderful feat, as he had done the same thing in life on several occasions.

From this time on she began to have raps and was led to investigate Spiritualism. Her first visit in this direction was to hear Mrs. Brigham lecture in New York, and there received the necessary instructions for development. After first trial manifestations occurred which led to the materialization of spirits in full form, and on which an investigating committee later reported as being most wonderful, although of which she knew nothing more than had been reported, she, like all primitive mediums for this phenomena, being unconscious during these occurrences.

On the whole the discourse gave much food for reflection and shows that mediums are not made but born, and like the revelators of old, sent into the world to enlighten mankind and prove that there is no death, and that if man dies he shall live again.

The usual half-hour for tests was given after each lecture, and constitutes an additional phase of mediumship through which she demonstrates the soul's immortality. Man is a dual being, and those who have any doubts in the matter should attend Mrs. Wells' seances and be convinced. Man's intuitive aim in life is to attain happiness, and Spiritualism is the gateway which leads to it. Through its portals beams the light of immortality and within is love!

The Storage of Life.

An aid toward the storage of life is that stoical virtue which may be summed up in the term perfected or all-round temperance. I do not include in this term what is commonly understood, abstinence merely from stimulating or alcoholic drinks. Such abstinence is more than half the battle, but it is far from all the battle. The storage of life is reduced by intemperance of speech, of action, and even of thought. We may consider that whatever quickens the action of the heart, beyond its natural bound is a form of intemperance. In our present imperfect mode of existence the heart is fitted in each individual, according largely to his heredity, to do a certain amount of work, to beat a certain number of beats, for distributing daily a certain number of foot tons of blood over the body, and then of finishing its course or career. It is probable that in the work thus carried out nothing is ever recsiled. So much done, so much lost. The heart may wear out in its own structure by changes of diseases going on there, and that adds to the evil, but I deal now with this ever-working organ in its natural state, as dying out simply by its own work, and it is by so studying it that the difficulties now being considered come into view. Stimulation of various kinds, hastening the decline of power, thus comes into operation, and the organ falls under it. Our good and useful friend, the postman, feels it from the excess of his work on foot; the doctor or nurse feel it when obliged to forfeit the natural time of sleep; the man in the money market feels it when, for that which is not bread, he lets his excitement of sale or purchase carry his heart away into wild hope or wilder despair; the man of unbridled passion, who grows pale or red with rage, feels it up to the extremest tension, and is almost invariably cut short in his career, long before it is at its natural fulfillment, by this fact of cardiac wear alone. Beyond all these the jealous man feels it and literally corrodes into broken heart long before the proper period for which he was constructed, for of all moral excitations jealousy is the most fatal. It constitutes a distinctive disease. These are stimulations excited by and through the mind; but to them we must, of course, add others of grosser quality springing from the improper use of foods and drinks. Here, in regard to foods, there lies before us a wide field for research, for up to the present time there has been very little discovered that can be trusted as proved. That our various tissues are constructed from the foods we take, every school-boy and girl is now taught; but what foods are best fitted for the special tissues and parts the most advanced physiologist is not able to say with any of that precision of knowledge which is so urgently required.—Dr. Richardson.

A Woman's Life.

KATIE LEASE. A woman's sighs, a woman's fears, A woman's pain, a woman's tears, A woman's joys, a woman's sorrow, A woman's love, that all may borrow Sweet comfort. A woman's sympathy, tender thought, A woman's heart, oft gone for naught, A woman's life with woe is fraught, A woman's soul by patience taught Sweet peace. A woman's love, a woman's fate, A woman's part to watch and wait, A woman's right to work and pray, A woman's lot is rest some day In Heaven.

Written for The Better Way.

Religion—What is It?

BY WARREN CHASE. If religion is living an honest, virtuous and upright life and doing to others as we would have them do unto us, then it is useless to join a church and pay a preacher to be baptized and take the sacrament; the creeds are all useless and the Bible no better than other books. There are plenty of persons who live up to this rule; who never go to church; who never pay any preacher to instruct them in their duties to God or man.

If on the other hand religion consists in accepting and worshipping the word of God in the true Bible then we must examine all books that claim to be such, and be sure to get the right one and as the Shastras, the Vedas, the Koran, and the Zend-Avesta, each have more believers in their sacredness and divine origin than our Bible of the Jews or that of Christians, and are all, but the Koran, older as age lends sacredness to them, we should first examine them before we accept at random the popular cue of our Christian teachers who live by making people believe this the only word of God. If after careful examination we decide that the Jewish Bible is the word of God, we cannot refuse the Jews the explanation of it that rejects the New Testament of Christians, and if we accept the latter we must next find the true meaning of the texts among three hundred sects, no two alike, as it cannot certainly be any better to embrace the wrong doctrine and put a wrong interpretation to God's words, than to let it alone and put none on it, so those are as well situated who embrace no creed, as those who embrace the wrong one. If embracing a creed, joining a church, accepting an erroneous doctrine is religion, then certainly some of the biggest rascals in our country are religious, as they often get exposed.

Having been born and educated among the multitude of sects who accept the New Testament as God's words, for many years I did not go beyond their Bible for God's words, but could not find any evidence that any one sect had the true meaning of the words; in later years have found the older Bibles with equally good morals and instruction, and with the same evidence of divine origin and more equally sincere believers, but all alike lacking any real evidence of divine origin. Then they called me an infidel but no sooner did the evidence of the continued existence after death reach my senses and reason than I accepted and advocated it publicly, before the Fox girls began to snap their toe joints, and then the Christians about me said I was a worse infidel than before, and now I find evidence of spirit life and occasional manifestations in all of the so-called sacred books, but still no evidence of divine origin more than in modern books that record visions and materializations; so I am a Spiritualist and not a Christian nor a Mohamadan, and if a heathen cannot help it. Cobden, Illinois.

Spiritualism in Boston.

A friend in the country "would like to know if there is much Spiritualism in Boston." We do not know exactly, but we presume there is if we may judge from the fact that last Sunday's Herald contained no less than thirteen notices of spiritual meetings held on that day! This seems to show considerable liveliness. One of the lecturers, Mrs. Colby Luther, is called "the female Ingersoll." She is a woman of ability, liberal in her views, fearless and independent in her attacks on theology, and is blessed with so powerful a voice that she keeps all her hearers wide awake.—Boston Investigator.

Written for The Better Way.

What Constitutes a Spiritualist?

In its simplest terms, a Spiritualist is one who believes in an all pervading intelligent power that governs and controls the material universe, and that this power, whether it be termed God, law, or spirit, constitutes the original cause from whence all life emanates or evolves. That man is the highest unfoldment of this divine life principle and consequently subjected to no further evolution through matter directly, and in which event he retains his individuality after his release from the material body and becomes a spirit so-called. That these spirits are enabled to communicate to such mortals who are sensitive enough to cognize their mental impressions or sense their presence by the gifts of psychometry, clairaudience or clairvoyance; and further that spirits are enabled to manifest their presence in tangible or material form, by direct and independent writing, materialization, etc., through the agency of persons called mediums. And knowing all this to be true by demonstrable facts, they believe in the immortality of the soul or the continued existence of man after death of the mortal.

So far perhaps we meet with no opposition. But this is not all. Believing in an omnipresent intelligent power, the thoughtful Spiritualist must also believe that this power is enabled to interpret his thoughts, note his actions, and cognize his emotions, desires and aspirations. And if not willing to admit this, he must at least admit that the spirits around him are conscious of his thoughts and actions, and thus know when he thinks or does that which is unspiritual or wrong. And knowing this, he must of necessity lead a moral life or he is not a Spiritualist—not true to the principles and teachings that come through the inspired writers and speakers, even if the latter do not always live up to the pitch of their doctrines. But as in most cases it is some purified spirit speaking or writing, it cannot be expected that the instrument should be on a par with the intelligence using it. This, however, grants no license for conscious indulgence in evil, nor does human weakness or failing to live up to the full text of his inspirations deprive him of the right of claiming to be a Spiritualist. His good intentions, his constant striving to overcome his weaknesses and his repeated successes as proofs of his aspirations entitles him more to this cognomen than those who commit neither evil nor good, are indifferent to everything but themselves, and are but empty vessels with a gilt label on the exterior.

A true Spiritualist is a worker, whether for the cause or to better himself intellectually and morally, he is ever so far advanced! And living up to these principles as much as surrounding circumstances will permit, constantly striving for a higher level, and making humanity and justice the aim of his life, constitutes a true Spiritualist. But faith without works is naught.

Lead Poisoning from Glazed Earthenware Vessels.

The possibility of lead poisoning from the use of earthenware cooking vessels glazed with lead has been recently discussed in medical journals. Science News expresses the opinion that the danger from this cause is slight, although not to be entirely disregarded. The silicate of lead, of which the glaze is composed, is a stable salt and not very easily decomposed. Still it is not impossible, according to the journal quoted, that the continued action of weak acids like vinegar might dissolve out an appreciable portion of the poisonous metal, and it would be a wise precaution to use only "salt glazed" earthenware for cooking food containing vinegar, lemon juice or other acids. People have been recently warned against the use of water goblets of flint glass, which contains a large proportion of lead, but there is no danger at all from such a source.

Man is the creature of circumstances; one moment rejoicing upon the peaks of joy, the next walling in the dark valleys of sorrow. There are many people who go about the world seeking to make themselves miserable and they succeed, not alone in that, but in making everyone miserable with whom they contact.



Written for The Better Way.

Spiritualism as a Science.

"If a man die shall he live again?" This is the question which, in all ages, has troubled the souls of men. The prophets and wise men of antiquity were in doubt as to the answer to be given to it. Philosophy has always discussed it as one of the unsolved problems of humanity while modern science instead of clearing up the difficulty and giving us renewed hope, either ignores the question altogether, or advances arguments against the affirmative reply. Yet the ultimate decision arrived at, whether in the affirmative or negative, is not only of vital interest to each of us individually, but is calculated to affect the future welfare or misery of mankind.

If the question should be finally decided in the negative, if all men without exception, should ever come to believe that there is no life beyond this life; if children are all brought up to believe that the only happiness they can ever enjoy will be upon this earth, then it seems to me that the condition of man would be altogether hopeless, because there would cease to be any adequate motive for justice, for truth, for usefulness, and no sufficient reason could be given to the poor man, to the bad man, or to the self-harm, why he should not systematically seek his own personal welfare at the cost of others.

It would appear to any intelligent mind, that had made a deep and profound study of the sciences of the present day, that in the sum and substance of all knowledge, which it was possible to attain, that there was still incompleteness; something more to be desired than the wisest man could teach; for science reaches far back into the endless past, but is not able to take a single step into futurity. Spiritualism is the white-robed angel that is to lead the knowledge of the world along the highways of the future, and foreshadow what is to be the destiny of the human race.

Science is demonstrated truth, and Spiritualism is demonstrated to be true, hence it is a science. It is the science of immortality or the demonstration of immortal life and of the power of departed spirits to return and communicate intelligently with mortals. It solves problems that material science has not been able to solve. It teaches you how to establish a line of communication between yourself and your loved ones in a more refined realm of being, the realm of spirit; hence it is a science. Again, it gives you as much of the code of the laws controlling life as the human life is capable of grasping understandingly, and a set of rules by which to govern your conduct during your earthly pilgrimage; therefore it is a philosophy or an exposition of law. It is a scientific and philosophical religion based on truth and spiritual manifestations. As geology is a knowledge of the rocks; astronomy of the stars, so Spiritualism is the science of the soul—a knowledge of man past the limits of the mortal body. As a religion, a science and a philosophy, it underlies and envelops all other human interests.

Human science may lead the material scientist through the various changes and unfoldments of the mortal physical man to the death of the physical, and with dissecting knife, he may go as far as his scientific knowledge and observation can lead him, and then ask: "Is this the end of all life? What is beyond?" No response is heard. All is darkness, silence and gloom. There is no voice in science to declare anything in regard to the illimitable future that lies beyond the death of the mortal. Scientific knowledge and investigation can lead us through all its ramifications up to the realm of the impermanent spiritual forces, and here it stops. So far as personal immortality is concerned, science can throw no light upon its possibility. So far as science can speak on the subject, the consciousness persists as long as the organized brain, and no longer. There is a limit to science, and it is dumb with regard to immortality; yet, evidently it cannot show that immortality is impossible.

If a person would learn anything definitely on this subject he must learn it by and through Spiritual Science, which is above and beyond any scientific course taught in schools and colleges. Spiritualism is the expression of spiritual truth in the form of manifestations, of which the scientific world has no analysis, no interpretation where-with to formulate, no knowledge or law wherewith to predicate a statement. Outside of Modern Spiritualism we know of nothing in recognized science to support the belief in immortality, and we consider it to be as truly an established, experimental science as any other.

Science may be defined as knowledge of the universe in which we live; full and systematic knowledge leading to the discovery of laws and the comprehension of causes. The true student of science neglects nothing that may widen and deepen his knowledge of nature; and if he is wise as well as learned, he will hesitate before he applies the term "impossible" to any facts which are widely believed, and have been repeatedly observed by men as intelligent and honest as himself. Now, Modern Spiritualism rests solely on the observation and comparison of facts, in a domain of nature which has been hitherto little explored; and it is a contradiction in terms to say that such an investigation is opposed to science.

Equally absurd is the allegation that some of the phenomena of Spiritualism "contradict the laws of nature," since there can be no law of nature yet known to us but may be apparently contradicted by the action of more recalcitrant laws and forces. Spiritualists observe facts and record experiments, and then construct hypotheses which will best explain and co-ordinate the facts; and in so doing, they are pursuing a truly scientific course. They have now collected an enormous body of observations tested and verified in every possible way, and they have determined many of the conditions necessary for the production of phenomena. They have also arrived at certain general conclusions as to the causes of these phenomena, and simply refused to recognize the competence of those who have no acquaintance whatever with the facts to determine the value or correctness of those conclusions.

Just as there is behind the visible world of nature an unseen universe of force, the study of which continually opens up fresh worlds of knowledge often intimately connected with the true comprehension of the most familiar phenomena of nature, so the world of mind will be illuminated by the new facts and principles which the study of Spiritualism makes known to us. Modern science utterly fails to realize the nature of mind or to account for its presence in the universe, except by the mere verbal and unthinkable dogma that it is the "product of organization." Spiritualism, on the other hand, recognizes in mind the cause of organization, and perhaps of matter itself, and it has added greatly to our knowledge of man's nature by demonstrating the existence of individual minds indistinguishable from those of human beings, yet separate from any human body. It has made us acquainted with forms of matter of which materialistic science has no cognizance, and with other chemical whose transformations are far more marvelous than any of those with which science deals. It thus gives us proof that there are possibilities of organized existence beyond those of our material world, and in doing so removes the greatest stumbling block in the way of belief in a future state of existence—the impossibility so often felt by the student of material science of separating the conscious mind from its partnership with the brain and nervous system.

All life, all law, all power, all nature's forces are spiritual, and though this is not exactly known to mortal science, all scientific researches tend in the direction of this truth. Everything has a spiritual or at least a mental origin, and nothing can be evolved physically, unless previously evolved spiritually. We are all spiritual beings here, and now, but few of us, comparatively, have found our own higher selves; we have crawled on the earth and now we are invited to fly; we have been so deeply engrossed in worldly affairs as to be unmindful of our spiritual possession; we are now specially called upon to live up to our prerogatives as spiritual beings. As we unfold in spirituality and discernment of truth, we become less and less blindly subject to external influences, and begin to enter into conscious communion with our friends who have passed the rubicon of physical dissolution.

The phenomena of Spiritualism appeals to the senses of men, and many of those who live to day can testify to their truth and reality. If you have once had intelligent communion with the object of your affection, we care not in what manner it has been furnished, no human power can take it from you. Spiritualism is the only subject in the world upon which no man is willing to take the testimony even of his dearest friends. It is the only subject which no one takes upon mere credulity; that which is evidence to one mind cannot be evidence to another. Spiritualists as a body are not only the most critical, are not only the most cautious, are not only the latest in believing merely upon testimony, but in every line and department of Spiritualism they make their way with the utmost carefulness. It does not ask you to believe anything until you are obliged to.

Some are Spiritualists because of the phenomena, while others are Spiritualists because of divine truths which it brings. The first foundation stone of Modern Spiritualism is mediumship; the second is spiritual communion; the third is immortality, the reality of life beyond. With these three cardinal points, Spiritualism is to each one what he chooses to make it, by his thought, life and conduct. It is the beginning of a new dispensation. It brings the spirit world nearer, and makes its presence felt and heard. It is no longer a vague and intangible fancy, but the reality of all our hopes and dreams. It has, in place of an uncertain ferry, thrown a bridge across the river of death, over whose swaying arch the hosts of heaven, the great multitudes of earth's departed, our relatives and friends return; and the ocean of eternity it has fathomed with a cable through whose strands the messages of wisdom and love, which laugh at the victory of death, are freely sent.

It is a religion presenting a just view of man's duty, destiny and immortal relations. From the tiny raps in an obscure hamlet it has multiplied and increased until it has extended around the world. It has made more converts in a single year than Christianity in the first five hundred years of its advent. It has made a greater mark in the religious and intellectual development of the age than all other causes combined. The mental world is stirred to its very depths and agitated as never before. It is a vast movement in the ocean of thought. The dead speak and assure us of their identity, that they live and love beyond the thin veil which conceals the immortal from the mortal gaze. Life's pains and burdens are light, now that we know they bear us toward the goal where face to face we meet where partings are unknown.

It requires no prophetic endowment to claim for Spiritualism universal acceptance in the not very distant future of our earth. Notwithstanding the tempestuous billows of thought that now retard its progress—that system which is founded upon fact, and capable of demonstrative proof, which offers all that the heart craves, the fancy delights in, and the judgment approves, must make its way in the world.

A. H. NICHOLAS.

Always Some One Below.

BY ELIA RIGGSBORN.

On the lowest round of the ladder I firmly planted my feet, And looked up at the dim, vast distance That made my future so sweet.

I climbed till my vision grew weary. I climbed till my brain was an fire, I planted each step with wisdom— Yet I never seemed to get higher.

For this round was glazed with indifference, And that one was gilded with scorn, And when I grasped firmly another I found, under velvet, a thorn.

Till my brain grew weary of planning, And my heart-strength began to fail, And the flash of the morning's excitement Ere evening commenced to pale.

But just when my hands were unclasping Their hold on the last-gained round, When my hopes, coming back from the future, Were sinking to the ground—

One who had climbed near to the summit Reached backward a helping hand; And, refreshed, encouraged and strengthened, I took, once again, my stand.

And I wish—oh, I wish—that the climber, Would never forget, as he goes, That, though weary may seem their climbing, There is always some one below.

Written for The Better Way.

Spiritualism in Springfield, Mass.

J. Wm. Fletcher, the Favorite.—The Ministers in Trouble.

Being in this lovely little city for a Sunday, and not knowing what to do with myself I glanced over the Sunday meetings and learned that John Wm. Fletcher, the ever popular trance medium was to lecture for the Spiritualists, so I wandered in to see and hear what might be said. There was a large company and I was scarcely seated, when a young gentleman stepped upon the platform, and in a well modulated voice began the services.

There was no noise, and no bluster, but perfect dignity and repose of manner, which betokened long experience in public speaking and a complete mastery of stage. I listened to the lecture upon, "How I became a Medium," told as it was in the purely narrative style, at one moment moving the audience to tears, the next awakening them to fullest merriment, while all through it ran the thread of great purpose and a mighty truth. A more affecting and highly interesting recital I have never heard. Mr. Fletcher never allows the interest to flag, he directs every illustration to a moral point and no one could hear him, without feeling that he was terribly in earnest.

If he was speaking on any other platform he would probably attract thousands, for there is that *finesse* of manner, and delicacy of thought that must ever appeal to the most refined. After the lecture there was a test seance and if I thought Mr. Fletcher fine, a speaker, I certainly was more than mystified by the startling accuracy with which the so-called spirit delineations were given. Names, dates, messages, advice, etc., all followed in such rapid succession, with such a complete change of manner and directness of thought that no person of ordinary ability could hope to imitate, much less embody the original power.

When an hour and a half had passed the speaker said good-night and the audience filed out, discussing what had occurred. I did not hear even from the lips of a skeptic but, "Well, if there is any truth in this thing he's got it."

In the morning I had listened to a sermon by a Mr. Cuckson in the church of the unity, and he "laid out" some of the evangelical ministers in great style. A Memorial church was to be dedicated and the ministers generally were invited, several refused to attend because of the presence of the Unitarian and Universalist clergymen. Who shall say bigotry is dead? This is a part of the sermon:

We have been treated to an illustration of what this dogmatic Christianity can do in this city. The Memorial church has just settled a new minister, and all the Protestant churches of the city, along with others from different parts of the state, were invited to attend the service of installation. The Unitarians and Universalists were included in the invitation. The gathering did not profess to be an examining council, and the delegates from the churches were not expected to sit in judgment on the action of the parish, or the faith of the minister-elect. No, it was merely a friendly meeting of representatives of various denominations for the purpose of expressing interest and sympathy with a church in one of the most interesting and momentous events in its history.

Had it been an ecclesiastical council, no Unitarian would have been there, if invited, for he can have no part nor lot in such mimicry of the theological espionage and an inquisition of an age long dead. One would have thought that it required no great exercise of charity to accept such an invitation. But, it would seem, there are some churches in this city which look upon Roman Catholics, Unitarians and Universalists as if they were the beasts of the apocalypse. Any kind of fellowship with them is altogether out of the question, and so notwithstanding the broadening faith of our time, the ancient spirit of pharisaism and bigotry is not quite dead.

The clergymen and officers of these churches do not mean to be unchristian toward those who conscientiously and respectfully differ from them; they do not attempt to justify persecution for opinion's sake, and have probably no intention of adopting it as one of the legitimate weapons of Christian warfare; but they will often do for the system which they represent, deeds which they

would shrink from doing on their own personal responsibility. And so instead of waxing angry with them we can only pity them. Wrong principles often spoil the conduct of excellent people, and "the cause of Christ" may often be insured for failure by bigotry than by heresy. The fault lies not with the ministers and the deacons, but with the dogmatic system to which they are enslaved. One thing is quite clear. It cannot be Christian to teach young people that all who take a different view of Christ from themselves must be foes of Christ to be treated with intolerance; it cannot be Christian to allege that the saintly men and women, of whom the Unitarian church has had its share, were not fitted for religious fellowship; it cannot be Christian to attach a stigma to people on account of religious convictions so firmly and faithfully held on the authority both of reason and scripture.

It is man's theology every person who cannot subscribe to his creed, then he is only doing his duty and acting consistently when he insults and persecutes in the name of Christ. Such a principle not only justifies the use of bigotry, but exalts it into a virtue. But we have not so learned Christ. Mutual love is the true badge of union, service and sacrifice are the badges of discipleship, and as Jesus said out the 42 and the 70, not to preach doctrine, but to do deeds of benevolence, so to day it were surely better to heal the sick, and relieve the poor, comfort the afflicted, and to do the works of Christ than to cry, Lord, Lord, as if the crying ever amounted to much either in this world or the next. You can well afford to treat with perfect equanimity any discourtesy which is shown to you on account of your faith by people who apparently know no better. Thank God they represent but a fraction of the Catholic church of Christ, and a still smaller fraction of those who are not belittled by creeds, and made narrow instead of broad by their religious fellowship. You are in no wise dependent upon them for patronage and are strong enough to stand alone. It is pleasant to live in close relations with the pure and noble of every name and faith; it is good to feel the warm kinship of human hearts, and to march with the great army of Christ, knowing that we fill a place, if it be but a small one, in the triumphant ranks of those who war against sin and misery and wretchedness; and yet, if the price of fellowship be the sacrifice of liberty, if other sects will not recognize us until we renounce our fidelity to conviction, and confess beliefs with our lips which our intellects and hearts cannot endorse, then, please God, we will help build the kingdom of heaven in our own way, we will work quietly in some corner of Christ's vineyard and enroll ourselves among those who revere and love him by dany deed and service.

Yours truly,  
FRANCES LEIGHTON.  
December 16, 1888.

How the Feud Began.

Thompson's boy was tall an' slim,  
An' pleggy nigh a fool;  
Thompson though, was proud o' him,  
An' evenin's, arter school,  
Use to take him with him when  
He went to set aroun'

An' argy politics with men  
That loafed about the town,  
No hin' tickled Thompson more  
Than hearin' Tobie shout;  
So he use to git the floor,  
An' draw the urchin out;  
Then he'd stand, a-lookin' prond,  
Thinkin', "Ain't he smart?"  
Never noticin' the crowd  
One by one depart.

Waal, one evenin' on the street,  
Thompson showed him off  
"Mong some men he chance to meet,  
One of which was Goff,  
Goff argy sort o' cross that day,  
Wasn't feelin' right,  
An' I reckon, truth to say,  
Wasn't jest perlie.

Thompson bime-by shouted out,  
"Pallin' Goff aroun',  
"Don't ye reckon he's about  
The rarest boy in town?"  
"Yaas," says Goff, "he 'pears ter be  
A little under me;  
I'd like him over, seems ter me,  
Et I hed such a son."

That was forty years ago,  
But ev'ry one that night  
The Goffs and Thom, some hated so  
They allus sat at sight  
An' only one is left to-day—  
He's up in Illinois,  
As rich as mud, I've heard 'em say—  
Which same is Thompson's boy.

—Times.

Birds Fond of Mirrors.

Do you know that the little canaries you keep in cages are fond of mirrors? We have seen little girls, and older ones, too, who were fond of mirrors; but who ever heard of birds that used them? I will tell you about a little canary that lives at the house where I board.

Some time ago our landlady got a canary and put it in a cage alone. The little bird was taken from a large cage holding a dozen birds. He was very homesick and lonesome, just as you would be if you were taken off among strangers, away from mamma, papa, sisters, brothers and everybody you knew.

Just so our little birdie cried and moaned, and would not eat nor sing. It wanted to go home and see its mamma. The lady did all she could to comfort it and make it feel at home. She talked to it and petted it, giving it clean water, good seed, apples and everything she thought it would like. But it was no use; birdie kept crying and would not make friends, but wanted to go home.

One day his mistress brought him a large piece of a broken mirror, as big as my two hands, and placed it on one side of his cage where he could see it readily. Do you suppose he cared anything for that? Indeed he did. He hopped down, and going up close, looked in, seeming to be perfectly delighted. He chirped and hopped about singing and putting on all the airs he was master of. He was not homesick all after that. He spends much of his time before the glass, and when he goes to sleep at night he will cuddle down just as close to the glass as he can get. You see, he thinks he is sleeping close beside that other little bird.

His mistress often lets him out into the room, where he can have more liberty. She may put that glass anywhere in the room, and he will find it, and spend most of his time before it.—[Colman's Rural World.

Mrs. Ada Foye in Cleveland.

The ministrations of this world renowned mediums in the Forest City have created a decided sensation among both Spiritualists and skeptics. Many have been unable to gain admission. This is something new for this city. The subjoined report is from the Cleveland Leader of December 15. Considering the very conservative character of that paper, it is quite flattering to the medium, and shows great progress in newspaperdom:

"The second Sunday evening Spiritualistic lecture by Mrs. Ada Foye occurred last evening in Memorial Hall. After the usual introductory address, giving the essence of her faith, and explaining her methods, Mrs. Foye proceeded to introduce her seance. She asked each one present to write the name of some departed friend on a slip of paper, and the slips were then collected and placed on a table in front of the medium. As the hall was crowded from windows to platform, the pile was a large one. The so-called phenomena, which Mrs. Foye said she demonstrated, was to receive communications from spirits by means of writing on paper, writing in the atmosphere, and raps. She also claimed to be able to see spirits. Holding up a folded slip of paper containing a name, she was able to state accurately what that name was, being informed, she said, by spirits. Then followed communication between the spirits and the person who wrote his name, through the medium of Mrs. Foye, the above methods being stated as the means. The raps sounded as though coming from a deserted part of the platform a short distance from Mrs. Foye.

During the collection of the slips of paper Mrs. Foye walks along the platform and stopping in front of a gentleman asks: "Are you German?" "Yes."

"I saw some German spirits standing right by your side just now talking in a language I don't understand. You will hear from them by and by."

Shortly afterwards she turned to the German and described a lady in German costume, whom she saw. The gentleman asked in German if the spirit would write to him, and received an affirmative rap. The medium sat down and wrote, but said she could not read it, as it was in German. The paper was handed to the gentleman and he said he could read all but one word. Another man read it aloud and translated it, as follows: "I am happy that your health is so good."

"That is the first time that she has ever happy at anything," said the questioner in a voice audible only to the reporter and those near him. He then rose reluctantly to his feet and said: "That is my mother-in-law!"

A very broad smile that could be heard over on Superior street diffused itself over the audience.

"A. B. Skiels" was called by the medium, who held up a slip of paper. A gentleman arose in the audience and said: "I wrote that name."

"Well, they want to talk with you. This spirit before me is an elderly man, probably your father. Have you a father in the spirit land?" "I have."

In the course of questioning the raps told that the deceased was eighty-four years old and died from the effects of a stone wound on his toe.

"Morris C. Newton" announced the medium. Who wrote that? "That's my brother," said Mr. Newton, the dentist. "I would ask him how long he has been dead. Was it one day, two days, or three days?"

The last question brought an affirmative rap. "That's right," admitted the doctor, "I had a dispatch yesterday saying that he died last Friday."

"Do you know me?" asked Mrs. Foye. "I never saw you before this evening."

"Was there any way for me to have known of his death or anything about him?" "Not that I know of."

"J. A. Heinsobn" called the medium; and raps were sounded, indicating that he had been dead between one and two days. He died suddenly on Saturday. "Daniel Holmes" was a name next called. "I wrote that name," answered a young man back of the stove, "and would like to ask the spirit if he knows with whom he is talking."

MINOR TROUBLES

Cupid is always shooting and forever making Mrs. Reason some men can't make both ends meet is because they are too busy engaged in making one end drink. Your husband, Mrs. Murphy, is suffering from a complication of diseases. I must first make a diagnosis—Klyer make it out of cold muslin, doctor. I haven't a bit of flannel in the house.

AT THE MUSEE. Policeman—Come, young woman, you must not loiter here after the audience has dispersed.

Young Woman—Please, sir, I have business here. Policeman—Well, what is it? Young Woman (blushing)—I am the young lady that's engaged to the automaton chess player, and I'm waiting for him to take me home.

IT DIDN'T HAVE ANY WHEEL. Tommy was accustomed to toy dogs with a wheel beneath to propel them along—dogs of the puppy description, such as children love to take to bed with them at night. One day he saw a white poodle in the street, and was observed to look at it very attentively. Do you like that pretty dog, Tommy, inquired his governess. Yes, replied Tommy, rather doubtfully, adding, in an injured voice, but Miss Goddman, it is not got any wheel!

THEY CAN'T COME DOWN. The latest fancy in stockings is no stockings at all, but an elegant little arrangement, silken and sheeny, laced in faintest suggestions of color, is drawn up on soft dainty ribbons, fits as close as a kiss, and costs \$20. When a sweet girl slips into stockings of this kind she is all dressed, and she banishes one of the worries that help to make girls grow old before their time—they can't come down. There are no treacherous buckles to unclasp at a critical time, no unscrupulous catches to give out with malice prepense just as she descends from a car or is mounting the stairs to a theatre, and can't fix them; no false-hearted buttons to lose their moorings in the midst of a waltz or polka. No, the fair lady ties the tiny ribbon at the top of her stockings around her shoulders and her mind is at rest.—Oakland, (Cal) Echoes.

A MATERNAL JOKE. They were debating some arrangements for the approaching nuptials when in the course of the conversation he made use of the remark that the necessity of action was apparent.

That's so, George, she replied, and did it ever occur to you that necessity is always apparent? No, Nellie, I did not; by what mode of reasoning did you arrive at that conclusion? Because it is the mother of invention, was the happy retort.

First Scribbler—Why, here's another of your dialect stories. Second Scribbler—Yes, I write nothing else. First S—Why? Second S—Don't ask me; it's a professional secret. But will you swear never to tell? First S—Pon honor. Second S—Well, the fact is that my grammar and spelling are so queer that dialect stories are my only refuge.

SHE WAS GUIDED ENTIRELY BY THE DICTATES OF HER HEART.

Confiding Daughter—Oh, mamma, I really think Mr. Nobrades intends proposing soon. Fond Mamma—Indeed? Daughter—Yes, and if he does, will shall I say?

Mamma—Be guided entirely by the dictates of your own heart, my child. Remember, my love, that Mr. Nobrades is heir to at least \$25,000 a year. You would doubtless go abroad on your wedding tour and enter the first circles of society on your return. It would be a lovely match for you. But I have no desire to influence your choice. What does my child's heart say? Daughter—You are sure of the \$25,000 a year, and all the rest? Mamma—Perfectly sure.

Daughter—Then my heart is prepared to say Yes. Mamma—My own darling. What joy it will give me to see you married to the man you love. SHE KNEW A STORY TO MATCH IT.

One day, when she was in her ninety-sixth year, Aunt H— was visited by a Boston clergyman, who, in the course of a brisk conversation, ventured to tell her the story of the monkey and the parrot, in illustration of some point that was made. That lively anecdote was new to Aunt H—, and the people were wondering a little with what local reminiscence she could possibly match it. She heard the story with unruffled visage, and then remarked:

"That must have been a very remarkable parrot, but it seems to me he badly comes up to Deacon Staples' parrot after all."

"What did Deacon Staples' parrot do?" "One time the deacon's wife was putting up cucumber pickles in the kitchen, and the parrot—he was a very knowing bird, and had been piously brought up in the deacon's family—was sitting on the back of a chair watching the operation. Presently, when the deacon's wife's back was turned, the parrot slipped up and stole one of the pickles out of the dish. She turned around in time, however, and caught him at it, and threw her knife at him with such force it took all the feathers smoothly off the top of the bird's head.

"The parrot flew around for two days in sore distress at the loss of his top-knot, but recovered it in the course of time. One day, some little time after this incident, a minister who had exchanged with our minister came to spend the Sabbath at Deacon Staples'. The parrot was in the dining room when the family and the minister came in to breakfast. The clergyman was very bald; his head fairly shone. He had not more than got seated at the table before the parrot, fixing his gaze on the minister, screamed out:

"Ha! ye durst old scamp! ye'st stealin' pickles!"—Boston Transcript.





A Tin Can Leaves the Ash Pile to Ornament the Parlor.

But how can such metamorphosis be made? You ask. How can a thrown-away old tin can be sufficiently re-deemed to sit by the side of a "high-art" pottery vase? Very easily; and any boy or girl can do it. Charles Godfrey Leland, who is much interested in industrial art schools, has for many years made a study of adapting to the decoration of houses, objects that have generally been thrown away. We propose to tell you what he succeeded in doing with the tin can.

Leather of any kind, if soaked in warm water for twenty-four hours, becomes very soft, so that it may be worked almost like putty. When it dries it becomes hard again, retaining any marks which may have been made upon it. If soaked in alum-water it becomes harder still. Now, this knowledge, a tin can, and two or three cheap and simple tools are all we need for our work of transformation. The tools are a pattern-wheel, which is like a spur set in a handle and sells for twenty-five cents, a small steel stamp, cross-hatched on the end like a common office seal, which sells for thirty cents, an ivory paper-knife and a hammer, which you already have.

Having soaked a piece of leather until it is soft, spread it evenly upon a board and lay upon the leather a design traced upon paper. Then with the pattern-wheel trace the design through upon the leather. The points of the wheel will go through the paper and leave dotted lines upon the leather. Then, following the lines, draw with the ivory paper knife the figure of the design, and with the stamp and hammer beat down or indent the background. The result will be that the design will stand out in relief. Having previously provided your tin can we will suppose that the leather will just fit it. Take a piece of tin or a piece of this flexible wood, and make of it, as it were, the handle of a bucket. It may go either within or without the leather cover. Cut it broad where it touches the tin and narrow at the top.

Now cover your can with shellac glue, or glue into which either nitric acid or a little glycerine has been infused to toughen it. If you cannot get these, use common glue, or tragacanth, or dextrine gum, and paste the leather firmly on. There must be such a margin together as to lap over the edge and cover the inside. This must be cut into strips so that one may lay on the other. Also leave sufficient to turn under and cover the bottom.

If you want a more ornamental result, it is not difficult to carve a wooden handle, and that may be fastened on with screws and the whole covered with leather. Wooden bases may also be made with good effect.

By similar ornamentation with leather, a tin biscuit or cracker box may be converted into a really elegant dressing case, lunch box, or other box for traveling, and it will be found in every way superior to one made of wood.

So you see it is no longer necessary to decorate the back lot with old cans. Reserve them for the exercise of your ingenuity and taste and the pleasure of your eye after the work is done.

Not the least pleasant thing about a knowledge of simple science is the ability it gives you to entertain others. The most easily made experiments excite wonder in those to whom they are new, and many a young host has enlivened an evening by a knowledge of the suggestions we were making from week to week under this head. Here are two more:

Make a very small hole in each end of a fresh egg, and after blowing out the contents close one end with a piece of sealing wax. Cut two pieces of cloth in the shape of the body of a fish, and sew them together on the edges so as to make a pointed bag. Into this bag some sand should be put for ballast.

his stand with flag in mouth, when the car approaches, to direct them when to switch off. He is well known to all the engineers and conductors, and his signals are always obeyed.

This dog possesses peculiar intelligence. If a train is delayed, or an accident has happened which will prevent it from passing the station, the dog is sent a few hundred yards up the road to give the proper signal. Immediately outside the station the road passes through a deep cut, with impending rocks on both sides. It has frequently happened that fragments of stone are detached and falling, if not immediately removed, might throw the cars from the track. To guard against this the dog is ever on the watch, especially at night. If he hears an unusual sound, such as that produced by the falling of a stone, he leaves the little sentry box which has been erected for his convenience and comfort, walks leisurely up the road, carefully examining if anything is on the track that would endanger the train, and if any object of the kind is discovered goes to the old flagman, wakes him up if he happens to be asleep and conducts him to the point of danger. This is no fiction, and can be vouched for by many who have witnessed these performances.—(New Orleans Picayune.)

The Dreaded Ant. It seems a queer, doesn't it, to apply such a word as "dreaded" to a little thing like an ant, but the most wonderful stories are told of the destruction it sometimes causes. According to Mr. Holder, the houses of the white ant in Africa are dome-shaped mounds often eighteen feet high. They erect pyramids one thousand times higher than themselves.

On their travels—for they are invaders—they so conceal their approach that their presence is not suspected until the damage is done. They usually tunnel into an object which they attack and often reduce it to a mere shell. In this way they have been known to ascend within the leg of the table, devour the contents of a box upon it and descend through a tunnel bored in another leg, all in one night.

An officer of the English army while calling on some ladies in Ceylon, was startled by a rumbling sound. The ladies started with fright and the next instant they stood with only the sky above them—the roof had fallen in and lay all about, leaving them miraculously unharmed. The crash of the fall was heard all over the city. The ants had made their way up through the beams, following them out until a great part of the framework of the house was ready to fall at the slightest touch.

G. P. Colby's Florida Home—Wonderful Orange Growth. A wonderful cluster of oranges is to be seen on one of the trees in G. P. Colby's grove, on Colby lake. Hanging to three small boughs, each no bigger than a lead pencil, which branch from a single limb, are over 200 oranges, all closely hugging each other like eggs in a basket. There were over 300 on the limb before any were picked or had dropped off. It seems almost incredible that so many oranges could grow in a bunch, and it is still more remarkable that the small limbs will hold the great weight put upon them. The cluster resembles a peck of oranges, as they would appear in a measure. The seed of the tree on which this wonderful growth is to be seen, was planted by Mr. Colby himself, in 1876. And by the way, Mr. Colby's grove is one of the finest and best cared for in this section of the State. There are four acres of bearing trees, and twenty acres fenced in with wire fencing, on a part of which young orange trees are developing. The location of Mr. Colby's property is most inviting, being on the banks of Colby lake, while his cottage is on an elevation which gives a commanding view of all the country around about. It is one of the most desirable properties in Volusia county.—(Life in Florida.)

A Premonition of Death. "Speaking of pathetic incidents at hotels," said Clerk Fuller, of the Russell House, to a Detroit Free Press reporter, "reminds me of a sad occurrence which came under my notice here a few months ago. A young married man—I think he was only married a day or two before coming to Detroit—who was stopping here, went out on business early one morning and five minutes afterward a telegram arrived for him, which I, as usual, put into the box containing the key of his room. For some reason he did not return to the hotel until evening, and when he came in I was again on watch.

When I handed him the key to his room, the telegram, of course, accompanied it. He leaned against the office counter while he tore it open. For a moment he stared at it and then he staggered away a few steps and fell upon an iron pillar. I went around to him and saw that the telegram announced the death of his young wife. It was a terrible blow. He was just like a man paralyzed; couldn't speak or move. I worked with him for a long time before he came to himself, and even then, he was as helpless as a child. He did not seem to know what he was doing or what was expected of him. The telegram requested his immediate return to his home in the East and a train left very shortly after the receipt of the telegram. We managed to get him off, but we had to look after his packing and everything of that kind for him.

Before leaving he told me that what made the news doubly painful for him was the remembrance that his wife of a few hours had legged him, almost upon her knees, to abandon the trip and remain with her, but he couldn't see his way clear to doing so. He said she seemed to be impressed with the idea that if he persisted in leaving her she would never see him again in life. He insisted that he was responsible for her death. It was a terrible sad affair, and I should not like to go through many such experiences. I have never seen the young fellow since, and often wonder whether the blow did not kill him."

THE CHILDREN'S Progressive Lyceum Department.

What is Spiritualism acknowledged to be? A movement embracing at the present time from eight to eleven millions of believers; it is also a work that has for its foundation chapters of the living bible of the ages.

How many years back do we date Modern Spiritualism? Forty-one years, yet of itself it is older, as the meaning goes back to the power which is spirit itself, and this is God, which embraces knowledge, faith or hope in reference to the immortality of the soul.

What has Spiritualism done? Swept like a mighty wave of power over the earth, touching every civilized nation and causing multitudes to feel its reasoning and truthfulness, until millions are counted as Spiritualists.

What are bibles? Collections of men's spiritual experiences, which, being put together, form books which have been and are considered sacred and holy.

What does the present age recognize? All truth as sacred and holy and all facts that are of benefit to mankind and worth preserving, are worthy of being recorded as a chapter in the bible of this age.

Who were the founders of Spiritualism? Spirits, who voiced their own immortality; and it owes its foundation to the needs of mankind and the willing response of spiritual beings when they found the opportunity to make it.

What are mediums? Instruments in the hands of invisible intelligences.

What are these invisible intelligences? Spirits; and they have touched all with their power wherever and whenever they could, in their great desire to lead mankind out of the darkness of superstitious religious ideas that have held the race in thralldom.

What can we say of the system of religion that preceded Spiritualism? It left a great vacuum in the human heart to know more of the future life and the cry from many agonized souls echoed through all the ages of the past, until Spiritualism demonstrated the unassisted prayer.

is the accepted theory of science to-day. And the spiritual philosopher accepts it only promising inherent spirit as the developing potency, and he follows nature's procedure till the angel is evolved from the human being. The earth was evidently designed to evolve human souls for the occupancy of the spiritual spheres; for the incompleteness of the process of human progress, together with the innate tendencies and aspirations of man, point to other worlds as affording environments more suitable for human advancement.

The eternal progress of the human spirit is then predicated upon a universal law of nature, and the idea that "probation," or the opportunity for reformation is limited to earthly existence, is unscientific, irrational, and, we may boldly say, false! Revelations from the spirit world accord with the deductions of science, that evolution is inherent in both matter and spirit, and therefore the development of an angel from a man is as natural and as certain as of a butterfly from a chrysalis. If time does not complete the process, as it evidently does not, then eternity will, else the grand scheme of the universe is a failure in its first stage of unfolding. If matter is eternal, so is spirit immortal, and by its innate tendencies it will advance higher and higher, gradually overcoming evil or imperfection, till perfect man and womanhood merges into angelhood! Such is the logic of evolution, and the revelation of heaven to our age. Light is dawning; let the owls and bats of olden errors flee before its rising glory!

In his evening lecture Dr. Clarke treated upon "Bible and Modern Miracles," and labored to show their identity as to source and character. He claimed that the age of miracles is not "passed," as is asserted by modern Christians. The Catholic Church has justly claimed to have wrought them for centuries. If the Protestants have lost the "gifts" it may be because "they departed from the faith (in 'ministering spirits') once delivered unto the saints." When Jesus sent his disciples "into all the world to preach the gospel to every creature," he declared: "These signs shall follow them that believe, etc." He also is reported to have said: "The works that I do shall be (that believeth) do also, and greater works than these shall he do."

There is no proof in the Bible that these gifts ever were withdrawn by divine authority; on the contrary, in Acts ii, 39, St. Peter said: "The promise of the power which wrought miracles is unto you, and unto your children, unto them that are afar off, and unto even as many as the Lord our God shall call." No finale there nor otherwise! These promised "signs" and "works," even the "greater works" do occur in Modern Spiritualism all over the earth to day, as millions of intelligent people testify. All the "spiritual gifts" enumerated by St. Paul when he said: "Of spiritual gifts, brethren, I would not have you ignorant," are exercised now in America as well as in the Orient. "Evil spirits" come also as of old, and the injunction to "try the spirits" and believe not all they say, is as pertinent as ever. Any intelligent, unprejudiced reader can find all through the Bible parallel manifestations "by the same spirit" with those we see. Prophecy, healing, discerning of spirits, "voices from heaven," speaking by those "taking no thought," and "greater things than these," are all common to day. It behooves those who "reject those sent unto them" to heed the advice of Gamaliel, and "take heed lest ye be found fighting against God," who sends his witnesses to day to bear testimony to modern Sadducees that He is pouring out His spirit "on all flesh," so that all may come from darkness unto light, and know of a truth that they are immortal and responsible beings.

Having drawn his parallels, the speaker gave his explanation of the laws and means by which much of this recondite phenomena is produced. The wonder does not cease, however, by all his explanations.

Truth is brought to light by time and reflection, while falsehood gathers strength from precipitation and bustle.—Tacitus.

One by one the thinkers of the great world are giving up the dogmas and superstitions of the past.—Elmida D. Slenker.

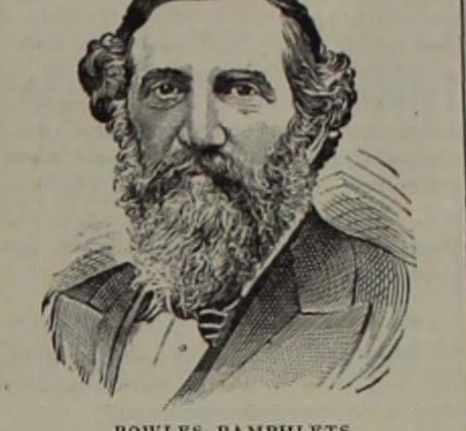
Investigation frequently leads to doubt, where there was none before. So much the better. If the thing is not true, inquiry can do no possible harm.

Truth at the bottom of her well is of about as much use as water to ice, and is of very little use without some appliances to bring it to the lips of the thirsty.—Henry Rogers.

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MEETINGS. Secretaries of Societies are Respectfully Requested to Send us Brief Reports of their Meetings.—Ed. H. W.]

Cincinnati, Ohio. The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10 a. m., and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome. The Lyceum for children and adults meets at G. A. R. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 10 a. m. All are cordially invited. Spiritual Healing and Developing Mediums, with speaking and music every Sunday at half-past 2 p. m., at the American Health College, Fairmount. Free to all.

Boston, Mass. 1021 WASHINGTON STREET.—The First Spiritualist Ladies' Society meet every Friday. Private seance, for members only, first Friday in each month. Public meetings every Friday evening at 7:30. Mrs. B. D. Torrey, Secretary. BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bowdoin street.—Seances are held every Tuesday and Thursday afternoon at 3 o'clock promptly admission free. For further particulars see notice on sixth page of this issue. BOSTON SPIRITUAL TEMPLE, Berkeley Hall.—Lectures by able speakers Sundays at 10 1/2 a. m. and 7 1/2 p. m. Albert Holmes, President; Albert F. Ring, Secretary; C. L. Rockwood, Corresponding and Recording Secretary. FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets.—Spiritual Fraternity Society will commence its public meeting Sunday, Oct. 7. The Temple Fraternity School for children meets at 10 1/2 a. m.; afternoon services at 3 1/2, and Wednesday evening social at 7 1/2.

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID FALLS, 1031 Washington street.—Sunday meetings at 2 1/2 and 7 1/2 p. m. Solicits correspondence from mediums everywhere, through whom interesting phenomena may occur, suitable for a public platform. Mrs. J. W. Fletcher, President. 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 Wednesdays at 8 p. m. Special seances and mediums. Excellent music. Dr. E. H. Matthews, Chairman. Berkeley Hall, Berkeley street.—The First Independent Club holds lectures every Sunday at 3 p. m. Mr. Gerald Massey will lecture Nov. 11 and 18—his theme on the first-mentioned date being "Man in search of his soul." F. V. Fuller, Secretary. Wells Memorial Hall, 987 Washington street.—The Independent Club meets every Wednesday at 2 p. m. Seance, followed by a sing-a-rejo. Supper at 8 p. m. Entertainment by entertainment. J. W. Fletcher, Grand Master; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary. Ladies Aid Parlor, 1031 Washington street.—Sundays at 10 1/2 and 7 1/2 p. m. F. W. Matthews, Conductor. America Hall, 714 Washington street.—Services each Sunday Dr. W. A. Hale, Chairman. Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Old Fellows Building, each Sunday evening, at 7 1/2 o'clock. Mishawum Hall, City Square, Charlestown.—Mediums' meeting Sunday at 2 1/2 and 7 1/2 p. m. Dr. Mark Smith, Chairman. Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

New York, N. Y. The American Spiritual Alliance meets at 219 West 42d street, New York City, on each alternate Wednesday at 8 p. m. All spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work. THE ALLIANCE seeks a Spiritualist to be "One who knows that intelligent communication can be had between the living and the so-called dead," and all such cases are invited to become members. Free dues. J. F. JEANRETT, Secretary, 41 Maiden Lane, N. Y. Columbia Hall, 878 6th Avenue, between 6th and 50th streets.—People's Spiritual meeting. Services every Sunday at 2 1/2 and 7 1/2 p. m. Mediums and speakers always present. F. W. Jones, Conductor. Arcanum Hall, 57 West 25th street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 2 1/2 and 7 1/2 o'clock. Speakers and test mediums always present in spirit phenomena nights. Prof. G. G. W. Van Horn, Con. Adelphi Hall, corner 52d street and 7th Avenue.—First Society of Spiritualists holds meetings every Friday at 11 a. m. Mediums free. Public invited. A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

Newark, N. J. The People's Spiritual Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Congress street. Mrs. G. Dore, Secretary. Philadelphia, Pa. The Second Association of Spiritualists of Philadelphia meet every Sunday at 3 p. m. at their church, Thompson Street. T. J. ANASTASI, President. Cleveland. CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Meets every Sunday at 10:45 A. M., in G. A. R. Hall, 170 Superior St. Spiritualists and Liberalists earnestly invited to send their children, and the public cordially invited. FREE. RICHARD CARLETON, Conductor. Spiritualist Meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 p. m. Speaker for November, J. Clegg Wright; December, Mrs. Ada Fote; January, Walter Howell; February, Frank Baxter; March, J. J. Morse. Children's Lyceum every Sunday at 10:45 a. m. Richard Carleton, Conductor. Friends and public cordially invited. The Spiritualists' Progressive Thought Society meets every Sunday at 2:30 p. m. in God Temple Hall, 485 Pearl street. Public invited.

Toledo, O. First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. President, J. B. J.ason, 2018 Locust street; Secretary, W. M. Smith, 949 Dorris street. Chicago, Ill. Avenue Hall, 159 22d street. Children's Lyceum. Sundays, at 10 1/2 a. m. Spiritualist and Mediums' Meeting, 3 p. m. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month. The Young People's Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10 1/2 and 7 1/2. The best speakers and mediums are always engaged. People's Spiritual Society meets at 116 Fifth Ave. every Sunday at 8:30 p. m. All are made welcome who visit Chicago. G. L. S. JENIFER, Pres.

Detroit, Mich. Fraternity Hall, corner State Street and Park Place. Meetings held every Sunday at 10:30 A. M. and 7:30 P. M. AUGUSTUS DAY, Manager. Brooklyn, N. Y. Johnston Building, Flatbush Avenue, corner of Nevins street.—Brooklyn Progressive Spiritual Conference every Saturday evening at 8 o'clock. Troy, N. Y. Progressive Spiritual Association No. 2, meets at Star Hall, corner of Third and Fulton streets, (entrance on Fulton) every Sunday. Albany, N. Y. First Spiritualist meetings in Van Vechten Hall, 119 State street (first floor), every Sunday at 10 1/2 a. m. and 8 p. m. Admission free. Ladies' Aid meets at the same place every Friday at 8 p. m.; supper served at 6 p. J. D. Chism, Jr., Secretary.

Brooklyn, N. Y. First Spiritualist Ladies Aid Hall, Bay State Block 57 Centre street, Meets every Wednesday at 2 p. m. Sundays, lecture at 7 p. m. Brooklyn Spiritual Instructive Lyceum at 115 p. m. every Sunday. T. H. Loring, Conductor. Peoria, Ill. At Union Hall, 430 Main street. Services each Sunday evening at 8 1/2 p. m. All are made welcome and trance speaker; commencing promptly at 7 1/2 Seats free.

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THE BETTER WAY.

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L. BARNEY, EDITOR. CINCINNATI - DECEMBER 29, 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.

The BETTER WAY cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once discontinued. We request patrons to notify us promptly in case they discover in our columns advertisements of parties who have proved to be dishonest or unworthy of action.

When the post office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address. Notice of Spiritual Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

Happy New Year! Intelligence is causation.

Do right if you wish to be spiritually guided.

The only true pride is self-respect and manhood.

Justice is often superior to human love, for the latter may be blinded by partiality.

Style must be worn with ease and grace, otherwise it is unbecoming and unsuitable to the wearer.

As contempt for a fellow being is the extremely opposite of charity or love, pride must be an impulse of selfishness or hatred.

True wisdom is the result of experience, but also wise is he who gains by the experience of others within his sphere of action.

Neither sentimentality nor ecclesiasticism can combine with Spiritualism, and where it is enforced it produces an ill-sorted conglomeration of elements.

Music constitutes the power which is enabled to centralize the greatest number of minds into one pivotal action. The law which governs the heavenly bodies is the music of the spheres.

Remember that modern Spiritualism belongs to the present and not to the past or the future, and those who swerve from this centre of gravity will find darkness in one direction and confusion in the other.

Poetry is an arrangement of words harmoniously combined to lend sweetness of expression to the thoughts conveyed. Rhyme and rhythm add a framework of golden hue to the subject. Defect in either mar's the whole.

The most practical exponents of Spiritualism are those who hold to the topics of the day and combine with them the teachings of the spirits in relation to man's duty of the hour; namely, how to better the race intellectually and morally. Such embodies universal progress.

Harmony of conditions is the aim of all human life—a neutralizing of the animal or material tendencies for those of a spiritual nature—love in place of selfishness, humility in place of pride, and physical purity in place of sensual habits, evil passions and lustful desires.

Mr. A. Danforth, so well known as the Lyceum contributors for the Spiritualist papers, and whose likeness we presented our readers in last issue of THE BETTER WAY, has, according to information received from Boston a few days ago, associated himself with the Fraternity Educational School connected with "The First Spiritual Temple," erected by M. C. Ayer, of Boston. This is undoubtedly in accord with his mission and we hope Mr. Danforth will see the full fruition of his long experience in the Lyceum movement.

With every mail we receive marked copies of secular papers containing articles on free-thought, liberal sermons, lectures, etc., and for which kind attention, on the part of our readers, we thank most heartily, but hope they do not intend that we shall publish all such marked articles, and also hope that they will not be disappointed in not seeing them appear in THE BETTER WAY. Should we attempt this, there would be no space left for original matter, and that might prove a still greater disappointment all around. So our good friends will not censure us when we do select occasionally, but which we only do when it is purely spiritualistic in tendency and not to gratify some personal whim.

Spiritual positivity also makes more or less positive to temperature; for when the heart is warm with love or sympathy for suffering humanity, there is an outward flow of magnetic force which renders to the body an aural coating that protects it against heat and cold alike. Selfishness produces the opposite effect. Instead of giving out the selfish nature absorbs, and with it the heat that oppresses in summer and the cold that chills the blood in winter. Thus spirits who have become positive to matter by a superior condition of love over their selfish nature, experience no physical or material inconvenience in this respect. Spirits in the negative state are subject to the same sensibilities of nature that mortals are, and often suffer the same deprivations. Love rises above all misery.

Cultivate the beautiful. The useful will take care of itself. Beauty is but the sensible image of the infinite. Blessed is he of whom it may be said, "He hath a daily beauty in his life."

It is not duty to subdue pride, but to turn it into legitimate channels, where it can do good work. Let it elevate its possessor above every mean action and unworthy impulse. Then it becomes self-respect from a purely moral standpoint.

What we want at present are new thoughts and ideas, fresh from the spirit realms and uncontaminated by individual opinion and emotion. Who will begin the new year with a purely original contribution or a spirit message containing something that has not been said before through either medium or newspaper?

Doctrines and dogmas must be judged by the light of the present day, not by that of any past age. It would be just as proper to make up our estimate of science from the discoveries which had been tested and approved two thousand years ago, as to found our belief upon the religious teaching of that remote time. Science has advanced at immense strides, and revolutionized modes of living and systems of business. It has proved that the foundations of all the old religions were false and vain, if not fraudulent. Clergymen and priests know this. Why not inform the people, and bless them by the newer and wiser and more acceptable revelation?

This is the season of gifts, and many are the rich offerings at the shrine of affection. Not few are the costly presents exacted by mere conventionality. The less number comprises the real heart offerings, and probably a majority of these have slight money value. But, looked at through the medium which conveys them, they are of priceless worth.

They come in a radiance of love infinitely brighter than the most scintillant gems. It is the motive rather than the act—love rather than its mute representative—which consecrates the gift as sacramental and ever lovely. The smallest token from a true heart is superior to principalities and thrones, if the recipient knows how to appreciate the motive of the giver. If such has come to you, cherish it tenderly.

The ordinary, every-day secular press is still full of the slop of filthy imagination with which to drench Spiritualism upon every occasion which calls for its mention, and upon many occasions when mention is not only uncalled for, but is rudely meddlesome. Part of this is done at the demand of a foul conspiracy, which has subsidized a portion of the press, and the remainder—by far the larger part—is the willing echo of small fry editors, who sneeze every time the metropolitan journals take snuff. In either case it is grossly offensive to justice and decency, and the cheapest possible homage to the father of lies. Eminent in this vulgar crusade is the New York World, which reaps its reward from an immense patronage from Roman Catholics, and it should be conspicuously absent from the business and homes of all Spiritualists.

Occasionally a good friend favors us with a protest against the discussion of subjects other than those relating to Spiritualism, in THE BETTER WAY. But Spiritualism is concerned with all the questions of mortal and spirit life, and how we are to discriminate, except to give greater attention to those which are of most importance, is difficult to determine. Life, its duties and responsibilities, comprises a subject of infinite range and absorbing significance, and its clear explication is of more importance than Spiritualism in the abstract. Liberal Spiritualism is an aggregation or concretion of the best motives and impulses, and its phenomena are their confirmation. It is far from our purpose to underate the primary importance of phenomena, but, after finding their testimony unimpeachable, too many people are disposed to accept them as a finality, and disregard the great principles which make them of priceless value. Spiritualists cannot afford this. It is our desire to make them understand that they cannot, and that it is their duty, after they have found the truths of Spiritualism, to honestly live them.

END OF VOL. III.

This number of THE BETTER WAY closes our third volume, and the accounts of several hundred subscribers. Without exception, these are earnestly requested to renew, and, as far as possible, to induce others to subscribe. We are now established upon a permanent basis, and the paper will go ahead and continue to improve until it is entitled to recognition among the best Spiritualist journals. There is no question upon this subject, provided our friends continue to give us their confidence and support.

THE BETTER WAY will ever remain the friend and advocate of honest spirit mediums, the uncompromising opponent of fraud in every guise, and a fair exponent of the philosophy and phenomena of Spiritualism. Upon this platform it is certainly worthy the patronage of Spiritualists everywhere. We are ready to hear from them, and respond to their esteemed commands.

**SAINTE GALORE.**  
The Catholic Church of the Romanists acknowledges about 28,000 saints of the first magnitude, and several million inferior sub-angels. The first-named are simon-pure-ideal saints; men who were not only eminent for sanctity, but who received while on earth a divine recognition of the same in gifts of supernatural power, or words to that effect. The others are either "rolled plate" or "dip gilt," with angelhood something less than skin deep, but warranted to wash.

It would probably be easy for the Romanists to find half a million first class saints, if the authorities in this department of effort would give all their time to the work of investigation, for the pantheism of Roman Catholicism is illimitable, and its mild and feeble superstitions are capable of the most wonderful eccentricity. But it will be the proper time to find out more large saints after we learn the real value of those now in stock. Their preparation for sainthood is an index to their quality. It was their practice to say prayers almost constantly, but it is doubtful if they ever prayed. They worshipped the cross instead of Christ, and loved the church as some do old cheese, only for its blue rottenness. They doted upon everything old, wines especially. Had they lived in primitive times they never would have been Christians, for the antiquity of the Pagan religions would have had the same power over them against the Christian as the old Romanist has against the Reformed creed. The weaker vessel he was, the more zealously did he perform the work of his church, for Romanism, like wine, is better preserved in a small pa kage stoppered with a light cork, than in a vessel of greater capacity, where the spirits, growing stronger and stronger, are more apt to fret, and occasionally slop over.

These saints were not strong on tests. They regarded holy cheats with reverence, and were more than content to be deluded in a true, orthodox and infallible way. They believed the Pope to be infallible because he had deceived all the world, but was never himself deceived; and this fact was grown so notorious that nothing less than an article of faith in the church could make a plaster large enough for the abrasion of "conscience." Their faith was largely in excess of their charity, but it could work "miracles" on the slightest occasion, for cash or merchandise. Nothing staggered their belief in the Pope's infallibility, except that he did not make away with and destroy the book called Scriptures, when it was in his power, rather than those who believed in them; which they knew not how to understand to be no error. Their religion was of no force without innumerable ceremonies, and they valued their prayers by number, not by weight.

Many of the old saints were very warlike. Gregory of Tours relates that St. Hilary, about one hundred and forty-six years after his death, still showed himself the relentless adversary of the Arians, for when Clovis marched against Alaric the Arian, king of the Goths, he observed a great light proceeding from the church of St. Hilary of Poitiers, and advancing towards him. It was the pontiff Hilary come to help him in the impending struggle. He had spent his life opposing the Arians, and now came from his grave to give the heretics their grace-stroke. As the light drew nearer a voice proceeded from the midst, which cried aloud, "Up, Clovis, and delay not, for as captain of the Lord's hosts am I come to thee this day, and the God of battles will deliver the foe into thy hands." Then Clovis advanced against the Arian Goths, fully armed of victory; and before the third hour of the day, contrary to the expectation of every man and all human probability, he had "routed the foe and won a victory second to none ever fought in this world."

L'abbé Caillett, in his Lives of the Saints, informs us that in 1237, Alfonso, the "infant" of Ferdinand III, the saintly king of Leon and Castille, at the head of fifteen hundred men, won the famous battle of Xeres over Abenbud, the formidable Moor, the king of Seville. The Moors were about seven times more numerous than the Christians, but the victory cost Alfonso only ten men. The captive Moors being asked how it came to pass that so great a victory was won by so small a force, at so insignificant a loss, deposed that they saw the apostle James on his white horse, in full armor, at the head of the Christian army, and they could not fight against God. Many of the Christian soldiers asserted that they also saw the same thing.

But it was not always in battle these miracles were done, as witness the following remarkable incident related by Chavin de Malin: Two years before his death, St. Francis of Assisi was quite blind. He went to Rome, and the Pope sent his own private physician to attend him. One day in conversation the physician happened to say that the gable of his house had started, and he feared the house would fall. St. Francis told the physician to cut off a lock of his (St. Francis') hair and put it into the chink. This he did, and the gable was restored to its place!

There is no end to the account of similar incidents, and miracles are in the greatest possible variety. On one occasion, when some good priests called to sup with a poor widow, it was found she had no coffee-pow, and one of the holy fathers prayed one out of an ordinary small mug, filled to the brim with steaming coffee! For the times in which they took place, these were great events, and it is little wonder that those who brought them about were duly canonized; but why is it we do not have these wonderful truths on tap to-day? Has the power of the church so greatly declined that no miracles can be done in this progressive century? Are there no saints now-a-days? If not, then are we indeed degenerate?

**"IF IT BE TRUE."**  
There is growth in all honest thought. Here are some points upon which the editor of the *Scientific American* dwelt honestly in a recent number of that journal:

"Now these things seem to justify us in recurring to the subject of Spiritualism, and to point out some of the things which science has to do with. In the first place, then, we find no words wherewith adequately to express our sense of the magnitude of its importance to science, if it be true. Such words as profound, vast, stupendous, would need to be strengthened a thousand-fold to be fitted to such a use. If true, it will become the one grand event of the world's history; it will give an imperishable lustre to the glory of the nineteenth century. Its discoverer will have no rival in renown. For Spiritualism involves a justification of what are considered the most certain and fundamental conclusions of science. . . . If the pretensions of spiritualism have a rational foundation, no more important work has been offered to men of science than their verification. A realization of the *clair vision*, the philosopher's stone, and perpetual motion, is of less importance to mankind than the verification of Spiritualism.

"If it be true," is the turning point of these reflections.

The wish, that of the living whole, No life may fall beyond the grave; Derives it not from what we have The likeliest God within the soul!

"If it be true!" The pivot of Spiritualism, upon which all its facts turn, is the demonstration of immortal life. Every one who believes in a future state of existence should investigate these facts, but it is found that among such believers the most rabid opposition to this investigation is regarded as a virtue. To investigate Spiritualism is denounced by them as vilely wicked—a crime against God! They regard their own creed as perfect, to which any addition would be an impediment, and therefore sacrilegious; and thus there not only fails to be an advance in the moral force of teaching, but rapid retrogression. It is a libel upon God to assume that the investigation of any truth is displeasing to Him.

Whence came our boasted science and the petted religions of the age? Upon what eternal base of demonstrated truth do any of them rest? Where are the great and infallible sources of original information upon the more important problems which distract the minds of men. What is the inward history of religious discovery, and the course of subsequent speculation upon its possible adaptation to human requirements? History of the mental processes which a truthful answer to these questions would disclose would certainly be unique and instructive, perhaps interesting. The early religions were curiously extravagant, but some of them represented, unconsciously to the mass of their adherents, great facts in science. Originally, men had no knowledge, either of themselves or their surroundings. We mean no demonstrable knowledge. But they were distinguished from the rest of creation by a faculty of acquiring knowledge, and, first, unconsciously, and afterwards, consciously and laboriously, gained the power to begin that long series of experience and observation which has accumulated in thousands of years to that which we now see around us. Their condition seems to us pathetic indeed. Circumscribed by limits which they must have felt to be none of their own imposing, and finding everywhere forces over which they had no control, the fear which they would naturally entertain of these invisible and mighty agents, assumed, under direction of an idea which we may perhaps call inborn and inherent in human nature, a more generous character of awe and reverence. Ignorance begat fear, as it does to this day.

It is not possible to imagine the comparatively helpless condition of primitive man, nor to measure his limited capacity for KNOWING. As from time to time he discovered the laws of the outer world, they must have been regarded as the decrees or the immediate energies of personal beings; and as knowledge grew among them, these simple people looked upon it, not as knowledge of nature, but of the gods. It will be found, on careful examination, that all early paganism grew out of a consecration of the first rudiments of physical or speculative science. The twelve labors of Hercules have been often explained. They are the labors of the sun, of which Hercules is an old name, through the twelve signs. Chronos, or time, measured by the apparent motion of the heavens, is figured as their child; Time, the universal parent, devours its own offspring, yet is again itself, in the high faith of a human soul conscious of its power and its endurance, supposed to be baffled and dethroned by Zeus, or life;—and so on through all the circumferential theogonies of Greece and Egypt. They were positive insight into genuine phenomena, allegorized as time advanced, elaborated by fancy or idealized by imagination, but never losing their original character, even after they became a part of creeds and blind worship of the Unknown.

It was once denounced as paganism, but every system of religion, from the earliest times till to-day, has partaken of its essence and its ceremonies. It was expansive, self-developing and tolerant. Those who had that which they claimed as a better belief were respected and permitted to worship in their own way. A new god was welcomed to the Pantheon with as much enthusiasm as our people now welcome a fresh discovery by Edison or any other scientist; and the various peoples encountered no difficulty in interchanging their divinities—a new god representing a new power, not hitherto known, or one under a new name, with whose powers they were already familiar.

Under this principle of adaptation and enlargement, if there had been nothing more in it than this, such a system might have gone on accommodating itself to the changes of times, and kept pace with the development of human character. Already in its later forms, as the unity of nature was more clearly observed, and the identity of nature throughout the known world, the separate powers were subordinating themselves to a single supreme king; and, as the poets had originally personified the elemental forces, the thinkers were reversing the earlier process and discovering the law under the person. But what they could do for themselves they could not accomplish for the multitude. Phœbus and Aphrodite had been made too human to be allegorized. Humanized, and yet, we may say, only half humanized, retaining their purely physical nature, and without any moral attributes whatever, these gods and goddesses remained, to the many, examples of sensuality made beautiful. As soon as right and wrong came to have a meaning, it was impossible to worship any more these idealized despisers of it. The human caprices and passions which served at first to deepen the illusion, justly avenged themselves, and paganism in its most luxurious growth became a lie.

Those who pretend that in this age we have even approximated the perfection of discovery in the various phenomena of nature; or draw near a system of ethics with out defeat, are either deceiving themselves or attempting to hoodwink the world; and therefore progressive people are constantly on the lookout for something better. Undoubtedly Spiritualism contains the germ of the good thing wanted, but whether in this age it will be brought to perfection is a serious problem. Its phenomena constitute a more symmetrical array of facts than can be found in anything outside of the cultivated sciences, and yet it is the policy of religionists and infidels alike to misrepresent and utterly belie them. Those who should be the strongest supporters of Spiritualism are its most determined opposers, and Spiritualists, as a rule, are as lukewarm as the debris of yesterday's dinner. Ninety nine hundredths of them imagine they have performed their whole duty by becoming convinced of the truth themselves, and are apparently willing to let their neighbors continue to grope in darkness. Under this condition it cannot be wondered at that such a modification as "If it be true" is constantly thrown in our teeth. We know it is true. We have abundant proof of it every day in the work of our mediums. Why do we not make it plain to all the world, that universal humanity may see and rejoice in the truth?

"Best is not quitting This busy career; Best is the fitting Of self to its sphere."

LABOR.

The labor question needs more study everywhere, to bring it out of the range of excitement and into the domain of reason and justice. Capital and labor distinctions are false and mischievous. Labor is capital. Capital and labor are as interchangeable as two current dollars. If the distinction of capitalist and laborer is to be made and insisted upon in this country and the lines drawn taut between them as between the representatives of two antagonistic castes, then it will be only a matter of short time before the co-called capitalist becomes a pauper, and the so-called laborer will think he commands the situation. But all are laborers, and the real work of those we call capitalists is the most untinged and the least compensated. It is not only irksome, but never-ending. Everybody is a laborer but the demagogue who undertakes to institute and define class distinctions for his own benefit. There must be leaders in all industrial enterprises, to reduce their work to system, and find the wherewithal to keep its wheels in motion. The demagogue finds it convenient to designate these superintendents as capitalists, and those whom he directs as "the slaves of toil." If his plan were adopted, labor would be without system and largely wasted. There is no caste in Uncle Sam's domain. The honest toiler is a king in his own right, and perseverance and industry well directed always insure for him prosperity and independence.

It occurs to us that this is the view of everybody who has no special axe to grind, and that it is based upon a common sense conception of the labor question. Party politics have nothing to do with it, and when it is thrust into the domain of partisan contest, there is danger of injury to the rights of all classes of citizens. The attempt to array one class of industrialists against another class, the two being interdependent, is a crime. It was tried many years ago in England, France and Germany, where labor abuses were enormous, and in every instance terminated in blood—murder, rapine, and the lasting injury of all parties to the contest. Our people cannot afford to disregard the lessons of history, as illustrated in the experience of those toilers whose complaints were just, but who adopted those extreme means of redress which were sure to bring defeat and accelerated grievance. American toilers have no such complaints. They have no tyrannical employers against whom complaints can be lodged. Their interests are practically identical with those of their employers, and good service results in mutual profit and advantage.

From Our Reporter's Note Book. Cincinnati Brevities.

To-morrow closes Mrs. Wells' engagement in this city.

Next Wednesday evening public meeting of the Ohio Valley Missionary Association at G. A. R. Hall.

Mrs. Isa Wilson Porter, psychometrist, gives daily sittings at 16 West Ninth street. Circles Thursday evenings at 7:30, and Sunday afternoons at 3 o'clock.

Mr. Geo. H. Brooks will take the platform for the Cincinnati Spiritualist Society on Sunday, January 6th, and lecture during that month. Psychometrist readings will be given after each lecture.

The musical trio, which discourses sweet music every Sunday for the Cincinnati Society of Union Spiritualists, is spoken of by visitors to this city, as the best in the United States. The musical selections of the same and the rendition is certain par excellence. The Spiritualist Lyceum of this city celebrated Christmas by assembling at G. A. R. Hall on Tuesday morning and entertaining themselves and their visiting friends by recitation, music and calisthenic exercises, the latter in connection with prizes which made it an especial feature in the program. A polonaise, with forty inscribed banners in the procession, closed the festival, after which the participants were made recipient of a quantity of good things left by Santa Claus, and among which the customary sweets of the season were not wanting.

"I hold, in truth, with him who sings T. one clear harp in divers tones. That men may rise on stepping stones Of their dead selves to higher things."

**American Politeness.** (From "My Tour Around the World.") I left Hobart-Town, Tasmania, September 4, 1886, for Sidney, N. S. W., to take ship for the United States.

"You have never been in America," remarked a friend at the wharf. "Never." "You will find many novelties and some things which are annoying, but the people generally are pleasant and polite, and are always ready to do a favor for a stranger. They will even go quite a distance out of their course to give one proper direction to any point he desires to reach. This was the case with a gentleman on my first visit to New York. A particular hotel had been recommended to me, but of course I was in the dark about localities, and inquired for this hotel by name. A stranger overheard my question, and, said promptly, that his course was within two squares of this house, and he would take pleasure in showing me, which he did, and it was a great favor. It was one of the most clerical, home-like gestures I ever stopped out. Make a note of the name, the CONNOLLYTON."

Boston Notes.

Miss Emma Nickerson will speak in Springfield, Mass., Sunday, Dec. 30th.

Mrs. R. S. Little will lecture, in Boston, before the Independent Club, the first two Sundays in January; Mrs. J. S. Palmer, the last two.

Dr. Geo. Fuller is soon to remove to the South. His paper, "Light on the Way" is an interesting monthly and is meeting with good success everywhere.

Mr. John William Fletcher lectures in New London, Conn., the first two Sundays of January; in Norwich, Conn., the last two. Address, 6 Beacon Street, Boston.

Mrs. M. S. Butler has just been holding a Lyceum Fair in Berkeley Hall lasting a week. It was one of the most successful, home-like amount made has not yet been announced.

Mr. Frank Algerton is at Bradford, Penn. He will speak in New England for the present, opening in Lynn, Mass., in January. Engagements made only through the Independent Bureau, 6 Beacon Street, Boston, Mass.

Mr. John William Fletcher will speak before the Independent Club in Berkeley Hall, Berkeley street, Sunday, 2:45 p. m., Dec. 31. He will also lecture in Providence, R. I., the same evening.

Miss Emma Nickerson is meeting with great success, every where in her public lectures. She has been very warmly engaged through the Independent Lecture Bureau, 6 Beacon Street, Boston, Mass.

Mrs. J. S. Palmer, of Portland, Maine, for years one of the most prominent lecturers throughout the country, will leave her self imposed retirement and deliver two lectures in Boston. Her first lecture, "The Movement to the Independent Club, she will lecture in Chelsea the same evening.

The First Society of Spiritualists of New York.

To the Editor of The Better Way.  
Sunday morning the service was embellished by the rendering of some beautiful Christmas music. Mrs. Brigham spoke upon the following subjects: "What is the condition of a spirit when consigned to lower spheres?" "Atonement." "Do we manufacture our thoughts, or are they living entities filling all space, and drink them in with our every breath or steal them from others? Do we send them on errands to our friends? Are they not substances?" "For whom is theosophy, and who is the originator?" "How can a spirit be elevated out of the lower spheres?" "Does it require the prayers of embodied spirits to perfect the design of the Great Spirit?" "I saw a gentle, obedient, but overworked horse abused by a human brute with kicks and stones. Is the any compensation in nature for the horse, or is it a martyr to the process of human evolution?" "How does the soul separate itself from the body?" The subjects for the poems given from the audience, were: "The Morning Star," "Lights and Shadows," "Cleaning Fires." Mrs. Brigham said:  
A spirit who is consigned to lower spheres by any master of ceremonies; it enters the sphere for which its moral nature and character has prepared it. Atonement we should call at once upon the God, through the power of our own elevation. Thoughts are substances but not as you understand the word. We may mirror or reflect the thoughts of others. We believe that there will be a heaven or as many as well as men, for they certainly need some compensation for their suffering here. Mrs. Brigham spoke in the evening to a large and select audience on the subject selected by the influences speaking through her. "The Christmas Day." It is putting it mildly to say this pleasant theme brought out some happy illustrations with very beautiful comparisons.

The meeting for manifestations in the afternoon was one of unusual interest, and every one present seemed to enjoy the occasion. Mr. Pomeroy also addressed the audience. He is an easy speaker, and has a commanding appearance, which, with an earnest expression of thought, makes him one of our best orators. It is well for the managers of camp meetings to secure his services for next summer, as he can fill the bill upon any and all subjects. Mrs. A. L. Beach made her first appearance as a public platform psychological reader, and test medium, and gave several readings that were satisfactory to those reading, and low voice being the only drawback at present, and this will be overcome with public practice. Next Sunday afternoon Mr. Lyman C. Howland will speak at the opening of the meeting for manifestations.

Fraternally yours, PATERSON.

New York, Dec. 23, 1888.  
**Cheap Reading.** We have a large lot of back numbers of THE BETTER WAY, which will be mailed to those who wish them, for use or distribution, at the rate of fifty for one dollar. They will be sent assorted, all different numbers, if selected, and are just as good for missionary work as issues of late date. They should be ordered largely, and at once.



CORRESPONDENCE.

Joseph, Oregon. Mr. A. M. Hall, of this place, writes that Spiritualism is making quiet progress there and that mediumship is being unfolded to the satisfaction and gratification of all.

Worcester, Mass. To the Editor of The Better Way. George A. Fuller, inspirational and historical speaker, lectured for the last time on last Sunday afternoon.

Springfield, Mass. The great and popular test medium and lecturer, John Wm. Fletcher, of Boston, gave his closing lecture in the G. A. R. Hall this evening.

Topeka, Kas. To the Editor of The Better Way. A new society of Spiritualists has been organized here under the name of the "Religio-Harmonical Society," with F. P. Baker as President.

Minnesota. The society of Spiritualists and Liberals of St. Paul, held their first meeting under the ministrations of an inspirational speaker, Mrs. Aldrich, Sunday morning, in Grand Army Hall, on East Sixth street.

Cleveland, O. A farewell reception to Mrs. Ada Foye, the renowned medium, and debut of Miss Clair Tuttle as a dramatic impersonator, took place Friday evening, December 28, in honor of which Mrs. Van Wormer, the accomplished pianist, and Miss Zedde Turner, the contralto, kindly volunteered their services.

Evansville, Ind. To the Editor of The Better Way. This place recently experienced a revival in Spiritualism despite the would be expositors. Mrs. Seery of your city was in our midst and gave a series of seances which created universal satisfaction.

St. Paul, Minn. Mrs. Aldrich, inspirational medium, under spirit control, delivered the second lecture of the season's engagement with The St. Paul Spiritual and Liberal Society, in Grand Army Hall on Sixth street, Sunday evening the 24th, the subject being Mind-force as applied to the control of mediums.

Saratoga, N. Y. To the Editor of The Better Way. As already mentioned in my last note, I found a good Spiritualists society here under the efficient management of Dr. Mills, who has been its president for several years.

San Francisco, Cal. As Mrs. J. J. Whitney has for years given such extraordinary entertainments to her audiences at Odd Fellows' Hall, the announcement of the new feature of occult telegraph, was exhibited on the evening of December 16th, drew an extra large audience.

Cleveland, O. The Spiritualists' Progressive Thought Society was favored with a large audience today, and deep interest was manifested in the remarks of Black Hawk, controlled by C. C. Stevens.

New York City. The 3 and 8 p. m. sessions of the Progressive Spiritualists, of Sunday, 23d inst., at Arcanum Hall, 57 West 25th street, were largely represented by intelligent and interested audiences.

The Cause in Michigan. To the Editor of The Better Way. Presuming some of your readers would be interested to hear from this section of Northern Michigan, I volunteer a brief account without going into details of a rare treat we have been enjoying by an arrangement of D. M. King, of Marquette, Ohio.

San Francisco, Cal. As Mrs. J. J. Whitney has for years given such extraordinary entertainments to her audiences at Odd Fellows' Hall, the announcement of the new feature of occult telegraph, was exhibited on the evening of December 16th, drew an extra large audience.

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Briefs. Chas. Dawbarn is at Oakland, California. Dr. J. V. Mansfield is now a permanent resident of San Francisco, Cal. Charles E. Watkins of Boston, has recently developed into an occult telegrapher.

Movements of Mediums. All announcements and notices under this head must be received at this office by Monday to insure insertion the same week. Mary L. French is open for engagements for 1889. Dr. F. L. H. Willis is now residing at Glenora, Y. P. O., N. Y.

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Testimonial to Dr. J. S. Loucks. Sumner, Bremer, Co., Iowa, Oct. 21, 1888. Dr. J. S. Loucks—Dear Sir: I have been sick about three years, a great part of the time confined to my bed.

A Splendid Holiday Offering: A New Book. Startling Facts Modern Spiritualism by Dr. N. B. Wolfe. Being a graphic account of all manifestations and materializations of spiritual phenomena that have occurred in Europe and America since the advent of Modern Spiritualism, March 31, 1848, to the present time.

Physical Proofs of Another Life. Given in Letters to the Seybert Commission. LETTER I, showing their report of the Pierre Keresman to be discredited on its face. LETTERS II and III, containing overwhelming evidence of spirit return through physical manifestations and direct spirit writings. Price 25 cents. For sale by THE WAY PUBLISHING CO., 222 & 24 West Pearl Street, Cincinnati, Ohio.

Wonderful Cures. Send one dollar for a bottle of our Magnified Blood Purifier. From spirit prescription. Positively prolongs life. Thousands rejoice over health restored. Send for circular. Address Dr. E. K. MYERS, Lost Nation, Iowa. DR. J. P. RAZER, 718 Broadway, Hannibal, Missouri. Clairvoyant Physician, AND Trance Magnetic Healer OF MARVELOUS POWER. Has been in active practice nearly Eight Years.

CHRISTMAS OFFERING THE BETTER WAY! To any New Subscriber who will send us this slip, with his name and P. O. address and 2.50 in Money Order, Express Money Order, Check, or Registered Letter, for a year's subscription to THE BETTER WAY, we will send the paper FREE TO JANUARY 15, 1889, and for a full year from that date.

THE HERMETIST An eight-page monthly, teaching the Ancient Wisdom, and a knowledge of the Occult, or hidden law of nature. "GET UNDERSTANDING" is its Alpha and Omega. Price, \$1.00 per year, in advance. Sample copies, 10 cents. HERMETIC PUB. CO., 629 Fulton St., Chicago. DR. MARSH'S SURE CURE. An Infallible Remedy for Coughs, Asthma, Lung and Chest TROUBLES. Formula given by Dr. William J. Marsh of the Spirit World. Price \$1.00 per bottle. EXCELSIOR LINIMENT. Positive cure for Rheumatism, Neuralgia, Sprains, etc. Formula given by Dr. J. B. Rowe of the Spirit World. Price \$1.00 a bottle. CHEROKEE SALVE. Unequalled for Burns, Cuts, Bruises, Bolls, Run-dles, sores, Eruptions, etc. The formula for this Salve has been given by an Indian Chief of the Spirit World; Price 25 and 50 cents per box. These Remedies have been tested for over ten years with complete success, and are now offered to the public by THE WAY PUBLISHING CO., 222 West Pearl St., Cincinnati, O.

TO OUR READERS. We have made arrangements with the publishers of the Cottage Hearth, Boston, Mass., to offer the BETTER WAY with their magazine this year. THE COTTAGE HEARTH. Is a well-known family magazine now in its 14th year, and a favorite wherever introduced. It has, each month, Music, Floral and Health Departments, Latest Fancy Work, Sabbath Reading, Domestic Patterns, Approved Receipts, Household Hints, and Prize Puzzles for the Children. This beautifully illustrated Monthly Magazine has among its many CONTRIBUTORS Edward Everett Hale, Lucy Larcom, Celia Thaxter, Louise Chandler Moulton, George Mac Donald, Margaret Fuller, Augusta Moore, Rose Terry Cook. It is a large 34-page, elegantly printed, magazine, and has attained a large circulation solely on its merits as a family magazine. Its Price \$1:50 a Year, Is very low for such a desirable family magazine, but we offer to send it a year FREE TO ANY ONE Who will send us \$2.50 for a year's subscription to THE BETTER WAY and 50 cents additional for the Cottage Hearth, making \$3.00 for both papers for a full year. For further particulars address THE WAY Publishing Co., 222 West Pearl St., Cincinnati, O.

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NEW YORK ADVERTISEMENTS. WHEN WESTERN PEOPLE VISIT NEW YORK They like to find a Hotel possessing modern conveniences, and at the same time affording a cheerful and home-like congeniality. Such Hotel is THE COSMOPOLITAN, At the corner of Chambers street and West Broadway. It is conducted upon the European plan, with rooms at 50 cents, \$1.00, \$1.50, and \$2.00 per day, and a fine restaurant, where meals are served at reasonable charges. It is convenient to railway depots and all lines of travel, and is directly in the center of trade and metropolitan activity. Already it is the favorite hotel of hundreds of the business men, but in the class will be cordially welcomed. Respectfully, N. & S. J. HUGGINS, Proprietors. Mme. HOGUE, Healing Medium And MIND CURE. Flat one; Room 3, 362 Third Ave., New York. Terms: \$2.00 to \$5.00. DUMONT C. DAKE, M. D., 304 FIFTH AVENUE, NEW YORK CITY, successfully treats all forms of Chronic Diseases, however complicated. Patients afflicted for years, regarded as hopeless, or incurable, are healed by permanent restorations. In the accurate Diagnosis of Disease, and as a Magnetic Physician, Dr. Dake's skill stands unequalled. Those unable to visit the Doctor in person can be successfully treated at their homes. Remedies sent by express. Send stamp for circular. 328 Damont C. Dake, M. D., is a skillful medical attendant, and a genial spirit whose responses to the impressions of superior wisdom are vivid, and generous of good results. -Eds. Banner of Light.

MRS. STODDARD GRAY AND HER SON, Dewitt C. Hough. Hold Materializing Seances every Sunday, Wednesday and Friday, beginning at 8 o'clock, Sunday and Saturday, 2 o'clock; at 323 West 34th Street, New York City. Daily sittings for communication and business. Engagements made for seances at private residences. MRS. HELEN FAIRCHILD, OF BOSTON, MASS. Materializing Seances, 914 SIXTH AVE., NEW YORK. AFTERNOONS: Thursday and Saturday at 2 o'clock. EVENINGS: Sunday and Thursday at 8 P. M. Private Seances and Sittings a Specialty.

MRS. M. E. WILLIAMS, 232 W. 46th St., New York City. Materializing Seances - HELD EVERY - Thursday Evening at Eight O'clock, Saturday at 2 P. M. Mr. Holland, one of the guides, answers a questions pertaining to the Science and Philosophy of Spiritualism at each Seance. BOSTON ADVERTISEMENTS. Something New and Pleasing. Write a letter to your spirit friends and have it answered by independent writing. Questions of Health and Business answered in same manner. Price \$1.00. Address ANNIE LORD CHAMBERLAIN, BOX 56, Mattapan District, Boston, Mass. MRS. FLORENCE K. RICH, 175 TREMONT STREET, EVANS HOUSE, BOSTON, MASS. TRANCE AND BUSINESS MEDIUM. CONSULTATION BY LETTER ON BUSINESS. ARE YOU A MEDIUM? WRITE TO J. Wm. Fletcher, The test medium for a reading and how to develop your powers. Terms, \$2.00. No. 6 Beacon Street, Boston, Mass. Independent Lecture Bureau. Societies desiring First-class Lecturers and Test Mediums Supplied at short notice. FRANK ALGERTON, The Boy Medium. DR. J. C. STREET, Occultist. MISS E. NICKERSON, Inspirationalist. Engaged only through the Bureau. J. Wm. Fletcher, 6 Beacon Street, Boston, Manager.

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SPIRIT MESSAGES.

Received Through the Mediumship of Mrs. A. S. Brooks, of St. Paul, Minn.

Dear Friends:—We desire to assure you that these meetings give us more satisfaction than you can realize, for we are enabled to approach nearer to you than ever. One of your number has thought that we do not care to return to the scenes of trouble and care, but do you suppose that those scenes and faces draw us away from those we love? The heart that overflows with love would be miserable if it was unable to exhibit its sympathy for those who still are battling with earth's trials, and thus we return to aid as best we can. You cannot understand the joys we experience in such labors of love; so we strive to make known the beauties that await you here, and in making us welcome, you create conditions which facilitates spirit-communication to a great extent.

Sincerely yours, ADELAIDE KENYON.

I am William Brewster, of Lynn, Mass. Was a shoemaker—belonged to the Laster's Order in that city. I was somewhat interperate in the use of liquors, and from this habit and its causes helped me on this side of life. I used to make every sort of fun of those who were known to be Spiritualists—fact was I had no likes for any sort of religious teachings, much more the spiritual—I thought it embraced every sort of nonsense. Now I find I was very much mistaken; find it was very wrong in me to make such use of stimulants. I died very suddenly—went to bed full of rum and woke up in the spirit world among lots of persons I had known in earth life. I expected when I saw certain persons there they would pay me off in kicks and fist blows for the wrongs that I had done them; also the young women I treated so badly, but they did not; they all smiled upon me and said nothing. Older persons said "Welcome, Billy; you will have a good chance with us to learn something and to reform your bad habits." I thought how could you know so much about me. I used to think death ends all, but I find now that it just begins with the mortal. About happiness I shall find out when I get to it. I am content to be where I am, and have no desire to get into a mortal body again. Send this to Lynn, Massachusetts, care of Laster's Union Secretary.

I am Reena Stephens, of Bangor, Maine. I am a dreadful little girl. I am all alone, only Mary Jones is with me, but I feel so lonely that I want to go home and see mama and papa and Freddie and grandma Baker and all the folks. I'm only six years old last July. My throat was dreadful—hurt me to breathe and swallow. O, mama I shall choke. O, where have I got to? This ain't anywhere I'd been before. Great tall man tell me this is the place me to come to send word to mama. I choke so; can't get breath a bit when warm days and nights was—twas only little while ago. Great tall man hold out hands for me to take to my home. Thanks to you. Send this to mama and John Stephens. I will come again. Good-bye!

I am Helen Foster. My husband died in a blizzard in the winter of 1887, and left me with a one hundred and sixty-acre take-up, stock and two babies to care for. I got along very well until last August, then from over work took cold and came to spirit life with one babe, the other, a boy, is with his aunt, living near by. Her name is Hannah Blaisdel. I did not know anything about this spiritual life, nor did my husband, or any of the people about there that I know of. We called the place where we lived Corsica, Minnesota. Send papers to Hannah Blaisdel, Highland Reserve, Minn. My darling boy; I want him to live and be well used for the farm and all its belongings, and all we were worth belongs to him. We will watch over him you all may depend, whether sister ever gets this letter or no. It was hard for me to leave my boy alone. My name is Helen Ames. My Husband's name is Isaac Andrews Ames. Husband and myself are getting along in this state very happily. We feel very much as we used to do. Hardly think we are any better when we had on our mortal bodies. We enjoy ourselves now same as then, and better; for we can go quickly anywhere without horse cars or money. I was born in Worcester, Mass., and have a mother and two brothers living there now, I suppose. It has been twenty years since I went from home married. It is almost a year since I joined the spirit world. I was eighteen when married. My maiden name was Helen Foster. My brother's names are John and William Foster. My mother is Juana N. Foster. Hope some of these people—my friends—will get this communication.

P. S.—We want Mr. and Mrs. Blaisdel to be sure and give my son a good education. After he is old enough to take care of himself, send him to Worcester, Mass., to see our friends there.

The Emperor Vespasian heard that the funeral of a noble had cost sixty ducats. "And pray, what will my funeral cost?" asked the Emperor of his chancellor. "Oh, sire! not less than three hundred ducats." "Then, in pity, hand me the ducats now, and when I am dead chuck me into the Tiber."

Specially Reported for The Better Way. Poems

By Mrs. Nellie J. T. Brigham, Delivered before the First Society of Spiritualists, New York, Sunday Morning, December 9, 1888.

DRAMAS OF THE SETTING SUN—THE GRAND CANON OF THE COLORADO. We do not sleep, and yet along a silver stream The boat of thought goes sailing in a dream; Far from the lat of sunrise where the morning's work is done, Far toward the sea of peace—the golden setting sun,— Falling on this silver river that flows above earth's land We see strange scenes of beauty, beneath around us stand. We see the great broad river that flows toward the sea The mighty Mississippi, with its tide so strong and free; We see the Rocky Mountains, uplifted grand and high, Each one is like a tower that rises toward the sky. We see broad plains out stretching and the golden land of light That lies against the western sea in beauty broad and bright. These are dreams of sunset, as toward the West we go And we find such wondrous beauty around us, far below. But our thought is reaching upward and outward as we go And the stream of dreams is bearing our souls with mystic flow. We know that life eternal flows on from morn to night, From the darkness, from the doubting, from the fading, from the blight; Goes from childhood unto manhood with its strong endeavor here Till we find the day is fading, and the sunset linger- ing near. Friends, what is beyond the sunset, beyond the western sea, Where the sun shines out in brightness and life is glad and free? We find another country, another distant shore, When 'tis night that falls upon us, it is morning there once more. When we dream of life's great sunset with longing deep and fond, And see our friends, who fade on earth, bloom in the life beyond, And see that golden sunrise beyond all pain and strife, For beyond the golden sunset comes the morning bright of life. Again we are looking downward from this silver flowing stream, From this boat of thought that bears us in our vision and our dream; And we see the mighty canon beneath us in the light And in looking down into it we find a gloom like night. All the tops of the great ridges are catching golden light, But down in the deep canon there is lingering gloom and night. Whence came this strange unfolding? The river there below? We can scarcely hear the murmur of the sombre tides that flow. If we seek to reach the river in places where we can, Where the adventurous feet of climbing, or of descending man Have found the shadowed river that floweth still and fast, It seems as though 'twere flowing from the strange unquestioned past. It was the hand of fire that made this canon deep and vast, The cracking of the earth's surface in the remotest past. 'Twas the hand of water shaping, that made it deeper there, Till the river flowed in shadow like a mortal's anguished prayer. All along the mighty canon, where a flower can find its way, They are budding, opening, blooming in the light of passing day; But there are steeps of darkness, where we find in many an hour, In canon s where there grows no bloom of flower. Only a dream can follow in some places of this dark stream, Only our thought can venture in the courage of a dream, To go where the river floweth. But at last it finds the light; It reaches southward, westward with its winding waters bright, And so at last your spirits beyond their depth of gloom Shall find the light of Heaven, shall find the time of bloom; And beyond all realms of darkness, of the canons of despair They shall find the golden sunlight of the pure, enfolding air.

DRAMAS OF THE SETTING SUN—THE GRAND CANON OF THE COLORADO.

THE MODEL REPUBLIC. And some have thought with anguish that the light would still endure; They could see no shining morning with its light so calm and pure; All should want to strive in earnest to make life good and true; All that love the soul of truth and life, so grand, so free and new; All should want to reach in earnest, toward the nobler life above. Let us make in us a heaven, and obey the law of love, And so in aiding, in forgiving, in this heaven here below. Man shall find a joy and gladness that outlive all pain and woe. A grand and true Republic emerges from the night When souls forget their selfishness in their struggle for the right.

A Spiritualistic Definition of Temperance.

On October 28th, Mr. E. Wallis, of Manchester, delivered two powerful trances addresses in the Exchange Lecture Hall. Evening subject, "Temperance." Treated in relation to the beliefs of Spiritualists, this subject became pregnant with new significance. The lecturer said he preferred the word "Temperance" as being capable of general application, but pointed out that true temperance consisted in total abstinence from everything that could be proved to be noxious. Such was alcohol, tobacco, the extravagances of fashion, too long hours of labor, greed of gold, indolence and uncharitableness. The speaker took the widest range of his subject, and dwelt largely on the future of the laboring classes, which, if directed by the spirit of earnest reform, justice, mental, moral, and physical temperance might still surpass our brightest expectations. Regeneration by right generation, and a fair share of the profits of labor to the laborer, were rules that would refashion society and eliminate the brute from the minds of men. The lecturer was listened to with the profoundest attention by crowded audiences.—Blackburn Evening News.

Oysters for Ancient Epicures.

Raw oysters were eaten at Athens and Rome as a preprandial whet, and although we have no evidence that the English mediavalists followed so good an example, still there never was a time when English epicures failed to cultivate, or at least to plunder, oyster beds, says the Analyst. To discredit them as judges of fish, however, and to prove that the tastes of epicures have changed, if not improved, it is only necessary to mention that our ancestors regarded their oysters. This barbarism was due to the influence of the Romans, who coated their oyster with honey and kept them until they were slightly putrid. The simple and clumsy methods of Apicius, the third celebrated glutton of the name, for preserving oysters was to wash them in vinegar and pack them in vessels coated with pitch. The oysters thus prepared and sent from Britain to the Emperor Trajan, when in Parthia, were considered "fresh" and have been sufficient to entitle this great man's name to be handed down through twenty centuries. If he is to be deemed famous in direct proportion to the nastiness of his invention he should be famous indeed. Brillat Savarin's preprandial whet consisted of three to four dozen oysters. Sieur Laperte, whom he used to entertain tete-a-tete at dinner, is said to have complained because he could not get his fill of oysters.

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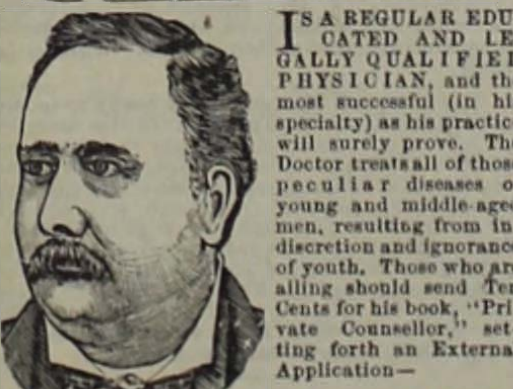
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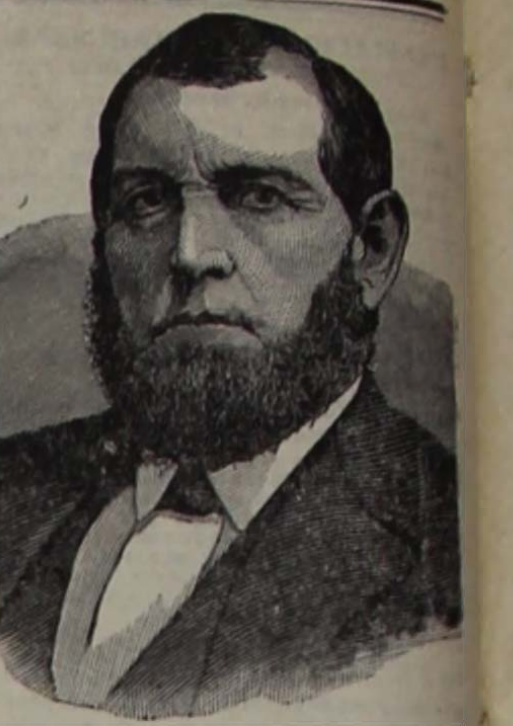
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I can not think of one objection to organization, by the large body of Spiritualists of America, that is not just as applicable to all other organizations; on the other hand the benefits will as certainly follow our orderly and united efforts.

Science vs. Religion.

When terms have been used until they acquire a definite or technical meaning, those who use them in any other sense are bound to define clearly the new sense.

If we still love those we love, can we altogether lose those we love? There is no courage but in innocence, no constancy but an honest cause.

Reported for the Better Way.

Temple Fraternity School.

The school was opened with singing, and invocation by Mr. Danforth. The pupils had prepared very nice subjects on their lessons, and did their part well. Mr. Danforth read choice selections calculated to instruct and benefit the children, and the older ones as well.

The Temple Fraternity School met at eleven o'clock this morning, Mr. Ayer presiding at the desk. The exercises commenced with singing and invocation by Mr. Alonzo Danforth.

What is a soul, or who can tell? Is it divine, or spring from hell? What gives us power on earth to love, Is it not soul, this power doth give.

What is the soul, as we are here. Pure in its birth, we all have risen; Linked to his soul by present love, Journeying homeward, to him above.

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hold and enforced the superiority of revelations over all sciences derived from the study of nature. It is unnecessary to recount here the opposition, violent and destructive, interposed by religionists to material progress in mental and material sciences.

So far, no religionist has demonstrated the existence of a personal God or continuity of human life as the mathematician demonstrates a proposition or the chemist the facts of his science.

A God, (Supreme Intelligence) without form and locality destroys the very basis of all so-called religious worship. A personal God is the central idea of all religions. Without it they all tumble.

The term religion is the synonyme for all contained in all the creeds. This was Paul's view when he said, "after the strictest sect of our religion, I lived a Pharisee."

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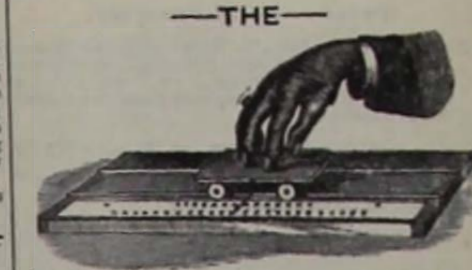
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