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DISCOURSE

By Mrs. Nellie J. T. Brigham. Delivered before the First Society of Spiritualists Sunday Morning, May 12, 1889.
(Specially Reported for The Better Way.)

INVOCATION.

Oh, thou who art with us now and at all times, we would feel thy presence this morning. We would draw from thy divinity that strength that shall make us forget our weariness and fill our souls with freshness and new life. We know, oh, Father, that thou art everywhere; every passing breeze speaks of thy lay, and every opening flower has some sweet message from thee. All nature is full of thy spirit. How should anyone say then, there is no God. If the open eyes behold the shining stars at night and the thousand glories of earth and sky by day, do not these things tell of the light of thy love? How can man fail to find thy spirit here, when in all these things he finds immutable law, and the one great presence of system and order that draws everything toward harmony and truth and light.

Oh, our Father, we thank thee we do not stand before some dark and gloomy presence, some imagined being who is forever in a flame of anger, but we feel that we are talking to our Father, that we are leaning against our mother's breast, for through nature's beating heart we can hear some sweet message of eternal care. Oh, thou who art so strong, thou who sendest the breezes on their way, thou who biddest the great tides of the ocean ebb and flow, thou who movest the stars in their places forever, according to harmony and law, in our weakness and wandering we drink from the fountain of thy strength, in our darkness and doubting we turn to thee and find the light.

Be thou our guide, and when we pray to thee, guide us where we may ever feel thy guardian influence. We know our natures must be rendered harmonious—receptive—and then can we take from thee this blessing that is for everyone, if but the soul would reach to receive it.

Oh, thou, who sendest thy angels on missions of love, give them kindly care and keeping for every human soul in the valley and shadow. Let thy weary children on earth find rest, the troubled ones find peace, the doubters find that in which they can trust, on which they can rely.

Oh, Infinite Love, give to us according to our several needs. Let the lessons of earth come like due and sunshine and the gentle rains of spring, while our hearts receive them and are lifted up and strengthened, forever and ever. Amen.

Has nature any deeper secrets than Jesus revealed in his time?

The sun that shines o'er the land touches everything, mountain and valley, tree and rock, the mosses and small flowers that grow amid the forest paths. And like the sun, the light that Jesus gave lights up everything. If you want to have the most glorious and brightest perception in the world, you can obtain it through the influence that

Jesus had, which he showed by precept and example and in every way possible. There is no glorification so great and perfect in this world as that which comes through love—there is nothing coldly intellectual that can approach it.

If you have never learned to love a little child you may say that all children look exactly alike. But if you have learned to love one you will find that it has an individuality of its own, and you will say that it is certainly different from any one else in the world, and you will be right.

Those who do not love flowers may ride for miles and miles through the country, and yet not see the flowers. They may, perhaps, see the little patch of yellow where the cowslips are blooming, or notice the purple hue where the violets are blossoming, but the individuality of the flower will make no impression. But if one loves them, every little star of a flower amid the fresh green grass looks out with a glad good morning. It all comes through the breath and revelation of love.

If you do not love humanity the masses will seem to you like dumb, driven cattle, as the poet says. They will seem to you just simply masses of people, just as when you look at a great crowd, where you have not one dear or intimate friend. But if you learn to love humanity, then all the people that you come in contact with become interesting to you, and you begin to feel their sorrows, you begin to grow glad with their gladness, and you begin to think what a wonderful study humanity is, and how much there is in the world that you never thought of before. That is the revelation of love.

That is why we have spoken of the great sun as the best comparison that you can make with the wonderful lesson and principle that Jesus taught by parable and in every possible way in which he could unfold it.

But we strike against an objection stirring in the hearts of one or two in the audience. Do we not read that he was angry with sinners—that he overturned the tables of the money-changers and those that sold doves in the courts of the temple? That he actually made a whip of small cords and drove out the miscreants that had polluted the house of prayer? Well, the story says so. If he ever did it, if it is true, we tell you, friends, that that anger was not against the deep heart of the individual, and we believe it was the sudden flaming up of a nature that could not endure evil. Yet it is a high and noble nature that can separate the evil and vice from the soul that lies under their shadow, that can love the one and hate the other; that can take the diamond out of the burning river sand, and leave the sand and keep the diamond. If these things were done we believe that that transcendent flame of feeling was because of his love of humanity, and the anger was against the injury that these things were working to the soul of man.

But when you ask this question, "Has nature no deeper secrets than Jesus revealed?" Why certainly. There are many things that he did not touch and did not know about, that he never dreamed of. But he gave the great arch, the dome of this splendid temple of the highest and holiest, in that principle of love, and there is enough in it to supply all that is good and noble in government, in individual life, in everything. It arches over all like a dome. It covers all, only he did not particularize, he did not specify and say, "Now I want to tell you certain things about government, about the best political management." He did not go to women to straighten the sad problem of her existence, as it was then, and is now to a great extent. He did not take childhood, and state that particular truth that a child has its right to a pure life and a pure welcome. He did not touch these points, but the great principle of love covered everything, and entered into all their daily duties.

So, friends, you will find many things that the words of Jesus never touched particularly, many principles illustrated where there is no personal contact, and yet you never find anything that belongs to human need and aspiration that this great principle of the brotherhood of man doesn't arch over and give light to.

Why is it that a great many persons want to do and to be just the reverse of what they can be? That is, those in the country want to live in the city, and those in the city desire to live in the country?

In the first place, we will show what we believe to be the good side, for every question has two sides. You will find that humanity is progressive, it is restless, and this very restlessness is that which makes it grow and progress. If you confine water it will become impure in its stagnation. If you confine air you take out of it its beautiful life-giving and health-giving principle. If you confine money, if you hold it in coffers, if you keep it in some treasury, after a time it breeds poisonous conditions in the minds of those who come in contact with it. It is by the circulation of air, and water, and gold, and silver, and thoughts, and ideas and sympathies that the world is kept as good as it is, and it is wherever these things are attached, and set and anchored that we find the conditions of misfortune, and of all that is commonly known as evil.

Therefore, as a great mass, this human nature is restless and stirring, and through this stir and restlessness it questions and finds its answers and grows.

Nothing seems to be more moveless than these blossoms; they only stir as we touch them. The rose and lily are quiet, and yet, although they seem so quiet they have been pushing and crowding and reaching, and it is that which makes them just what they are. If human nature would only grow in this way. It is the constant friction and worry that wears the soul. But if you will reach toward harmony, toward good, you will grow as beautifully and as harmoniously, as quietly as they have grown, and you will be more beautiful than as human souls than they are as beautiful flowers.

That is a silent, quiet lesson, and yet a lesson of progress. It is that which has made them what they are.

We always have our ideals, we must; it is our nature. You may say why? That "why" is a little word. It is a trinity, or rather, it is three that make one. That is, three letters, and out of it comes a question as great as the sky, for it covers almost everything. Why are you what you are? We cannot answer it. There is the tulip and here is the rose. Why are they different? We cannot tell. Why are you what you are and not the President of the United States, not a king, not a monarch? We cannot tell. Why are you what you are and not blind and a beggar? Oh, soul! Take what you are, and do everything that you can achieve, and be sure that whatever that is, there is some peculiar meaning in it to you and to your nature. We do not mean that you are to sit down and stop growing through self-admiration, but grow harmoniously, not with fret, and worry and friction, not with trouble and complaining, because if you do that you will find your souls filled with discord instead of music.

It is right to have ideals and for them to be in advance of us, and it is this which will always make you wish to be a little wiser and higher and better. Sometimes you find people who think they couldn't be any wiser. God pity them. They are shut in darkness. Did you ever see a little flower that grows in September—the closed gentian? It is darkly, deeply blue, and it is always closed. It never opens, it never shows the beauty of its heart. There is another flower, called the fringed gentian, which the poet loves, which unfolds

and shows its golden heart. There are some people who remind us of the closed gentian, and they are just as deeply blue. They shut out God's sunshine, and shut in the beauty and brightness in their inner lives.

We must not stand still. And so have your fair ideals, let them lead you upward day by day, it is good and right and beautiful that it should be so. For the ideal that you had years ago you have another one as fair as that was then. So climb and grow, each wonderful flower from the garden of God, unfold outward to the sunshine and let the heavens give you their benedictions continually.

But there is another side to the question. "Why is it that a great many people want to be the reverse of what they can be?" Why is it? Ask any patient, wearied, gentle, loving mother why it is her child is always wanting to do what it ought not. Why, then it cannot cry for anything else; it looks out and cries for the moon. And there are mothers weak enough to give it to the child if they could reach it. Do you not know that children grow morally and spiritually just as much by what is lovingly and wisely withheld as by what is given to them? Remember that you are children of a larger growth, and that the Oversoul knows that you grow just as much by what is withheld as by what is given. When you wish to learn these things look out into the world of comparisons, or what Swedenborg would call the world of correspondences, and you will gain your education from them. There are people in this world who seem to develop a complaining spirit, because they do not seem to have grown out of their childhood. Their natures are not in tune with the things of outside life, and so nothing is quite right. People who, if they were to go to the old-fashioned orthodox heaven, would complain that the streets of gold were not yellow enough; they would not like the weight of their crowns, and the pattern of their harps would not suit them. People who, if they were lifted into the glories of the heavenly spheres, would find something to grumble at. They are in an unripened condition, like a green apple, like an undeveloped plant.

Is it not better to grow? Is it not better to say, I am like a musical instrument, and all these strings that are slackened now should be tightened and turned to the advanced melodies? Is it not better to say, if my surroundings are not just right, and if I cannot make them what I wish them to be (if that is not possible, though sometimes it is), then say to yourself, there is a meaning in it that belongs to me, and turn and see what it all means. So do all the good you can, in country or city; and then you will make wonderful discoveries and find thousands of beautiful, bright things where the shadows lay heavy and dark. And the friends who immediately surround you will be more comfortable than they are to-day.

Please explain how to develop second sight, or seeing with the eyes closed; that is, in those persons to whom it is not natural. Some persons never can develop it, and it would be useless for them to attempt it. But it may lie like a germ or seed in your nature, and we know of no better way to develop it than to form small, harmonious circles and sit for development; or in the quiet in your own room devote a little time, perhaps each day, or as often as you think best, and sit quietly and wait, and then, with your eyes closed, see if anything is presented to you. There are some persons who never have this gift except just at a little time between waking and sleeping. Just in that time when the cares of the day roll off, just in that time when you are perfectly quiet and passive, then symbols may be given, faces may look in upon yours, and if you think about it and close your eyes and wait, you can encourage and develop it to a certain extent.

Professor Denton wrote a book called "The Soul of Things," and in that book he teaches people how to experiment in this wonderful gift, of psychometry, or this gift of reading by the soul, by impressions. Of course people differ, and perhaps the method that one might pursue would not be best for another, but as a general thing this quiet desire and waiting in quiet for the unfolding of clairvoyance is the best form—or sitting in small, harmonious circles with others.

THE COMING EXPOSE.

To the Editor of The Better Way.

Under the head of religious notices in the Commercial Gazette of last Sunday, I notice that J. W. Fletcher expects to give "a complete expose of the different phases of mediumship" on next Friday evening. It is about time that this man was shown up to the public, as to what he was and what he is now. Some years ago this man Fletcher was a local medium of this place, and when under strict test conditions, would give unmistakable proofs of his mediumship; but if the opportunity offered itself, would practice fraud, and his friends, becoming somewhat suspicious of him, left him one by one, until he had to fall back on his trade of cabinet making for a living.

About a year ago he again commenced giving a few seances, and succeeded in getting the officers of the Society of Union Spiritualists of this place to partially endorse him as a medium. On the 1st of last November he was caught committing fraud, and the following preamble and resolution was passed without a dissenting voice in a meeting of several hundred people:

TO THE PUBLIC.
Hall of Society of Union Spiritualists,
No. 115 West Sixth Street,
Cincinnati, Ohio, November 4th, 1888.

It seems proper to say to the public, especially to investigators, that the phenomena of Spiritualism, that while this Society deeply regrets every occasion for the denunciation of fraud by those who, without the gift of mediumship, pretend to be mediums for spirit manifestation, we nevertheless recognize it as an imperative duty to the cause of truth to make such denunciation emphatic whenever fraud is positively detected.

Upon the evidence of members of this Society whose veracity is undoubted, it becomes our duty to denounce as fraudulent the pretended spirit manifestations at a seance held at No. 55 Carlisle Avenue last Thursday evening, 1st November, instant, by J. W. Fletcher, and to warn the public against the pretensions to spirit mediumship of said Fletcher—especially for so called materialization.

It is true that only a few weeks ago this Society practically endorsed the mediumship of Fletcher. This was done in good faith, upon evidence apparently conclusive, but it is only another instance to show how easy it is for finite minds to be mistaken. Those who commit no errors soon become proud of their goodness, but it is said that the best men and most earnest workers make mistakes enough to keep them humble. It is our desire to offer all possible amends for this mistake, and our purpose to advertise as widely as possible this recantation of our endorsement of one so unworthy—therefore,

Resolved, That this memorial be spread upon the records of the Society of Union Spiritualists, and furnished to the newspaper press with a request that it be published.

E. O. HARE, President.
C. C. STOWELL, Secretary.

A few weeks after the passing of the resolutions, Fletcher expressed a desire through a friend to have the Society allow him to publicly apologize for his conduct, and that he would try and conduct himself as an honest medium in the future; but the officers of the Society informed him that they had had enough trouble on his account, and wanted nothing more to do with him.

On the 30th of last January the Society was to give a dark or trumpet seance at their hall, and, for the first time in the experience of the Society, the seance was a total failure so far as any spirit manifestation was concerned, and they afterwards found the reason to be the desire on the part of the controls of the mediums to protect them, as matches, dark lanterns and flash lights were ready to be flashed when the persons having them thought the proper time had arrived. Now Fletcher, still posing as a medium, had the cheek to send the following letter to the Society, pretending to show what a wonderful medium he was, and here is the letter:

Cincinnati, Feb. 6th, 1889.
To the members of the Society of Union Spiritualists, Ladies and Gentlemen:

This may be considered by some an intrusion on your valuable time, but I kindly solicit your attention, and I may be able to throw some light on the failure of your efforts on Wednesday eve, January 30th. I have not the power to stop the revolutions of our earth; neither have I the power whereby I could cause the sun to cease to cast its rays upon us poor mortals. But I have the power, ladies and gentlemen, to stop, (or, more properly speaking,) to cause the spirit force to be powerless to manifest itself on an occasion of a public seance.

I am a medium, although your Society ceased to recognize me as such on November 4th, 1888. You drafted and passed resolutions of condemnation, and caused them to be sent broadcast over the entire country, branding me as a fraud, without making the slightest effort to gain from me an explanation of the cause of my actions on Nov. 1st. But on evidence received from parties who are daily striving to injure in every way the cause you are trying hard to establish before the world, your action was taken.

I have powers far greater than all the mediums who participated on the occasion of January 30th. My band rendered theirs powerless. The result, as you know, was a complete failure, as all your future efforts will be unless you concede to my demands, which are due me in the name of justice. I wish a complete refutation of the resolutions adopted by your honorable body on Sunday, November 4th, 1888.

When my request is granted, my band will relinquish the control they have over the hands of the other mediums. I do not request this wishing to occupy the public position I once held, but simply in justice to my friends and myself. Hoping this may meet the approval of all the justice loving people of your Society, and that a speedy action be taken, I am yours, most respectfully,
J. W. FLETCHER.

303 Plum Street.

It is to be regretted that so much time and space has to be used to show up a man who appears, from his own confession made to the public a short time ago, to be a compound of all the meanness of Benedict Arnold, Judas Iscariot and Ananias.

M. G. YOUNG, MANS.

Reviews.

"What is Spiritualism" is a short and concise essay by Jas. H. Young. It indicates a little of its history, tells what Spiritualism teaches, what Spiritualists believe, and closes with a selection of hymns for circle and social singing. For prices, address Jas. H. Young, Onset, Mass.

"Celestial City" is the latest addition of Spiritualist publications to our list. It is a five column, eight page paper and costs \$2 a year. Mr. W. J. Innis is the editor and publisher, and Messrs. W. M. and P. L. O. A. Keeler assistant editors. Address 184 William street, New York City. New York wants a first-class Spiritualist paper, and we hope it will prove a success. Welcome, brother.

Read This.

A. B. Dobson, my dear, good Doctor: I have wanted to see if I should need any more remedies from you; but I find I am completely cured. I am feeling as well as ever I did in my life. Your spirit doctors have visited me three nights in succession, pleading with me to get one of your pictures, for they had saved me from a dark and dismal grave. I was not prepared to go the time I sent to you for help. God only knows what I have suffered, when some good spirit told me to send to you for health. I did. It came, and, dear doctor, I can truly say, you have snatched me from death's door, and now I am well. How can I express my gratification to you and your good spirits for saving me from the grave? God grant you good health, a happy and long life, is the prayer from one who has given good health after so many years of suffering. I send for your picture to-day. Heaven bless you.
Kindly yours,

MARTHA F. DEARBORN.
Stoneham, Mass., Box 609, Sep. 14, 1888.

Out of Reach.

Defendant's Lawyer.—"This case cannot go on, your honor."

The Court.—"It has been adjourned, Mr. Choat, no less than eight times to accommodate you. I shall not permit any further delay. Take a jury."

Lawyer.—"But the court has no jurisdiction!"

The Court.—"I shall like to know why not, sir?"

Lawyer.—"Because my client has been dead nearly a month."

The Court.—"Then I'm afraid the process of this court, being written on paper, would be destroyed by fire before it got to him." The case was dismissed.—Buffalo Courier.

Written for The Better Way.

WHAT IS SELFISHNESS?

Selfishness has many forms. It begins with the thought for self—not as the first law of nature, self preservation, but as the first to be consulted, pleased, gratified or attended to in all transactions, whether strictly personal or in which the human mind takes a part or may be concerned. The child in whom it is born, first exhibits it by a displeasure in not having received the largest share of an object or thing. The next step is a disapproval of another having received something exclusive of self—even if not wanted or of use to the non-recipient. But instead of being joyful with the fortunate, a contraction is experienced near the center of the being, followed by an involuntary sense of disgust for the object, and often ill-feeling for the recipient. This is envy, and leads to hatred or malice, the extreme of selfishness. Following envy comes penuriousness and then avarice, but these are all the grosser forms of selfishness, and belong to the spiritually undeveloped, unrefined and ignorant souls of earth. Jealousy may be an indication of love for an object or thing, but the man or woman who is true to him or herself, cannot but rise above it with truthful dignity, when a cause presents itself which gives reasons for reproach; and where there is a just cause, the object should not be worthy of this respect. Petty jealousy indicates narrow-mindedness, and suspicion betrays an inclination for the identical evil that is seen in others—many seeing a reflection of themselves through this mirror of evil forces, for suspicion finds its birth in a guilty conscience or a restless soul.

Next to jealousy comes the speculative form of selfishness with all its sly maneuvers, conventionalities, hypocricies, and other little false pretensions—all for the sake of gain or the fear of losing cast. Some fostering to the whims of a rich aunt or uncle, with the hopes of being remembered in their last will or testament. Others giving themselves discomfort to oblige those who can afford to pay for what they get, for fear of coming in disfavor with them—all speculating on something which is not in accord with true manhood or honest commendation. Then comes hypocrisy of ages—that form which adapts itself to the times, and in which man lives a living lie. It is a mixture of cowardice and fear, and often prompted by vanity or false pride, but chiefly by a bad conscience. Some live it for the sake of gaining popularity in a worldly or a business relation; some because they want to gain respectability after having lived a life of sordid penuriousness or avarice; and some because they want to ease their conscience after having fleeced their fellow-men by petty roguery and corrupt business failures. It is the Pharisee of the past whose relatives are still in existence, and who resort to the cloak of religion or piety to enshroud their early record. This is the most despicable form of selfishness, as it solicits from the world that which no honest man can give without becoming a hypocrite himself, and is worse than highway robbery as it steals from man his self respect. Following this, come the manifold false pretensions, with which the enlightened world is overstocked at present. This includes the shoddy manufactured articles, the manifold tricks that are practiced in various forms of business enterprises, the demand for credit without any intention of neutralizing the obligations honestly, the false representation of goods to purchasers, and withal the psychological influence exerted by salesmen over weaker minds to make unwilling purchases—all for the sake of gaining wealth in the shortest time possible. A dishonest business enterprise is not prohibited by the decrees of a higher power, but it places the promoter in discord with the laws of the universe, as it lays the foundation for a nucleus of selfish forces, which have to be unraveled again by an opposite tendency, whether in material or spiritual life. And the sufferings of spirit life are often prolonged in consequence of the lacking opportunities to undo the evils of corporeal life. Such are the sad and melancholy spirits and not a few of them wish they were back again. But the past is passed, and many years may unroll before opportunities are presented by which such are enabled to balance their accounts.

After these, come all the little personal forms of selfishness, such as taking undue advantage of a fellow mortal, of minors in guardianship, of children under age, of employees, of partners in business or trade, of the profession over the ignorant, of the strong over the weak-minded, of the brutal over the amiable or innocent, and of wealth, position or station over those who lack either—although the latter are the last to realize their errors, in consequence of their worldly or temporary security. But death puts an end to this and makes them the weakest of spirits—a misuse of power is exercising their forces for a negative or unspiritual effect, and makes them impotent to exercise them as spirits. Consequently a negative condition, and a negative being in a positive state of existence, is like a fish out of water, or, like a bird

with its wings mutilated—neither power nor functions to act with in their new or foreign state of existence. But the one who is imposed on, is the conqueror, as a passive submission to the will of others is foreign to man's inherent liberty-loving nature, and being made to do so by force of circumstances, he is unwittingly playing his material nature and thus gives strength to his spiritual forces, which as a spirit, naturally elevates him above the man of material power.

Another form of selfishness is that of pitying self—most markedly manifested on the occasion of a death in the family. Instead of being sorrowful in consequence of the loss, their thoughts are concentrated on self, and not only solicit pity for themselves, but look forward to the various forms of consolation that are to be showered upon them—being more solicitous of the attentions, than the real purport of the consolation's intentions. Some pity themselves because they think they have been wronged, as if no other beings in the world suffer wrongs beside themselves, and are the very ones who least sympathize with others in this respect—believing it to serve them right for suffering. It is selfish to want pity, and heartless to remain cold on the other hand. The real sufferer seeks solitude, while the benevolent being sympathizes with all life, and especially with man as suffering humanity—whether they solicit it or not. The sorrowing one who demands consolation is impudent, and those who desire companions in their grief frequently have a bad conscience. The truly humble are peaceful in soul, and find sufficient consolation through their own meditations, while the truly benevolent beings always feel strong, and neither solicit nor care for sympathy—innate love creates its own happiness, and a desire for pity is a craving for that which can be obtained through any foreign source. Happiness is an effect of love, and must be developed by the individual who seeks it. A thought for others, gives the forces a positive tendency, and only under such conditions can the soul become cheerful. The reverse gives them a negative tendency, and causes misery, pain, grief, and often melancholy to permeate the whole structure.

Next to a desire for pity, comes the desire for praise. This is a vain demand, but it becomes a selfish one when accompanied by ill-humor. An impetuous desire for praise, is a craving to have the human fancies gratified or tickled by the exertions of another being. No human being feels any interest in gratifying the fancies of another—the action is too vain or hollow to see any good in it, either for themselves or for the one to whom it is given. It is a mere shadowy creation which cannot remain intact, and must be constantly repeated if the illusion is to be kept up. Man feels this intuitively, and consequently few indulge in it, except for an object of a different nature. Thus the invention of flattery—a wack behind which deception is lurking. Deception is a misuse of soul penetration or discernment, and leads to selfishness. This form of selfishness may be called perverted love, as discernment is one of the effects of man's love-condition, and by misusing it, he destroys its powers—thus becoming visionary or dark in soul, and falling below the undeveloped being, whose love condition is yet pure and uncontaminated by selfishness. A demand for praise by a strong-minded person is therefore just as bad as hypocrisy, as it often makes the giver an unwilling hypocrite—the same being psychologized into this demand by the arrogant selfishness of the other.

Love may also be perverted by arrogance or sensuality, but it adds selfishness to the being, only that it takes on other forms. Some forms of grief is love perverted by arrogance—thus the nervousness or hysterical effect which follows it. All effects which enervate, excite or perturb take on a form of arrogance—the same being will power misused for unspiritual purposes. Sentimentality is love perverted by sensuality—thus sentimental love is generally accompanied by jealousy or selfishness, having a material or animal tendency. So-called love-sickness is caused by melancholy, and the soul that is freed from selfishness is always cheerful, boyant, hopeful, courageous and sanguine—without jealousy, mistrust or suspicion. Thus grief, sentimentality and jealousy, are forms of selfishness, and melancholy, despondency, ill-humor, suspicion, etc., are indications that selfishness of some form exists in the being—whether manifested or not. Some forms are intuitively kept in abeyance by the soul itself, and some are prevented from manifesting themselves by force of circumstances, but some are of such subtle nature, that neither the owner nor the casual observer would regard them as such. But psychometrists like spirits may sense them by rapport, and thus be guarded, or reveal them if necessary.

Among the latter are a keen sense of convicting others from their own lips—putting the words in their mouths, as it were. Some would call this slyness, although it is often done unconsciously. But this does not excuse it as an evil. If it had not been committed at some time in the past knowingly, the force would not now exist—the foundation must have been laid at one time with selfish intent. Thus every action, whether good or bad, lays the foundation for a force which thereafter becomes self-acting, and the evil or negative forces can only be silenced by a counteracting force for a positive effect, i. e. for good.

Following this, come the little impositions, as allowing one's self to be waited upon, craving another's assistance in every little trifling labor, expecting others to do for them what they would very much dislike if it were reversed—disregarding the golden rule, except when it suits their purpose or is practiced in their behalf, or in their own favor.

Then come all the little forms of self-love, as peevish bickering, fault-finding, cynicisms, sarcasms, ill-humors—affecting their surroundings, and causing unhappiness to others in consequence. It is bad enough when man is miserable on account of his own inherent selfish forces, but when he makes others unhappy, he only adds to the activity of his negative forces, and will feel all the more miserable later. The charitable individual keeps his sufferings to himself, and this silent suffering is the

most efficacious remedy to remove the evils, as neither outside power, foreign intervention, nor human sympathy can relieve man from anything that is part of his soul-nature. A surgeon may remove a painful limb, but a God cannot free man from soul pain. All that which belongs to the spiritual man is absolute and eternal, and nothing but self exertion can eradicate or neutralize that which is undesirable.

Love—through the agency of sympathy, charity and benevolence, is the only remedy that will neutralize the disagreeable effects of selfish forces, and to practice love, man must forget self. Do not to others as you would have others do unto you: Love your neighbor. He who is without sin, let him cast the first stone—i. e., be charitable; and withal, do right because it is right—without a thought as to the results. Good done without a thought for appreciation, is the highest form of good; and good done from motives of sympathy, charity or benevolence, follows next, but good done from motives of future expectations, insure but hollow returns, and is more apt to discomfort than gratify. But any kind is better than none, and often lays the foundation for a force, which may be utilized in the future to build upon.—So all that is done for others, is good or positive, and positive actions lead to love or happiness—the intuitive aim of all mankind. U.

Written for The Better Way.

Allegory.

C. HELMREICH.

The genius of kindness of goodness and love. Observed a communion of nations on earth; Excitement prevailed, and all seemed content'd.

As if that globe was on fire, and burn'd.

The genius descended from heaven's pure air. For the people on earth are all to him dear: A question excited the people on earth; Is evil a teacher to man from his birth?

The Jews and Christians, taught paradise lost. Because of transgression from happiness chas'd.

But knowledge was added, to what they first knew, And from that time on, they wiser still grew.

Wisdom and knowledge they would not have gain'd. Though thousands of years in Eden remain'd; Experience brought knowledge, and wisdom at last.

Slow it developed from knowledge—not fast. If war and if bloodshed is evil indeed, Experience and knowledge and wisdom we need;

Intellectual culture is wrought out in school, Experience makes garments of cotton and wool.

The progress I speak of is not of one year—For you who are thinkers, is certainly clear, The workings of knowledge to wisdom reveal'd.

A process like that is with genius combin'd. All knowledge is good, with the vigorous mind, Occult or apparent, no matter what kind;

For wisdom in evil oft hidden deep lies, Experience and knowledge and wisdom defies.

The infant—and evil were brought in the world; The evil in infant its talents unfur'd, The teacher and pupil confinement abhor,

And health and vigor we find more on earth.

The evil is blessing though paradise lost, To sacrifice innocence at a high cost; A power supreme I doubt meant it well; And Adam and Eve premeditated fell.

The genius had done, and preparing to go, His garment was turning as white as fresh snow.

His face divinely, in majesty glow'd—He vanished—where to? nobody know'd.

South Bend, Ind.

To the Editor of The Better Way.

In reading your last, which came today, I have perused with pleasure the article on intolerance, by G. W. Featherston, and would like to add a short statement of my experience.

I have been a Spiritualist some twenty years, and by many have been considered as good a clairvoyant medium for many purposes as the majority of mediums.

I practice medicine, and have for forty odd years and during the past twenty years used my mediumship to diagnose and treat disease almost exclusively, treating at least one thousand patients a year on an average; not only at home, but from all parts of the country. Not only that, but have spoken from the rostrum quite extensively, and yet I belong to the M. E. church and have for fifty years. I know whereof I speak when I say the Spiritualists, many of them, are more dogmatical and exclusive and have more egotism than church members. During all my spiritual experience, I have received many bold sworn censures and denunciations from so-called Spiritualists less than all others combined. And yet if a medium comes to our city, they immediately ask what does Dr. Carpenter think of him or her. And my opinion is asked in regard to the genuineness, etc. Now why should this be so? It appears to me this fault-finding should cease. If the church wishes to scold and fret over us, why need we care? It can do no more harm than the boy with his cane can do while trying to trip up the giant as he walks in his strength.

Our fight should be against any branch of spiritual believers. The dogmas of the church will all be corrected in time by their enlightened membership. Only let the truth shine; its rays will run and be glorified. I stand on a liberal basis and do not impugn anyone for his views, believing that none of us know any more than we have learned, and we learn just what is taught us. Which is the best method of teaching, mild precept and good practice or harsh vituperation and a bad example? We will hardly be able to call sheep with a club. Spiritualism teaches the brotherhood of man and the Fatherhood of God. Let us solve that others may say, Behold how these men love one another. My desire and prayer to God (supreme good) is that all men may come to a knowledge of the truth.

GEORGE W. CARPENTER, M. D.
No. 530 Pearl street.

Written for The Better Way.

THE DOCTORS' PLOT, AND HOW IT WORKED.

Did the doctors murder W. I. Bishop, the mind-reader, while in a trance? His wife and mother believe they did, and that belief is shared by thousands of intelligent men and women, whose opinions are entitled to great weight. He gave an exhibition of his marvelous powers as a mind-reader on Sunday evening, the 13th, for the entertainment of an association of actors at Lambs Club in New York City.

Two gentlemen went into the basement, and picking out an old account book, they selected the word Townsend. The book was then hid in a disused drawer among some rubbish. On returning to the room above, the mind-reader was blindfolded; he then went where the book was hid, turned the leaves rapidly and stopped at the right page and drew his pencil through the word selected, then returned to the club room, after which he passed into what was supposed to be a conscious, then into an unconscious trance, from which he was never awakened.

At an inquest, held by Coroner Levy last Friday, some startling facts were developed of special significance. He examined Dr. J. A. Irwin and other surgeons, who were present at the autopsy, said he did so at Dr. Irwin's request. He made the autopsy about 3:45 p. m. on Monday. Dr. Irwin said he thought death had occurred about noon. Lawyer Atchison, representing his family and the District Attorney, declared crime had been committed. They said it was a misdemeanor to have performed the autopsy without the coroner's consent, and manslaughter if he was not dead when the autopsy was made. They thought bail should be fixed, binding those who were present at the autopsy. The doctors objected, but the coroner held Dr. Irwin, Dr. Hance and Dr. Ferguson in \$2,500 each to await the inquest, which is to be held this week. Report says that the unfortunate mind reader's wife, overcome by his death, is confined to her bed, while his mother denounces the doctors who conducted the autopsy as murderers, and gives her reasons for believing that her son was only in a trance when the surgeon's knife investigated the mysteries of his brain. The horrible part of it is his mother believes that her helpless boy was conscious while the doctors were operating upon him, and that he knew what they were doing. It's this belief that puts Mrs. Bishop in a frenzy of excitement. She states she will prosecute the doctors to the fullest extent.

Report says it was not an unusual occurrence for the mind-reading medium to become entranced; that on one occasion he laid in that condition over two days. What we do know, from personal experience, is that he was a remarkable medium for spirit manifestations under the most perfect fraud-proof conditions. In company with other mediums, a few years ago, he gave at a public seance in Lyceum Hall in our city, in the presence of a large audience, the best exhibition of spirit power that it has ever been my privilege to witness. I was selected with others to act on a committee to make the conditions. Our experience with other mediums enabled us to do so to the satisfaction of the audience as well as to ourselves.

Lambertville, N. J.

WILSON BRAY.

VISION OF MURDER.

The death of Mind-reader Bishop recalls how his realistic pantomime of a murder given at an exhibition in this city several years ago so effected a man who had killed a banker in Scotland that he gave himself up to the authorities and confessed the crime. The murderer's name, as he was known here, was Allan McIntyre, and he had murdered Banker Wm. Baker, of Glasgow, in his private office and escaped with a large sum of money. The night Bishop exhibited here McIntyre responded to the mind-reader's call for volunteers, as he did so remarking to William C. MacDonald, who sat in the next seat, that he

HAD NO FAITH

In Bishop's boasted powers, McIntyre went on the stage and Bishop began to act a murder scene. He stealthily approached a chair and went through the motions of wrestling with an imaginary occupant, drawing a knife across his throat and plunging it into his chest. Then, in pantomime, he opened the door of a safe and transferred the contents to his pockets. Looking backward at an imaginary figure on the floor, he hurriedly moved away. Returning, he asked McIntyre if he had not read his thoughts correctly. "No," replied the man, but it was noticed that his face was ghastly in its pallor. He left the hall, looking over his shoulder as if afraid of being followed. The same night he was seen intoxicated and while in his cups he mumbled about something having been "discovered." The next day he left Providence, remarking at the depot that he was going to New York.

It was three months before he was heard of again, and the intelligence was startling to those who remembered the Bishop incident. Word came from Glasgow that he had surrendered himself to the police as the murderer of Banker Baker seventeen years before, and he said

THE VISION OF HIS CRIME

Recalled by the mind reader's wonderful performances was so realistic as to utterly upset him, and from that moment he imagined himself pursued by some mysterious influence from which there was no escape except in surrender and confession. McIntyre's sanity was questioned by the Glasgow police, but he was adjudged perfectly sane, and was sentenced to be hanged. While awaiting the day of execution he died in his cell of apoplexy. His right name was Thomas Murray.

RAMAYANA THEOSOPHICAL SOCIETY.

A little company of seekers after truth met yesterday at the residence of Dr. W. P. Phelon, No. 206 S. Lincoln street.

The meeting place was a richly furnished apartment. The strong light of the sun, as it beat against the windows, was modified and softened in its passage through tinted curtains. In the center of the room stood a curiously wrought round table, the top of which bore representations of the universe, Aryan legend and mystic Egyptian signs. Upon it were placed at the points of a triangle three vases containing incense. Around the table sat a number of men and women serious with the subject of their inner thoughts.

Behind it sat a man, whose long gray hair and beard would suggest considerable age, but whose vigor of body and mind belied the suggestion. He was old in fact, but young in appearance. He is the president of the Ramayana Theosophical Society, and the others were its members who had met in their regular weekly session to hold converse with the universal spirit and to discuss matters pertinent to their tenets.

A move of the president's hand summoned an attendant, who applied a match to the incense in the vases on the table, and as the meeting progressed the odor of the smoldering fire diffused itself throughout the apartment and imparted a tone of solemnity to the proceedings.

The president read an extract from one of the latest theosophical works in a tone of exact distinctness and great impressiveness. His hearers paid rapt attention to the words as they fell from his mouth, and appeared to lose themselves to their material surroundings as their meaning was conveyed to their minds. After the reading a short space of time, about five minutes, was devoted to silent invocation of the universal spirit, the members retaining their seats, but bowing their heads and covering their eyes with becoming reverence. The silence became intense and was broken only by the sounds of the world without, which, by comparison, seemed only to increase the impressive stillness in the half-lighted room.

The subject for general discussion was then proposed by the president. It was "faith," in the abstract, and each member was in turn offered an opportunity to give his definition of the idea, after which each cast in his mite of suggestion to the general knowledge, until the subject was exhausted so far as it might be in such a limited time.

The president then read a selection, in the same manner as he had before, from the White Cross Library, a dissertation by Prentice Mulford upon the double nature of the human spirit.

Theosophy is as old as history, but among what the present is pleased to call the civilized people of the earth it never has gained a foothold, being confined chiefly to the Orient. Even there it has during the last few centuries slumbered, and strangely enough it was left to two persons of very different sex, race, creed and characteristics to revive it in its old home and to propagate it in other nations. They were a New York Tribune reporter and a widowed Russian countess, H. S. Olcott and Mme. H. P. Blavatsky. The former is now president of the Central Society of the Theosophists of the World, and the latter general secretary. The countess sojourne for awhile at one time during her travels in India. There she became greatly interested in the religious records of the country, and devoted considerable time to their study. When her husband died, she was given a pension of \$5,000 per annum. This, together with the income from her private possessions, she spent in travel. In America, she met a Tribune reporter, Mr. H. S. Olcott. Olcott had devoted much time to the subject of the Indian religions and theosophy, and their mutual knowledge led to mutual regard for one another. They founded the Theosophical Society and finally decided to remove the headquarters to India and there revive theosophy. But the countess was still a subject of the czar of all the Russias, and if she should go to India as such, the English would refuse her residence there on the ground that she was a spy. To surmount this obstacle the countess relinquished her pension of \$5,000 and became a naturalized American. The reporter and the countess then journeyed to India and fulfilled their object of extending their theosophical knowledge and of reviving the tenets of theosophy. This was about thirteen years ago, and since that time the new-old faith, if it may be so designated, has had a wonderful growth. The society has 125 different branches in India, as many in Europe and almost as many in the different cities of America. Chicago has two; the Chicago branch, embracing in its membership residents of the North and South sides; and the Ramayana branch, yesterday's meeting of which is described above.

The tenets of theosophy, if described in detail, would fill the Sunday Inter Ocean. In brief they are as follows:

1. To form the nucleus of a universal brotherhood of humanity, without distinction of race, creed or color.
2. To promote the study of Aryan and other Eastern literature, religions and sciences.
3. To investigate unexplained laws of nature and physical powers of man.

The Theosophical Society is a secret organization modeled something after the plan of other secret societies in that it has like them a "secret work," grips and passwords, known to none excepting the initiated. Members of both sexes are eligible to membership and most of the branches are composed of nearly equal numbers of men and women. Each new branch is chartered by the parent society, which also gives it its name. The headquarters of the society are at Adyar, India.—Inter Ocean.

ARE ALL MIND-READERS CRANKS?

To the Editor of The Better Way.

Much is said at this time concerning Mr. W. I. Bishop, the mind-reader and it is universally conceded that he was a wonderful mind-reader, but at the same time was very peculiar in all of his incomings and outgoings, and was noted for his "cranky" actions. I will, in this connection, describe a man who was equally gifted in mind-reading also in cranky ideas and actions. He was a man of large proportions, weighing more than 200 pounds avoirdupois, whereas Mr. Bishop was quite a small man. Chancy Barnes was his name, and many connected with Spiritualism, twenty years ago will remember him as ever present at spiritual meetings and spiritual conventions.

He made many claims as being wonderful and the coming man; he often had a map with all forms of symbols and designs upon it, which he unfurled at every chance offered him; in fact, he became very objectionable at meetings, so much so that he had to be asked to retire from the meetings at times. He passed on to spirit life some twelve years ago in the city of Philadelphia, a poor man. His history, written out, would fill a good-size book. He had great healing power in certain cases, but he was so coarse in his material make-up, that he had but little to do in that direction; but his gift of mind-reading was most remarkable.

He was, one time, at Dr. Penabaker's, Philadelphia, and the doctor would think of a medicine in his laboratory and Mr. Barnes would go and put his hand upon the bottle designed out by the doctor and bring it forward. Recently I was talking with some friends, and they described to me a seance consisting of some twelve members, in which he was the medium; and during the evening he never made a mistake in finding the article designated in the mind of the individual asking the question. For instance, some of the questions were as follows: Mr. Barnes would leave the room, and each person, one at a time, would decide while he was out what he should do when he returned. Some would have him put certain articles that they had secreted, while others would ask him to point one finger upward, and another would ask him to turn a cricket bottom side up, and place his foot in it; the most complicated and most absurd things were suggested for him to do, but he accomplished the feat with ease and correctness with all present.

There did not seem to be anything practical in his gifts but that of healing the sick, except to show the public that the mind of man had capabilities past comprehending, and that too developed in persons not at all well balanced in other directions. He filled his niche in the human family, as did Mr. Bishop, and it is clearly shown, with the best cultured minds, that what is not so more than what is. A. S. HAYWARD, Boston, Mass., May 21, 1889.

Perfectly Cured.

Equality, Texas, May, 1889.
Dr. J. C. Batdorf, Grand Rapids, Mich.

Dear Doctor:—It is with much pleasure that I write this letter. I commenced taking your great remedies 10th of April. I have used one month's treatment and can say that I feel better than I have in ten years. My appetite is sweet and refreshing. My sleep is good. I can do ten hours work without any trouble. Before I began taking your remedies, one day's work would exhaust me, and could not sleep more than half of the night.

I have been affected with nervous debility about twenty years; and have taken different kinds of medicine without doing me any good. I feel as well to-night as if nothing had ever been the matter with me—except that I am a little tired after ten hours' hard ploughing in rough land. I can therefore recommend Dr. Batdorf's remedies to any person that is diseased. I truly believe it can cure any disease that is curable. Any person desiring further information may address me at Equality, P. O., Harrison county, Texas.

P. S.—Dear Doctor: You may use all of this letter and perfectly welcome to it; for I think suffering humanity should know of your great remedies. Respectfully yours, B. C. WILLIAMS.

The Spirit Speaks.

To the Editor of The Better Way.

Received notice from you of expiration of my subscription to THE BETTER WAY. The paper is my church and creed, and I fully respond to its teachings and the beautiful unfolding thought it advances. It has come into my home as a little white-winged messenger of truth and love, and I send it out again on its God-given mission to other homes that it may nestle closely into the lives of others, even as it has in mine; and shine out the pure light of Spiritualism. My remarkable personal experiences in this line of phenomena are of themselves convincing proofs of truth and reality in the belief. My happiest years I count from the time I believed and accepted this, which has illumined the hard places in life and reflected its glorious rays into the "beyond," where so many of my treasures are. May the angels anoint your pen and give power to your thought, as you prepare these messages for the scattering abroad, and crown with success your every effort for the betterment of humanity in spiritual unfoldment and progress. Fraternally yours, MRS. N. E. BURK.

Youngstown, Ohio.

NOTICE TO OUR ENGLISH PATRONS.

Mr. H. A. Kelsey, of the Progressive Literature Agency, 8 Big Market, New Castle-on-Tyne, England, will act as agent for THE BETTER WAY during the absence from England of J. J. Moore, in whose stead he is conducting above business. Parties wishing to subscribe can do so by addressing Mr. Kelsey above. The rate being eleven shillings per year, postage free.

WAY PUBLISHING COMPANY.



Written for The Better Way.
LULIE.

A Spiritual Story for Children by Sunny South.

Lulie was a bright little girl of about nine summers, and the pet of the household. Besides being proficient in her studies, she was gifted with a natural wit unusual to a child of her age, and thus had gained a popularity among her school-mates, neighbors and all who knew her, of which a grown person might have been proud or vain. But Lulie had not yet become sufficiently self-conscious of her qualifications to develop any such sentiments in regard to her personality, and was therefore a perfectly natural child in all respects—her parents never having even made her aware of the station they held in society, so as not to mar her amiability by any degree of worldly pride or haughtiness.

One day Lulie was missing at the usual hour of returning from school; but thinking she had gone home with one of her playmates, her parents manifested no uneasiness, and rested on the hopes that she would return in the course of the day with a long and interesting story of her visit.

Evening came, but Lulie did not make her appearance, and her parents began to feel apprehensive of her whereabouts. At last Mrs. Mills, her mother, suggested that a search be made for the missing child, sending her husband to one of the nearest relatives, the hired girl to the house of one of Lulie's most intimate friends, while she remained at home to receive Lulie, should she return during the absence of the others.

An hour of suspense passed by before the messengers returned, but neither of them had gained any information concerning their little pet. Then a fearful suspicion began to dawn on the mother that something was wrong, and she gave vent to her feelings by exclaiming, "Oh, my God! she has been taken away from us!"

"Impossible!" replied her husband; "God would not be so cruel to us—to let our only child be taken from us. She may have become ill on the way from school, and is stopping somewhere."

"No, no," cried Mrs. Mills in anguish; "we would have been notified before this. She has been stolen!"

This created such an effect that the hired girl excitedly exclaimed, "Oh, let us hunt for Lulie, let us go everywhere until we find her!" And with this remark she darted out of the house into the dark streets. Mr. Mills tried to recall her, in order to institute some system in the search, but she was gone.

Mr. Mills then proposed to proceed directly to police headquarters and notify the authorities of the case, while Lulie's mother retired to the house to await results. But she was not long to be alone, for hardly had her husband gone before the neighbors came flocking in to console her, having been aroused by the faithful servant to the nature of the situation. In a few minutes the entire male population of the neighborhood were scattered in all directions to make search after Lulie, while the female portion remained with her mother to await the coming events.

Of all who went out, the hired girl was the first one to return. Rushing into the parlor, she exclaimed, "Oh, my dear mistress, Lulie has been carried off! Some of the school children saw a man and a woman take Lulie on a wagon and drive away with her. They say that an old woman stopped them on their way from school and asked Lulie if her name was Lulie Mills; and when she said yes, the old woman said, 'Well, your mother wants you to hurry home to go to the show, and sent me to take you home on the wagon, so come along!' And all they remember is, that Lulie was hoisted into the wagon, which drove ahead and was soon lost to sight!"

"My fears are realized," answered Mrs. Mills, burying her face in her hands.

"Oh, my! what can we do?" exclaimed one of the neighbors.

"Yes, what can we do?" reiterated another.

At this juncture Lulie's father returned, and, before he could say anything, was informed of his daughter's abduction.

"My God!" said he, "is that possible?" as if unable to realize it. "I must bring this information to police headquarters, and with that he left the room without further ceremony."

Arriving at the station, he hurriedly told what he knew; and then drawing forth his wallet, he took nearly all the money he had in it and laid it upon the officer's desk, saying, "Send out several of your best detectives at once; I will accompany one of them myself; we may find her to-night yet."

In a few minutes three men were sent out in different directions of the city with orders to visit the suburbs also, and Lulie's father went along with another to aid in the search, however

stopping at his house to inform his wife of his intentions. He found some of the neighbors still there, who volunteered to remain for the night to await the return of the anxious father. But the night was passed in vain watching. The morning came, and nothing from Lulie. Three days were spent in terrible suspense, when the father returned dejected, exhausted and hopeless. Lulie could not be found.

Mrs. Mills could bear up no longer. She sank under the weight of the tidings. The physical exertion and mental agony affected her to such an extent that she succumbed to an attack of typhoid fever, from which she never recovered. A month later Mr. Mills was alone in the world—robbed of his wife by death, and of his daughter by abduction.

What now? He sold out—converted all his property into money, and started out to find his daughter Lulie, if he should cost him his life, or be to the end of his days looking for her. He had nothing more to live for, and two weeks after his wife's death, Mr. Mills had left town without taking leave of his many friends, to enter upon a journey in search for Lulie, the bright little heroine of our narrative.

While her father is in search for her, we will follow Lulie in her unexpected and strange career.

The people who abducted Lulie were of a thievish gang, who, in order to add to their other methods of money-making, conceived the idea of stealing the child of some wealthy person, in the hopes of obtaining a high ransom for its return and no questions asked—trusting that the parents would be only too glad to make a compromise under any circumstances, and thus release them from punishment. But things turned out differently. The sudden illness of Lulie's mother commanded the whole attention of Mr. Mills at home, and therefore left the search after the missing child entirely in the hands of the police, who simply offered an uncompromising reward for the conviction of the abductors for the purpose of punishing them. Of course this defeated their plans, and for fear of being detected and putting an end to their other roguery, they could not set Lulie free, and thus concluded to place her beyond reach of her home.

In furtherance of their plans, they sent her to some far away great city in the East, where they had accomplices in their profession, with orders to do what they thought best with the child, so long as they did not let her return to her home.

At first Lulie found herself with an old woman, living in the garret of an old dilapidated building in Baxter street New York. She had been brought there by a rough looking man, who had had charge of her on a night journey thither, keeping her quiet under threats of throwing her out of the car window if she cried or tried to speak. Arriving in this great city early in the morning, he took her in a closed cab to the house indicated and gave her in charge of an old woman.

The first thing the old woman did after the man left again was to spit in her hands and rub them over Lulie's face and hands. The child began to cry from the effect of this treatment, but the old woman said: "Now, don't ye do any cryin' here. If ye do I'll stick ye in that dark closet there and let the rats eat ye up! I'm only rubbin' some of the white oil yer face; for if yer go in the street wid that white face, the by'll be throwin' mud at ye, takin' ye for an aristocrat. I want yer to learn how to beg. I'm goin' to be yer poor old blind mother. Now we'll practice a little. You take these shoestrings in yer left hand and I'll hold yer other hand, and then we'll walk into the shops, and you say, 'buy any shoestrings!' Kin yer say that? Now try."

"I don't like to tell a lie," answered Lulie, whimpering.

"Don't yer come any of that, now," replied the old woman, severely. "If you do that in the shops, I'll take ye right home and strangle ye! Now, just do as I tell yer now."

Then the old woman placed a green shade over her eyes and handed Lulie a bundle of shoestrings and said, "Now, come along."

She took Lulie's hand and began pacing the floor of the room, leading the child around the table, then suddenly started to go into another room with her.

There Lulie was confronted by two rough looking men, one being the individual that had brought her to the house she was in. Leading her to them, she stopped immediately in front of them.

"Now," said she to Lulie, "say, 'buy any shoestrings!'"

Lulie repeated the words mechanically. One of the men put his hand into his pocket, and taking out some small coin, handed her a penny.

"Now say, 'thank you, sir!'" said the old woman to Lulie.

"Thank you, sir!" repeated Lulie.

"That's a good girl," said one of the men to her. "Now, you go out with yer old mother and she will lead you to the shops where you will get something. She knows the places. And mind now, behave yourself. If anybody asks you what your name is, say Annie Mulligan. Can you remember that—Annie Mulligan?"

"Yes, sir," answered Lulie, humbly.

"Well, now you have learned your lesson, you may have your breakfast. Come along," said the man, rising, taking Lulie by the hand and leading her into a third room on the same floor. The other man and the old woman followed. They found themselves in a room in which a table was set for five persons, the fifth being another old woman who was apparently the cook, for she was just taking the coffee pot from the stove as they entered. All sat down and without ceremony began to help themselves. Lulie's mother filled her plate with eatables and said, "Now, Annie, eat for we are goin' to walk all mornin', and ye won't get nothin' more till noon, and if ye don't behave yerself you won't get nothin' then, either."

So they all ate in silence, and Lulie being hungry from the night's journey, partook with a relish.

When finished they arose, the two men retiring to their room and the old woman leading Lulie to her own room.

Shortly afterwards Lulie and her new mother left the house on a beggling expedition.

The entire morning was spent in going from one shop to another, and for fear of being strangled Lulie behaved well, becoming quite bold before the homeward journey was taken. At noon they arrived home again.

The first thing which the old woman did was to empty her pockets of the pennies they had gathered, Lulie having handed her what she received after leaving every shop. The morning's work resulted in a trifle over three dollars, which she placed in an old trunk under the bed.

The dinner was served as the breakfast, the same two men also being present.

At the table, the man who brought Lulie to the house, asked "mother," how much she had made.

"Oh, foin, foin, three dollars and twenty-two cents," answered she.

"Bully for the kid," said he, patting Lulie on the back.

"And how much did you get?" asked Lulie's mother, addressing the other man.

"Not much," replied he; "here it is," throwing a tobacco bag on the table.

The old woman emptied its contents on her plate and counted out eighty cents.

"I guess ye took a couple o' drinks after yer work, didn't ye?" said the old woman, looking at him askance.

"Yes, mother, I treated a pal who is also on the blind path, but who didn't make enough to pay for his board today. So I tried to inspire him a little, and gave enough to make up his delinquency."

"All right, all right, Ted, so long's you 'count for it—I know yer honest, and I like to see yer help a friend."

Then all began to eat. The meal was partaken of in silence, and when finished they did as in the morning. When in her room the old woman threw herself on the bed, and told Lulie to lie down beside her. The child did as she was told, and, being tired out, soon fell asleep. How long she slept she knew not, but when she awoke the old woman was sewing a man's coat. Seeing Lulie awake, she said, "Well, my dear, do you feel like playin'? You kin go in de street if yer like; you'll find some nice little girls and boys by the door. But don't go away from the house—yer might git lost and somebody else will steal yer, and then you might have a hard time. You might get somewhere where they'll beat you. So look out; be careful."

Lulie modestly arose and did as she was permitted to do. Before the house door were a lot of dirty looking children of all ages. At first she drew back in fear, but as she was contemplating whether to return or not, a gentleman passed the door, and, casually glancing up, espied Lulie. He stopped, and taking a good look at her, began to smile at her, which Lulie returned. Then approaching her, said, "Are you not the little girl that came into my store this morning with a blind woman?"

"Yes, sir," answered Lulie, modestly.

"Was that your mother?" asked the gentleman in a kind tone of voice.

At first Lulie was silent; but as the gentleman seemed to await an answer, our little heroine began to cry.

"Don't cry," said the gentleman, soothingly. "Tell me, where is your mamma?"

"I don't know," answered Lulie, sobbingly.

"Well, wasn't that your mamma who came with you this morning?"

"I can't tell."

"Why not?"

"She'll put me in the closet."

Then, taking her by the hand, he said, "Come, child, tell me the truth—I followed you here and have been watching since noon to see you. I suspected something wrong and will take you with me if you will go—will you?"

"Oh yes, yes, take me to my mamma," pleaded Lulie now, and, throwing her arms around the gentleman, she began pulling him away from the door.

"Then come quick. I knew it. An angel told me to follow you. Come—she is here now—she beckons to me."

He took Lulie by the hand and hastened away from the house. In a few moments they had reached the street corner, where a car was taken. After about fifteen minutes' ride, they got out and in a few minutes more were entering a nice looking house on a fashionable street.

(TO BE CONCLUDED.)

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CINCINNATI - - - - - JUNE 1, 1899

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NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING CO., South West Corner of Plum and McFarland, CINCINNATI, O.

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Absolute truth will stand the test of ages. That which occasions doubt is defective, and doubt is one of the greatest aids to progress.

Intelligence is the life principle of effects, lending it growth, vitality and consciousness according to material unfoldment, and law is the medium between the two—its agent.

Law is the moving power of all conditions containing life. As the latter wanes the former vacates, passing over into the spiritual counterpart which has been created through its agency.

Law is the concentration of electricity or magnetism to a centre of gravity. Spiritual nature is composed of the latter and is the controlling power of material nature. God is the intelligent principle which gives life to both, being the soul of the universe.

Man is composed of body, spirit and soul—a trinity of matter, magnetism and intelligence. The latter is the cause, the spirit body the medium through which the soul operates, and the physical body that appendage through which the soul or intelligent principle individualizes itself.

We often receive letters from readers calling our attention to articles published in secular papers, requesting us to take extracts from the same, etc. We keep no files except of the B. W., and have no time to search after the papers referred to, and would therefore request our dear friends to either send us the paper marked or enclose the slip in their letters.

People often go to a medium, have many things told to them, and understand but half of them. As time advances, the rest comes back, and they begin to understand, many drawing valuable lessons from them in later years and then begin to praise the medium sky-high. Wouldn't it be better to send the medium another dollar every time such an individual draws another valuable lesson from that one sitting?

Contributors should remember that printers are piece-workers, and have no time to lose pondering over bad chirography, therefore hurry over the matter in order to accomplish a certain amount of work in a day. If contributors' copy is not precisely followed under these circumstances, they must blame themselves; for if plainly written it becomes easier for the printer to follow the copy than to make anything else of it.

Consistency, thou art a jewel. When a man wishes to slap at another through a newspaper article, to gain his point, he argues with the editor and tries to convince him that he, the writer, is alone responsible for the sentiments expressed therein. But let somebody else slap at him in this manner, and see how quick he changes his opinion on that score and how he blames the editor and holds him responsible for accepting such an article. Combative natures are respectfully requested to remember this and govern themselves accordingly. We dislike to have anybody whipped over our shoulders, and personal spite or dislikes should be settled in private; at least, not through a Spiritualist newspaper. All contributions containing personalities of this order, be they ever so well disguised in beautiful truths or hidden amidst professed schemes or philosophic and scientific teachings, will be rejected in toto hereafter. Please read your manuscript after a day has passed over and your ardor cooled down a little; then modify accordingly and save us this trouble; and perhaps your manuscript from the waste basket.

A REPLY.

"What should be done with mediums who practice fraud?" asks a prominent physician in a private letter to the editor of THE BETTER WAY. Yes, what should be done with them? How can we tell, not having been appointed judge over them. What would you do with them? And you? And you? As far as we are concerned personally, we would simply leave them alone. We would have nothing more to do with them after that, and would inform our friends of the fact—provided we had real and not imaginary reasons for so doing—impersonal and not personal reasons for complaint.

Mediums are often accused of fraud, when there has been none perpetrated. They have been accused of simulating spirits when it was but an imperfect transfiguration of the medium, the latter being unconscious of the fact, and consequently innocent and not responsible. Mediums have been accused of counterfeiting when the above was being perpetrated on the medium as fraud to gratify a selfish desire of someone present. In the large majority of cases the germ for the fraud existed in the circle—among the sitters. And if it had not originated there, mediums would probably have never conceived the idea of simulating spirit manifestations—if it is possible for a genuine medium to do such a thing. There are, we know, a class of tricksters, fortune tellers, fakirs, and such who advertise in daily papers, that have some mediumistic power and in conjunction with this practice occultism, magic, character delineation by lock of hair, etc., and even advertise to produce materialization. But such are neither recommended nor recognized by Spiritualists; and when an occasional medium does fall from grace, Spiritualists know how difficult it is for such a one to regain the confidence of those who have once had cause for suspicion. Such a medium's only chance is to gain adherents from the new converts coming in, and then continue to give satisfactory evidence that he or she has reformed. In fact, more is demanded and expected from a medium who once has been suspected, than one who has been known to be honest right through. Mediums with honest intentions need never fear of being suspicioned—even if an occasional fraudulent spirit imposes on them. Intuition eradicates false suspicion readily now-a-days, Spiritualism having sufficiently advanced to effect almost all in its ranks to a degree that they are enabled to sense truth from error. The few exceptions are those who are too blind to see their faults, or cannot yet overcome their prejudices. Such belong the Ancient Spiritualists, meaning those who have not kept up with the progress of the age, but who still hug old inconoclastic ideas of the last generation, not having yet awakened to the fact that a New Spiritualism has dawned, and which doffed the old habit of illiberality and combativeness, and put on the toga of friendship and love, and raised the banner of charity and good feelings to all mankind in fact, and not in maxim alone. In other words Spiritualists are beginning to practice what they preach, and are not going to permit themselves to be governed by the few old fogies that are still extant. There are some among us who have kept up with the times and are Modern Spiritualists to-day, although having advocated the cause over forty years ago. Such are the only true Spiritualists of this era, and indicate that they have studied self or advanced individually. For without it, they must fall behind the age—spiritual short-sightedness being to Spiritualists what bigotry is to those who pass for Christians.

Among the latter are also many who cannot understand the law of mediumship or even obtain a shadow of a comprehension of conditions, making conceited demands and expect the spirits to dance to their fiddle. The spirit world controls this movement, called Spiritualism, and it would be well for certain people to repeat this fact to themselves as a morning and evening lesson so as to have it ding-dong in their mental ear like a peal that a school-boy is trying to retain for the public examination or school exhibition.

Of course, we are sorry for those who have been really duped. But all the advice we can give them is to be more careful in the future. If we had been duped, we would regard it as a lesson or an experience simply. We cannot repress fraud any more than the church can repress crime. There is an intermediary condition called Law which takes care of such affairs, and the less Spiritualists have to do with such so-called mediums the better, for the Law will get at these sooner or later, and thus it is best to be out of the way when the Nemesis comes.

Puerile criticism is no argument against a theory, belief or an up-hill struggling philosophy, be it ever so ridiculous looking in the eye of the critic. To criticize a thing, good grounds should exist for so doing. To attempt it merely to ridicule is not only ungenerous and uncharitable, but contemptuous, because it is a manifestation of contempt—man is what he thinks or enacts. If an individual feels an intuitive consciousness of an existing truth and honestly endeavors to explain himself, he should be given a hearing as long as he does not arrogate to force his opinions on others; and to ridicule an opinion of this sort is to arrogate to ourselves that only what we can understand is worthy of a hearing. All cannot see alike into causation, and those who are prone to laugh the first are the shallowest.

SPIRITUAL GIFTS.

Referring to those that constitute mediumship they may be regarded as limited, but taking man's talents or virtues in consideration they are without number, all sensations, impulses or emotions that have a positive or spiritual tendency, whether intellectual, mathematical or metaphysical, artistic, scientific or mechanical, are "spiritual gifts" in a broad sense.

Man may practice benevolence or charity from mere humanitarian principles, but every act, whether good or bad, positive or negative, lays the foundation for a force or attribute in his being, that becomes self-acting when the germ has been implanted or taken root as it were.

Every act creates a desire for continuance, and when good or pure, a spiritual force or attribute has been gained or added to his make up. A surplus of the latter over his material tendencies makes man a spiritual being in the true sense of the word. Previous to that he is but a mortal struggling to overcome, what we may, with due deference, term his animal nature. Thus benevolence or charity, when becoming self-acting forces or attributes, may be regarded as spiritual gifts. As benevolence, charity, generosity, liberality, etc., seem to be desirable gifts and only attained through much effort and repeated practice, we may infer that through the same man is intuitively struggling to overcome opposite tendencies. These every one can enumerate for himself.

So other practices, or the mastery of positive over negative tendencies, create other forms of spiritual gifts, virtues or talents. Controlling the unnatural desires for hunger or thirst leads to a keen sensibility to influences, finally enabling the one so gifted to sense the nature of food by a simple rapport with the same; i. e., he becomes conscious of the good or bad ingredients by a sympathetic or spiritual sense of taste, and may thus be warned as to the good or bad effects the same will have if eaten.

Diagnosing of diseases is a gift most likely attained through the neutralization of some negative qualification; for in many instances the diagnoser is enabled to locate the disease of another by sensing it sympathetically in his own being. Whether an effect of having had the germ of the diseases within and then neutralized, or by some other negative quality spiritualized or made positive by soul growth, we leave undetermined. Though spirit aid may be claimed in the delineation, it would not cover the whole ground; for if this was universal, every medium could send out spirit attendants to other persons for other purposes and become dangerous agents. Thus it must be a gift in itself, and one belonging to the sensitive order. In principle it is the sensing of causes, a gift or spiritual force of this order penetrating beyond effects ("matter") into the spiritual of things. When sufficiently unfolded or perfected to be self-acting, no spirit aid is needed in its practice.

Healing mediums are of a different order from the above and need not be in the least sensitive to be efficacious. But having the former gift in conjunction with the latter must constitute valuable instruments. And having a knowledge of medicine in combination with both, would undoubtedly constitute the highest gifted beings in the world to-day.

This form of sensitiveness may also prove valuable where doubt exists as to death. Trance is a temporary cessation of physical action and may result in death if the proper precautions are not observed. In such instances an easy position should be given the body, but the temperature kept as near to blood heat as possible, accompanied by good ventilation, for the blood, when not circulating freely or is temporarily arrested, becomes easily chilled, and at the moment of becoming active again causes congestion of the heart, followed by actual death. A finely developed sensitive of the above order may as readily come en rapport with an inert object as with one containing life. When such come in contact with a lifeless human body, it either repels or causes a feeling of horror to overcome them, as many no doubt will recall by this reminder. But as long as there is life in the body, there is sensation, even if dormant, and a "creeping" sensation or a flush to the head will be perceived. As this cannot be accomplished by any talent acquired through material science, it also belongs to the category of spiritual gifts.

However the spiritualization of all physical or material functions, forces or attributes, become spiritual gifts. Physical sight becomes clairvoyance, hearing becomes clairaudience, feeling becomes clair-sentience, and in conjunction with intuition constitutes psychometry.

Music, painting, poetry sculpturing, engineering, carving etc., are all spiritual gifts, and effects of the spiritualizing of the various so-called material functions, forces or attributes. And we suppose when the spiritualizing process comes to an end, the aim of individual life has been attained. Whether this can already be accomplished in the mortal state would be interesting to know, though we may believe that mediums and other gifted persons are nearest to it.

THOSE EXPOSES.

After and just previous to every so-called expose there is a marked increase in the attendance at the Spiritualist meetings. This was again manifest on Sunday last at G. A. R. Hall, late comers not being able to find seats in the lower hall and had to seek the gallery for comfort. Another expose is now on tapis, as will be seen by a communication in another column. They seem to serve as a stimulus to Spiritualism.

AS WE SOW WE SHALL REAP.

Some persons are so extremely sensitive to influences that they take on the conditions of all those with whom they come in contact, even to becoming drowsy or falling to sleep while gazing upon a sleeping person.—Through this fact we may obtain a cue to the nature of spirit life. In spirit, thought and action are one; but whether this refers to those on the more material plane (earth bound conditions) as well as to those in the higher state, is probably questionable; for if such was the case, many ugly thoughts would or might be enacted that were anything but spiritual. But if earth bound spirits, like mortals, are restricted by matter, then we have nothing to fear except our own inclinations act in concert with the spirits influencing us. In either event, it is well to guard our thoughts and not habituate ourselves to thinking wrongly of others, or feeling a desire for revenge on every little occasion of disagreement, or tell of our suspicions because we happen to dislike a person for not thinking or believing as we do. Such petty malice or prejudice only makes blind to the real truth of things, and blunder is the inevitable result—especially when burning to do so in print. Such thoughts enacted are irreversible and often create a desire for continuance. Now, imagine a highly unfolded spirit, one who, through intellectual attainment or mental potency, has elevated himself above the ordinary earth-bound condition, burning for petty revenge. Would not this be a hell or a very uncomfortable condition to exist in? And if the thought of a being enacts itself or he is unwillingly moved to act in conjunction with every thought, what a predicament such a spirit must be in, if his thoughts are unspiritual, worldly, selfish and hateful. And if sensitive besides, so as to involuntarily imitate those with whom he comes en rapport, what sadness this must cause when compelled to cease thinking of those he left behind and loves, because of their earthly condition. But such appears to be the truth; for in ordinary life already we are prone to be psychologized into imitating others; and as spirit is all sense, the temptations are the more difficult to resist—provided we have the same inclinations or have not yet rooted out unspiritual habits. Malice and hatred are higher degrees of sensibility than those of the carnal; for they are humanity perverted, or acting negatively instead of positively. These unspiritual emotions are also acquired by habit—either by permitting our thoughts to become fixed in that direction or enacting them for petty revenges; and as like attracts like we are apt to come en rapport with those who are inclined that way, and thus are made to do unwillingly what we once did willingly, reaping what we have sown, as it were. Of course, this is but a relative state of being and can be changed by directing our thoughts in an opposite course. But it naturally requires a constant impetus for good thoughts or actions to develop a force or habit that will neutralize or counterbalance the negative or material tendency of our intelligence—our spiritual consciousness. And the higher the being is unfolded intellectually, the more potent his thoughts or desires become—either for evil or for good. Thus an increased degree of sensitiveness; for intellectuality or spiritual unfoldment generally (if but as a medium without a primary school education) is synonymous with spiritual or intelligent activity (quickening of the spirit), and while those who are forgiving, kind, charitable and benevolent, feel or sense the benign influences of man and nature, those with opposite tendencies, all the more acutely sense the disagreeable or disturbing and depressing influences of life. Thus the higher we aspire—and development accompanies aspiration—the more spiritual we are compelled to live, the conditions demanding it; for if we do not, we must suffer. It is simply a condition of law. As mortals or life entities we must keep ourselves in accord with the sphere to which we have risen. To be spiritually, mediumistically, or intellectually unfolded, we are more or less in rapport with the spiritual of nature, and to indulge in too much materiality, whether to please the physical senses or our animal emotions as selfishness, hatred, etc., creates a discord between us and our natural sphere of the spiritual. All those who are sensitive to influences, whether of mortals, spirits, or conditions, are of this order, and must govern themselves accordingly. If not, we must take the consequences—everyone being sure to reap what he or she has sown.

HARMONY—OUR POLICY.

We are not endeavoring to harmonize Christianity with Spiritualism, as a good friend seems to think, but we are trying to harmonize Spiritualists with Spiritualism—trying to modify the inconciat or radicals to let up in their fire-eating policy against Christianity for the good of Spiritualism, and to free the opposite end from their sentimentality in regard to human defilement. Spiritualism has nothing to do with either, and if both parties were to drop their prejudices and old loves, we, as Spiritualists would be more harmonious among ourselves. And not until this has been attained, need we hope for a successful organization. In the mean time we shall pursue the middle course in the hopes of achieving something that may point in the right direction, and request our brothers in the central current to aid us in our policy.

Abuse places the victory in the hands of our enemies without battling for it.

SOUL.

An oft defined word, never failing to interest the seeker after truth, everyone hoping to see a ray of light added to his present knowledge and comprehension of it. So far it has been defined as "the divine essence," "the life principle of matter," "the intelligent principle of life," "intelligence," "life," and "God," simply. The last term conveys the least meaning except we define this again as the all-prevailing cause of all that exists in effects. But as effects are analogous to their causes, we may regard even the effects as already having existed before they were manifested in the form in which we are enabled to cognize them. Thus there are no effects in the sense of a secondary condition, but all that which we see is but a condition of the primary cause, or first cause in gestation.

Under these conditions matter may be regarded as an evolution of spirit—a condition temporarily assumed in order to effectuate certain results, these results being the individualization of soul or matter, either. If matter is but a condition of spirit or soul, the materialist is not wrong when he begins to build on matter. The Spiritualist of yesterday only went a little farther back, and said that spirit was an entity existing beyond or behind matter and gave life to it. Now come the mediums of to-day and say that spirit and matter are one—that matter is but a condition of spirit. According to this we, as mortals, are existing in the cause now—are spirits in gestation, and spirits (immortal, individualized and independent) must constitute the results of this gestatory process. In other words, constitute the real effects.

As such they point to a purely intelligent entity as the cause of their existence—spirits claiming that the higher they rise in moral or intellectual attainment, the less subservient they become to matter; or the purer they become (freed from matter) the higher they rise—synonymous with penetration into God or causation. Man in his grossly material state or as the effect, does not point to God or soul as being a purely spiritual or intelligent principle. But as a spirit or purified soul he does, and again leads us to believe that matter is a distinct entity from soul or spirit, and constitutes the entity needed through which to individualize intelligence. If not, why does not intelligence individualize itself without passing through matter. And if matter was not a distinct entity, why does not the physical body dematerialize and follow the spirit or individualized soul into the next life instead of detaching itself and "dying"? If matter was originally a part of spirit, why should it be discarded after it has served its purpose? Because only intended to serve a purpose? Matter has a life principle of its own—an essence which is needed to create a covering for that life condition which is to be preserved in individuality—suns, planets, flora, fauna, man. As the elemental portion of matter is ejected, the soul principle becomes intelligently conscious of existence—becomes again like its original self or as near to it as the surrounding material essence will permit. Of course, man can never become like God again, for to do this, he would have to give up his individuality; thus the origin of effects will always remain the controlling power, and the highest archangel will always remain a servant of God. Now, if matter was a part of God, why does he not remain subservient to this also? The higher spirits control matter. Nay, planets, suns, universes if needs be. Many changes that have taken place in space, in solar systems, on the surface of planets, are due to spirits interposition. Not such spirits as we poor mortals come in contact with, but such who have lived ere this earth came into existence, and who know no more about us than that there is a little struggling planet in this region whose inhabitants are just oozing out of darkness which effect throws out a wee light into the surrounding darkness, and which may perchance call the attention of some accidentally idle spirit of the universal order to give us a glance and with it a good wish, which throws an influence around this little globe that will greatly benefit it. But for all that we have high spirits laboring in our behalf. They may be of our own planet, or they may be missionaries sent from superior planets, or worlds, or suns. The whole planet may be in charge of one powerful spirit, who knows every wish, desire or thought of its individual inhabitants. Our whole solar system may be in charge of another under similar conditions. And so this individual greatness may continue to where we can no more follow, not even in imagination—eternity being incomprehensible to the finite mind, and especially so, when still imbedded in matter, not yet having broken the eggshell to see the light of the spiritual day. A spirit as compared to a mortal must be as unlike as a chicken to the egg from which it was evolved—inferred from the arbitrary change; the total disappearance of the spirit from mortal sight, and its great difficulty in manifesting after its severance from the material body and in identifying itself for recognition. Of course, this may be only due to the undeveloped state of this planet or to the material it is composed of, while on higher planets, it is reported, it is difficult to distinguish the spirits from the mortals on its surface. As there is such a difference in the condition of things, it is a wonder we can die at all; or that our matter can be utilized for the individualization of spirit; or that the incarnated spirit is enabled to come forth sufficiently perfected to be self-consciously active—to be individualized.

That they are, can be no more disputed, but whether they are on inferior planets to the earth might prove questionable. However, this does not concern us. What we desire to know is whether soul or spirit and matter are one, or whether they are distinct entities. If they are one, we might define soul by simply defining matter; but as all the definitions of matter have not yet appeared the individualized soul to this effect, we must regard soul as a substance, entity, principle or element of the universe yet unexplained—except each one answers for himself what thought is. Is thought matter? Can it be temporarily materialized? Have you ever seen a thought? Is thought divisible? If thought and soul or spirit are one, and spirit and matter are one, how can they be separated? Or is thought something definite from soul or spirit? That thought exists—is a fact, is proven by its influence—its potency, thus cannot be disputed. It also has will or force, and is therefore active or energetic—exhibiting life. It is also capable of loving, or loves; and it intuitively said that God is love. Thus what is love? If God and love are one, then every being who is enabled to love, ought to be able to define it. And as man only loves with his soul, we may judge the nature of soul by its effects or its power. Does matter love, think, or will? Does a dead or inert body from which the soul has flown exhibit any of these qualifications? It may again in time; but not by the same soul. It will be other soul matter that shall utilize it, and proves such matter to be but an agent. If a party will not all?

But enough. We leave the rest of the theorizing to our readers, and hope to hear from some of them—either pro or con—being a subject in which neither personalities can occur nor religions denounced; this controversy is in order, with the prospects of giving either instruction or light.

WHAT ARE OUR BASIC PRINCIPLES?

A subscriber writes: I do wish you would frame a few basic principles of what Spiritualism teaches and is, and publish them at the head and front of each issue. As yet Modern Spiritualism has gone only half way into true Spiritualism; as yet we have simply presented two great facts. First, spirit manifestation; second, intelligent spirit communion. Here all the Spiritualists seem to stop. I would not give a penny for any or all Spiritualism or phenomena, unless it will make a man better and live a truer life. Is it not possible for your Bright Genius to frame a basis of love, truth and hope, in union of that three-fold cord right thought, right speech and right action?"

It is difficult to make a selection, so many good things having been said through our inspired speakers and writers, and all truth is acceptable, whether belonging to the past or present, only that in this case the truths expressed through our own mediums should be given the preference. But to the two great facts above named: spirit manifestation (Immortality) and spirit communion (Inspiration) we might add another I (Introspection), man being unable to avoid gaining a knowledge of himself with its consequent result, self-development as an inevitable effect of the first two—the three I's thus representing our trinity.

But this is of no consequence. Let those who interest themselves take up any Spiritualist paper, peruse its columns carefully, and they will find sufficient for quotation, which may be posted up in society rooms, as suggested in a previous issue, and thus teach the world of our new truths; our advanced light, and our higher revelations.

As there is a way of expressing truth without emotion or giving vent to prejudice, why not exercise it. Personal feelings always give offense to the reader, and the most important question of the day goes without effect when presented with bitterness or ill-feeling. To exhibit the wrongs of a question or a party, it must be done in a spirit of righteousness and purity, otherwise it loses weight, even in the sight of those whom it concerns. Such is the disease with which many are troubled who are opposed to the Blair bill. Although we do not believe it will ever become a law, yet it could be more effectively killed if its opponents were to exercise a little more punctiliousness in meeting it. For, no doubt, many of those who favor it are as honest in believing it to be right as we are in believing it to be wrong. Honest belief must be met with true dignity to overthrow it.

PERSONAL.

E. W.—Accepted and will appear in due time.

S. A. R.—You questions will be answered in our next issue.

G. F. P.—Communication received and will appear in its proper turn.

Miss Emma J. Nickerson, who will be a visit in Cincinnati during a part of June will give private sittings while here. Outside of holding developing circles and spirit of healing meetings, she will teach the philosophy of healing. She comes recommended by Boston's best critics as a lady of culture, a fine elocutionist and a good medium.

Prof. J. M. Allen has finished his latest in Hannibal, Mo., and returns to Peoria, Ill. where he may be addressed for a short time at 225 Moss avenue, by societies and committees wishing his services for the summer and fall, as an inspirational trance-speaker, delineator and singer. On week evenings where desired, he will lecture on the science of speech and the art of representing it, and give instruction in his new universal system.

CORRESPONDENCE

Worcester, Mass.

This is the last Sabbath Mr. F. T. Ripley will be with us, giving his wonderful tests. He goes to North Scituate for part of June. Mr. H. P. Merrill, of Augusta, Maine, will be with us the first two Sundays of June.

Worcester, Mass.

The Progressive Lyceum movement seems to be taking on new life in several sections. Worcester's Lyceum by persistence and thorough efficiency of Conductor Hildreth has gained a widespread attention in the city, and worthy of commendation. A New Lyceum is formed in Northwich, Conn., and bids fair to succeed. This is as it should be. The young should not be neglected. The Catholics understand this, and therein is their power. Spiritualists, awake!

Portland, Me.

Word comes from Portland that the Spiritualists there have become incorporated, chartered under the name of The First Spiritual Society. Meetings have been held there under the auspices of some one or some body of individuals for years, but more or less of inharmonious accompaniment; but now with banded purpose, the Spiritualists hope and work for better results. Already are they securing their talent for the season of '89 and '90. H. C. Berry is the president and P. L. Peck the secretary, both able and efficient men.

Springfield, Mass.

Sunday evening, May 19th, the society were favored with select readings from Shakespeare, rendered by Miss Emma Nickerson. Passages from Hamlet, Macbeth and Merchant of Venice were given with fine spirit and feeling. The trial scene from Henry VIII brought out fine dramatic points, as Katherine accused Wolsey, and finally left the court. A brief resume of the great Bard's labors and present unfoldment as a progressive spirit carried the audience by storm. The guides of Miss Nickerson have reason to be proud of their pupil. Spiritual fervor and fine make her utterances. A treat was a play which may be the president and P. L. Peck the secretary, both able and efficient men.

Cleveland, O.

A "Society for the advancement of scientific Spiritualism" has been organized with a charter from the State to the effect of its calling. The organization is composed of the best class of Spiritualists, and at their Sunday meetings will have only cultured speakers. Prof. H. B. Gould and Hudson Tuttle addressed them during the first part of the month, and will be followed by Mrs. R. S. Lillie. At present the society, which is composed of nearly sixty members, meets at the parlors of Mrs. Almon, 1839 Euclid avenue, but will secure a hall for the next season. Its officers are: F. B. Skeels, president; W. W. of man, vice-president; F. C. Bangs, Treasurer; S. A. Jewett, secretary. The latter may be addressed for speakers' engagements. Hayward street, near Prospect street, Cleveland, O.

McKees Rocks, Pa.

At a Seance last night at the residence of Mr. George Churchill, the medium, Mr. Bert Woodruff, of Mendville, Pa., through his control (Dr. Stewart) gave some grand tests and manifestation of spirit's return. One lady he called by name; Maud, a sister, who passed out in infancy, told her of the illness of her father, and that he would soon pass over. It was a large circle of twenty persons, and tests were given right and left so rapid that one could not keep track of them. The trumpet and guitar floated through the air; stars and bright lights were seen everywhere.

S. A. GARRER.

Santa Barbara, Cal.

Will you kindly say in your next issue that the price of lots in Summerland will be advanced after June 23d from \$30 to \$35 each. The price of \$30 per lot does not equal the acre price of land similar situated. Over half of them are sold, and an advance to nearer real value would seem to be due those already having purchased. The improvements already made and contemplated in the immediate future would, in a business sense, justify a greater advance, but in evidence that I do not make it for my private benefit, but for the good of the cause, I shall hereby agree to give all over \$30 per lot to the town for its improvement and benefit. The lots are assessed for taxation for the present year to me, therefore purchases from this time on will have no taxes to pay until December. I give notice of this advance that I may not be charged with unfairness, and that all may have due notice of the same.

Fraternally, H. L. WILLIAMS.

Toledo, O.

I wish to state, for the benefit of our readers, in Southern Michigan and Northwestern Ohio, that the Devil's Lake Grove Meeting Association, which was organized last season, will hold their first annual meeting in Allen's Grove, which is situated on the shore of Devil's Lake, on the line of the Cincinnati, Jackson and Mackinaw Railroad; the meeting to commence on Monday, June 24th and last until the 30th inclusive. A cordial invitation is extended to all friends of the cause within reach of this point to co-operate with us in making this meeting a success. Come along with your tents and enjoy a week in nature's temple on the shore of this beautiful lake. I will send you a list of speakers and mediums to be present, as soon as possible. I would be pleased to hear from any speakers or mediums who may intend being present, and I will assist in any way. Tickets to the lake can be obtained for one fare for the round trip for parties of five or more. For charges of one dollar will be made for each tent privilege, the same to be paid to the treasurer of the association to be used in paying the expenses of the meeting. I would be pleased to hear from any of the friends who are interested in the matter. More particulars in next letter. W. M. SMITH.

No. 204 Adams street.

Peoria, Ill.

The Children's Progressive Lyceum will have a picnic on Sunday morning, June 24, 1889, in A. H. Barnwell's private park (said to be the most beautiful spot in Peoria Co.). This park is situated on his farm on Seventh avenue, next to Shoff's gardens; and for convenience of those not acquainted with the location, two small flags will be attached to the gate post, which will designate the place. In addition to the regular Sunday morning Lyceum session, there will be special selections of music, recitations, etc., by the children and adults; and at 3 p. m. addresses and messages from the spirit friends through different mediums present.

Dinner will be served in the park, and for those for whom it is not convenient to bring baskets, or pay fare for transportation, provision has been made, so come, don't stay away on that account. Omnibus will leave Union Hall at 9, 10 and 11 a. m. for the park, and will return at 6 p. m. in the forenoon to attend the regular services at Union Hall at 7:30 p. m.

Mr. Barnwell has kindly consented to have his swings in working order for the little ones.

In case of storm ample provision has been made for shelter. All contributions and assistance will be thankfully received and a cordial invitation is extended to you, your family and friends.

Cleveland, O.

Mr. Hudson Tuttle, of Berlin Heights, O., lectured last Sunday (26th) before "The Society for the Advancement of Scientific Spiritualism." His subject was "Psychic Phenomena, its uses and abuses."

The annual memorial services, in honor of the workers and friends who have passed to spirit life the past twenty-five years, will be held Sunday, June 24, in Memorial Hall, 10:45 a. m., under the auspices of The Children's Progressive Lyceum. Speaking by Mrs. F. O. Hyser, the well-known inspirational speaker, and others. Mrs. Hyser will also speak at the evening service in the same place. The Lyceum will hold its twenty-fourth annual picnic about the middle of June.

A grove meeting will be held the first or second Sunday in July, probably at Geauga Lake, with Moses and Mattie Hull as speakers.

Cleveland now boasts of Five Spiritualistic Societies.

Stafford, Conn.

Miss Jennie B. Hagan writes that her work at Willoughby, Vt., and at Meadville, Pa., was rewarded by large audiences, many having been turned away for want of room. From there she had an engagement to fill at Titusville, Pa., and followed by Walter Howell and Helen Stuart-Richings. At the latter place she was entertained by Mr. and Mrs. Gaston. She arrived again at Fitchburg, Mass., on the 22d of May and was received by her many friends. There she lectured and improvised to appreciative audiences. On the 25th and 26th she lectured at Hillsboro Bridge, N. H., and on the 30th and 31st at West Barrow, Mass.

On the 7th, 8th and 9th of June she, in company with the Rev. J. W. Stevens, Mrs. C. B. Berry, of Concord, N. H., are to lecture at Keene, N. H., for the New Hampshire Spiritualist Convention.

Pearls to the rumor of her going abroad by invitation, is yet out of the question, having engagements for at least two years to fulfill in the United States. She says that the people of Stafford are very progressive in all that pertains to the cause; have their own hall and are never in want of attendance.

Summerland, Cal.

Things are progressing at Summerland. The big meeting was held May 11th and 12th with many illustrious persons present, an account of which appears in the Golden Gate. It was a harmonious assemblage. Building goes on.

H. B. Allen holds seances in his new building made for that purpose. At a developing circle, on May 14th, Mr. J. W. Morris received a message from his spirit wife, in which was wrapped a sea shell that he had picked up on the beach and kept at his boarding place. The shell was carried one-half mile by the spirits. The following is the message, written independently.

"I have magnetized this your shell. Always keep it safely with you; it will help me. I helped to bring it here without the aid of mortal hands."

Your MOLLIE.

I had a private sitting with Mrs. Weeks from Los Angeles. Many spirit friends came and gave their names, some shaking hands and bringing words of consolation. Some illustrious spirits also came and gave their names—Leonidas Sexton, a familiar acquaintance of mine, once Lieutenant Governor of Indiana while Thomas Hendricks was Governor. Abe Lincoln, John Brown, Horace Greely, Benjamin Franklin, H. W. Beecher, Wm. Penn, Ann Lee, Amy Foster, and many others.

These spirits informed me that I am their "school of thought," that they are with me in my work and helping me on in life. This, of course, was encouraging and to your truly,

A. H. NICHOLAS.

Jackson, Mich.

A Spiritualist camp meeting will be held in Vandercook's grove three miles south of Jackson, commencing June 23d and closing July 1st.

Among the speakers with whom negotiations are either closed or pending for that meeting are Moses and Mattie E. Hull, Dr. A. B. Spinney, Fred Heath, Mattie Strickland, Mrs. Curtis, Dr. P. T. Johnson, Mrs. Rich and others.

Among the mediums to be present are Mrs. Cutter and Mrs. L. Pet Anderson, of Chicago, and Mrs. Virginia Rowe, of Jackson, Mich., and others.

The grove is beautifully situated on Twin Lakes, and has a dining hall, dance hall, swings, merry-go-rounds, and every other facility for innocent amusement between meetings. Good boating and fishing on the lakes.

Day board can be had on the grounds. Tents can be furnished for all who ask for them in advance. Buses carry passengers from the city to the grounds and back for 25 cents. Admittance to the grounds 10 cents per day.

Fine singing, and good music for dancing. Negotiations are in progress with railroads to return campers from points in Michigan and from Chicago, at one-third the usual rates.

Speaking and conference meetings every day. There will be two camp dances during the meeting. Come and get your spiritual strength renewed.

For further particulars address Leone Rich, secretary, 920 Greenwood avenue, Jackson, Mich., or New Thought, 675 W. Lake street, Chicago.

Fairmount, Kan.

As your readers are presumably interested in all that transpiring in the spiritual field, I thought a short report of the two days' meeting at this place might be in order. The meeting was held under the auspices of the Leavenworth County Association on the 18th and 19th of the present month at the farmhouse of Brother and Sister Deuel, who are earnest workers in the cause of Spiritualism.

Philadelphia, Pa.

In accordance with the law the Second Association of Spiritualists met on Monday evening, May 13, 1889, at their church, Thompson street, below Front, for the purpose of holding the annual election. The following officers and trustees were elected:

President, T. J. Ambrosia.
Vice-President, Joseph Lieberberg.
Secretary, Leonard I. Abbott.
Treasurer, Mrs. Thos. J. Ambrosia.
Trustees (to serve three years), Theo. J. Ambrosia, Clara A. Von Baum and Leonard I. Abbott, secretary, 123 Third street.
Trustee (to serve two years), Emanuel M. Jones.
Trustee (to serve one year), Mrs. Florence Jones.

The business of the society was harmonious. The treasurer's report was read and revealed a healthy condition of the treasury, showing a balance of \$65 in the hands of the treasury after all bills had been paid.

The secretary's report, however, did not show such satisfactory condition, as the income from members' annual contributions, as per yearly assessment due, showed a delinquency of \$150 on the part of the members, yet we hope to be able to collect a considerable portion of this arrearage from our members.

The work in the cause does not nor shall not suffer because of the above fact, knowing that the vineyard is large and the laborers few; our courage lacks not nerve, notwithstanding the rugged road about in stubborn skepticism, conscious that the angel world is with us. Why should we tremble or fear? Even as Jesus of old, his divine mission with religion as his warfare, and why should we not know our cause is just. Why fear the enemies of Spiritualism, in a land replete, under a benign national constitution with religious freedom and no real reason to apprehend any act of extreme intolerance from our Christian neighbors. It is the ignorant malevolent schemers who work in the dark that real danger lies. So much the more our duty to lead a proper life, whereby the machinations of such evil-minded designers will be discomforted, however harsh the persecution and ridicule aimed at our mediums. Was not Christ scoffed and mocked by the alleged wise men and teachers of his period and age? What then can we hope for from those who would be followers of the divine law? Let our watchword and motto be, "Gird on the armor of the spiritual."

Progress upward and onward! and do unto our neighbors as you would be done unto us. Be law-abiding, and with a single eye let us be true to ourselves and our religious cause, and conscious of being right of heart will be appearing in our work with a knowledge of having earnestly and honestly performed our duty.

By the President,
T. J. AMBROSIA, 1223 N. Third St.

Boston, Mass.

One of the busiest of the busy speakers and mediums Mr. J. Frank Baxter. Steadily and indefatigably for years has he labored, a good part of the time in our largest cities; as New York, Brooklyn, Cincinnati, Chicago, Philadelphia, Boston, Washington and many others, though kept mostly in the East. California, Colorado and other Western States continually demand him, and it is hoped before long that the East will give him the "liberty," or that he will take it in his versatile work of lecturer, elocutionist, vocalist and medium. In this versatility probably lies his great success, though in either capacity is his rank among the first.

For the two months past, March and April, has he served the Spiritualists of Worcester, Mass., calling out large and appreciative audiences, as well as extended press notice. This society has secured him for further work another season. The month of February Mr. Baxter worked effectively in Cleveland, Grand Army Hall accommodating large attendance, and on the occasion of a notable reply to a local and prominent clergyman who had attacked Spiritualism, the hall was literally packed. In that city, too, both the Leader and the Plaindealer devoted columns weekly to the reports of his lectures and seances, as did the Enquirer upon the occasion of his winter visit to Cincinnati.

The first two Sundays of May Mr. Baxter lectured in Fitchburg, Mass., good reports of his work there following. The last two Sundays of May he lectured under the auspices of the Boston Spiritual Temple at Berkeley Hall, Boston, Mass. Grand audiences attended his meetings, appreciated his work, and often applauded his efforts. Mrs. R. S. Lillie has spoken for this association the past season the most of its sessions, and the allusions by Mr. Baxter to her worth and work were approvingly received, not only for their truth, but as evincing brotherly and spiritual relationship.

Mr. Baxter is in constant demand, his time being mostly secured already for a year to come. And this too, without solicitation on his part. On Monday, June 21, he will lecture and delineate in Brockton, Mass.; on Sunday, June 24th, in Rockland, Me.; and on the remaining Sundays of June in Plymouth Co., yielding to two or three places each Sunday. Sunday, July 7th, he will address an annual grove gathering at Wauchope Park, Mass.; on Sunday, July 14th, he will lecture at Parkland, Pa., Camp; Sunday, July 21, in the Opera House at Chagrin Falls, O.; Sunday, July 28, at Hazlett Park, Mich. Camp; Sunday, August 4th, at the "Yearly" at Mounta Station, O.; Sunday, August 11th, at Casadale Lake Camp, N. Y.; Sunday, August 18th, at Niantic Camp, Conn.; Sunday, August 25th, at Lake Pleasant Camp, Mass.; Sunday, September 1st, at Elm Camp, Mass.; Sunday, September 15, at Hanson, Mass.; Sunday 22d and 27th, also October 6th and 13th in Lynn, Mass.; Sundays, October 20th and 27th, in Brockton, Mass.; Sunday, November 3d, in Fitchburg, Mass.; Sundays, November 10th, 17th and 24th, in Portland, Me.; Sundays, December 1st, 8th, 15th, 22d and 29th, in Worcester, Mass.; and so on with few exceptions Sundays until June, 1890. Of course many week days and Conventions and other meetings are secured. This list only limiting his Sunday services. Denver, Colo., and Chicago, Ill., each desire and solicit him for continuous months. San Francisco, Cal., endeavor to secure him for its June annual meeting. On account of his many appointments he was obliged to say "No" when called this season for other places, but too late, among them Onset Bay and Harwich.

This certainly shows the worth of Mr. Baxter's work in the cause of Spiritualism—for his themes are rarely ever greater than the genuine article—if not his great popularity throughout the United States. And when the planned work of the united workers in the spiritual field, or rather the united appointments of all the workers is considered it is proof positive that Spiritualism lives, and too, by no sticky growth.

Well, Sarah, what have you been doing to make you look so young? Oh, nothing much, only been using Hall's Hair Renewer to restore the color of my hair.

BRIEFS.

Mr. Giles B. Stebbins has been ill with malaria at Stafford, Conn.

Dr. J. C. Street will be at Casadaga Camp during the first three weeks of the meeting.

San Bernardino, Cal., has organized a new spiritual society with Mrs. Ella Wilson-Marchant as the speaker.

The Grove Meeting at Potteryville, Mich., takes place on 1st and 2d of June. Moses Hull will be the main speaker there.

Dr. J. S. Loucks will be at Onset Bay Camp Meeting through the entire season, having taken a sabbatical year for himself and family.

The Olive Branch, a long and favorite visitor to many homes, has passed over. Its subscription list has been merged with that of the Banner of Life, and the name of the latter changed to the Spiritualist.

It is believed that an autopsy was performed on Bishop, the mind reader, while yet in a trance state, only five hours having intervened between his catalepsy and the operation, while he has been accustomed to remain in trance for days after an unusual exertion. The M. D.'s have been put under arrest for their stupid haste.

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SPIRIT MESSAGES

Given through the Mediumship of Henry H. Warner, Cincinnati, Ohio, by the Guides, Waubesa and Watonwan, Wednesday, May 22, 1899.

GEORGE GORE.

My wife: I come to you this morning, to say that I have seen the dark shadows that have risen over your head and I have tried to chase them away and I believe I have succeeded to a large extent and may you ever know that I am near you at your home in Ottumwa. Take care of yourself and let nothing over come you.

HENRY DUHANT.

It is not so many years since I passed from this earth life and left my wife and child to mourn for me. I know the sorrow and sickness that have clung to you ever since have been hard to endure, but the days are growing brighter and live for Harry's sake, my dear wife. The boy needs you and he will be a help to you. I passed out by a sudden fall. More soon.

JAS. G. ANDERSON.

Oh, yes, Brother Hull, the medium knows my name and my history, but I am not here this morning to give a test to anybody. I come to voice my sentiments of regard to old associates, and my deep and abiding interest in the welfare of the Mississippi Valley Association. Brothers and Sisters who have labored so hard for Mt. Pleasant Camp, you have my hearty cooperation in the work you are endeavoring to accomplish, and I thank you one and all for the kind words you have spoken of me and all you have done for Mollie.

RAY CONE.

I am not dead but have only passed to a land of progression, where my spirit may grow and become stronger. Mother, your boys are near you and we often try to impress Kattie, but have been unable to do so satisfactorily as yet. I think mother, that you and father and the girls, will be back at Mapleton during the year. You have had a hard siege of it this year but that is not going to last long. Mina, you have done exactly right in your move. G. will have to come down from his high horse; but never go back.

EBENEZER SMITH.

My wife lives on New York street in Indianapolis, and she comes here to Cincinnati, sometimes. The message I want to send her is that I am watching over her and am glad to see her take so much interest in the cause of Spiritualism. You may rest assured, that I shall watch over you with tender care until the time comes for you to cross the river, and then we shall rejoice in the triumph over death. I want to say much to you in this but cannot because the matters I desire most to touch upon are sacred to you and me. An opportunity will be given soon.

OLAF FRESSE.

Skoal to the Northland! Home of my childhood amid the firs and mountain peaks of old Sweden, thou art dear to my heart! But I come here to-day to send a greeting to the friends in America, as I know they will translate my words and send them to the dear ones in old Sweden. Ah, Gustaf, many days have passed since you and I mused together in the king's service. The friendship (wanekap) is just the same to-day. In the King's name, Amalia gives her regards and the friends all send their love. Olaf, Count de Fresse, sends this to his old comrade-in-arms, Carl Gustaf Helleberg.

AGNES COOK.

There may say, friends, for me that I am Agnes Cook, one of the early workers in the cause of anti-slavery, and desire thee to send this message to my daughter, Martha A. Gill, 452 Broadway, Indianapolis, Indiana. Daughter Martha, I come to thee this morning, and say that I know the burdens of life are heavy for thee to bear at times, but patience, dear, for the sun will soon burst through the clouds and thou shalt rejoice in its beautiful rays. Tell Mabel and Bertha, that I am watching over them and rejoice in their happiness. Mabel, thee must take good care of thy babe. I know thee does, but thee cannot be so careful. Tell Charles, that William and George Ennis send their love to him, and Bertha, James and Charles Wade, say the same to thy husband. Farewell.

WHITE FAWN.

The Narragansetts called me Watonwan but the English called me White Fawn, because my mother was an English girl who was taken prisoner by the chief Miantonomoh, when young, and brought up by him as a wife for Canonchet, his son. So this morning I have told this, because say my Indian name does not mean my English one, and they are right. I want everyone to know that Watonwan loves the pale-face and she has made this her work. From her wigwam in the spirit land she comes as a messenger. Many people don't like the Indian, but don't you know a thief always hates the man he steals from. But I want to help everyone I can, and I say there is a grander development awaiting our cause. Some say the early manifestations of Spiritualism were more wonderful than those of to-day. They appeared more wonderful to that age because unusual. The manifestations of to-day far transcend those of 1848, in beauty and power. There is no retrogression in the movement.

EVELINE WEEKS.

I come to the dear ones on Price's Hill with greetings of love and joy this morn-

ing. I am anxious to have you know, sister, and Dr. Schultz, that I am near you and am trying to help you. Martha, you must take better care of yourself, for we have a work for you here, yet to do. You and elster have not been so useless in this world, as you sometimes think you have been. When you come to our side of life you will find a beautiful mansion ready over here that has been built by your kindly words, thoughts, and deeds in earth life. Life is grand and beautiful, when we know that it is immortal. Without immortality it is mockery. With me to-day are Aunt Mary and Cousin Mary, who send their love to you. And Martha, there comes to you a lady who says her name is Mary Schultz, and she says, "Ask her to forgive me for my injustice, while I was on earth. She was right and I was wrong." As there are many here who are anxious to communicate, I step to one side, until another opportunity.

CHARLES STONE.

Was born in Wilbraham, Mass., and when I was 27 years old I enlisted in Co. E, 21st Mass. Volunteers. I rose from the ranks to be a Major and was imprisoned in Libby Prison, having been taken prisoner inside the rebel lines while on a scouting expedition. They did not keep me long, for one morning I walked out of Libby by means of a pass somebody had sent me. I got back to the Union lines, and finished out the war with my regiment. In coming home, after the Grand Review at Washington, I was married to a young lady whom I had met, when the regiment was stationed at Fortress Monroe. We went to my home at Wilbraham, where I practiced law until 1879, when I passed to this side of life from pneumonia. My wife's name was Eleanor DeCourcy. She followed me six months later. We have a son and daughter living in with their uncle, Judge Asa Stone, at Roxbury. The son is named Charles DeCourcy Stone, and the daughter is Alice Evelyn Stone. We want our children to know that we are ever watching over them with tender loving care and that father and mother are not dead but only gone before. Oh, children, we want you to be all that is manly and womanly in life. Angels ever aid you.

MARY DE GRAFF.

I only gave you a proof of my identity when I spoke to you the other evening, and now, Josephine, I know you are not looking for a test, so I am going to give you and George, a message straight from my heart. The life over here is beautiful, and I am happy here, but my work lies among the weary ones of earth to help them to rise. The work must be done through earth means, and whom should I endeavor to impress if not you sister dear, (you are sister by marriage and not by blood), to whom I am attracted. Our work together, may not make the great noise in the world, that some do, but it shall be none the less effective. Stillst waters deepest run, is an old saying. Your development has only begun and as the years roll on, unfolding day by day, you will climb the mountains of life, and see spread out before you the beautiful plains of the Summer Land. Have you ever noticed the delicate calla lily bud, folded in its pointed sheath it pushes its way steadily upward unfolding and expanding, until at last the snow-white trumpet with its golden throat pours forth its melody from the grand symphony of nature. That is the type, the symbol of your life. Farewell. To Mrs. Josephine Bartholomew, Cincinnati, Ohio.

SUSIE WINCHELL.

'Twas only a name whispered so that I might gain the power to gather with those who are waiting to speak to their dear ones in earth life, and father and mother I want you to know that the children are ever near you. We gather often with you when you sit around the big table and we have often laughed when father would fall asleep in his big chair, over his paper or book, and then all of a sudden wake up and want to know who called him. It was Susie, who did that, father, and George and I and Katie are often with you, in that way. I want Clifford, to know that sister is with him watching over him. He is my special care, and I have influenced him often, unconsciously to him in many things. We all send our love to you. The days to come hold out a grand promise to you, Clifford, of a useful life and a noble one, if you only use the opportunities that are presented to you. You are too impulsive at times and too slow at others. You should cultivate a steadiness of action and a continuity of thought, concentrate every energy to the accomplishment of the work in hand. You can be successful in anything you undertake, but do not scatter your forces. Keep them concentrated. Do not reach out so far in your efforts to accomplish something great that you forget the little things nearest at hand. He only is truly great, who is faithful in little things. Good-bye.

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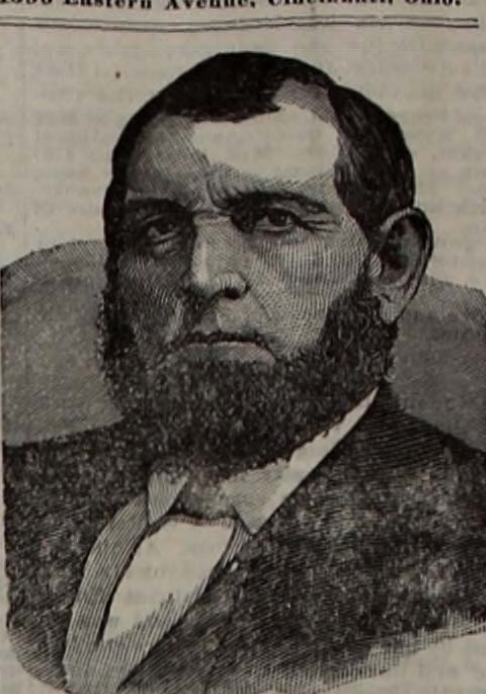
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