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THE BETTER WAY.

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THE ROSTRUM.

Questions and Answers. Extracts From the Answers to Questions Through the Mediumship of Mr. George H. BROWN, at the Congregation of the Society of Union Spiritualists.

Oh, thou Infinite Spirit! We come this morning with our hearts full of love and sympathy, and turn to thee to commune as with the interior forces of the universe.

PREFACE.

We never come into an atmosphere, but what our first thought is, what good we can do for humanity. We confess that we don't know everything, nor always know what to do. All are built differently, and what may be good for one is often poison for another.

What is matter? We don't know—nor does anybody else! Many theories exist as to its definition, but when we look upon the many manifestations around us wherever we go, it is difficult to come to any decided conclusion.

forms or expressions, and finally becoming as pure and refined again as spirit. Your world is a material world, but was originally evolved from the realm of spirit, where all the chemical forces are found that this world is clothed with, and from which it draws to itself all the substances needed for its subsistence, and from which it builds up its own life structure, and furnishes you with that which is needed for your growth and development.

Materialists say your world is born of the sun, from whence it receives all its life force, and that the sun sprang from something else of a material nature. But from a spiritual standpoint the sun is as much a planet as the earth is, it being an organized spiritual body, and through chemical rays which penetrates your material atmosphere builds up your surface condition.

Take a tree for example, place it in a large-sized box to allow for expansion of its roots and fill with soil. Weigh the whole, and in fifty years you will find the same amount of soil left, but the tree grown to wonderful dimensions. The soil did not furnish it with limbs; this was but an agency for the operations of spirit.

Take a rock, for example, and place it in a retort where it will be converted into gas, what becomes of the gas? Where is that form of matter gone to? The higher you go in matter, the nearer you come to spirit again; to the realm of thought; of soul, and thus forever unfold.

But this probably does not answer you as materialism would. We cannot, because we see differently. To us spirit and matter are so closely interblended that they virtually appear as one entity. Metaphysicians say it is all spirit, all soul. Why not? It is all life, and if all life is not spirit, what is it? All matter is alive, and is simply materialized spirit. It has only assumed a different form, and has always existed. Go into the realm of spirit and you see it operating for this effect; and the more you enter the interior life the more beautiful the operations appear to you, and then you too will find that all is spirit that matter is but an expression of it.

We are disagreeably affected when we hear the word religion, for it seems to be pious by routine, attended by regular church-going, long winded prayers, psalm-singing and long faces. The religion of nature is only understood as that which we are led to by law. Such science, i. e. to know. For knowledge leads us upward and unfolds our spiritual nature.

spirit This should be the aim of religion so-called, but it is not; and as it is not we dislike the term to apply to man's spiritual or mental unfoldment. The only way to study the laws of nature is from a scientific standpoint, and only through a comprehension of these laws will man ever progress spiritually or morally.

Therefore unfold yourself in spirit; endeavor to rise in the realms of the spiritual; advance in knowledge as your innate desires prompt; improve in that higher culture which induces happiness and which your interior nature intuitively longs for—love. Not through that which the world calls religion, but through a study of nature's laws; through a further acquirement of truth; through the agency of science, and accompanied by an honest upright career. In a word, through a life of spirituality and increased intelligence.

May every individual feel the dignity in becoming a student of nature, and be ever considerate as men and women. Let this be your constant prayer and desire. Amen.

"WHITHER ARE WE DRIFTING?" Was the question propounded at the evening service. The guides of the speaker said they were glad that this subject was proposed, as it gave them an opportunity of making plain some facts that should be universally taken note of and carefully kept in view, as on them depended the rise or fall of the American nation.

As individuals, of course, we each lay a foundation for ourselves, on which our future depends—either to suffer or become happy. So it is in national affairs. All effects are the result of causes, and as we implant these causes so the effects will bear fruitage. The cause is always the law which governs or controls the effects, and whatever we inculcate now, either by neglect or direct aid, will some day manifest itself to our regret.

When first discovered, those moved by the spirit of freedom were the first to seek its shores. Their souls were sensitive to the oppression of European imperialism, and though they did not, in addition, free themselves from mental or religious slavery, for they brought their priests and ministers with them; they at all events planted a cause for a future condition of liberty whose effects bloomed later in the form of governmental freedom and now are manifesting a higher degree of liberty; namely: freedom from mental slavery; from theological dogmatism; from priestcraft; and much of this is due to Modern Spiritualism. And it is this same Spiritualism that is now returning to Europe to free its people from the many bondages that they are subjected to.

This beware that you do not become indifferent to that which is wrong. Endeavor to bring harmony into the least discord, individually and collectively, and especially observe these little things in your children. They will constitute the future men and women that are to rule the nation, and as you incline them will unfold. Much ignorance prevails concerning both these and the laws of marriage, and here the true foundation is laid to a darker or brighter future. This is the beginning of all, and what is here transgressed is difficult to heal.

Cincinnati Brevities.

Grand trumpet seance at G. A. R. Hall on Wednesday evening, January 30. Mr. Geo. H. Brooks gives private readings at 299 Richmond street, from 9 to 12 a. m., every day except Mondays.

The Ladies Aid Society give a supper at G. A. R. Hall, on Wednesday evening, Jan. 23rd, to which all who desire to aid the cause are invited.

Mrs. Adah Sheehan, trance lecturer, now holds meetings regularly every Sunday afternoon, beginning at 2:45 o'clock, at Douglass Hall, northwest corner Sixth and Walnut streets. Psychometric readings after the lecture.

Douglass Hall Lectures.

Spiritualism is occupying new ground daily in our city and our local workers are pressing the cause forward with a commendable vigor. Among these workers is Mrs. Adah Sheehan, who now holds regular Sunday services at 2:45 p. m., in Douglass Hall, corner of Sixth and Walnut streets.

Mrs. Sheehan is a trance lecturer and, as a rule, has taken her subjects as they were handed in by the audience, but on account of the weak and thought-less character of a majority of questions (evidently merely handed in for curiosity's sake) she will in future choose her own subjects.

The lecture was opened by singing, and to omit mentioning the fact that the music by the organist was very fine would be an injustice to that lady. After the invocation, the guides took up the questions and answered them briefly and logically. Our space forbids a more extended report of the lecture, but a synopsis of the next discourse will appear in THE BETTER WAY of January 26.

At the close of the lecture, Mr. Brooks made some remarks in regard to the Lyceum work, and urged the necessity of the spiritual education of the young. The chairman then introduced Mr. H. H. Warner, who gave a number of spirit descriptions, nearly all being recognized.

Mrs. Sheehan then gave psychometric readings from articles handed her from the audience, and to say they were successful is but half the truth as they were remarkably full and correct, being acknowledged in every instance by the parties to whom the articles belonged. Hereafter these readings will be a feature of the services at Douglass Hall.

Temple Fraternity School.

The exercises were opened as usual with singing. The invocation was given by Mr. Danforth and another hymn followed. Mr. Ayer then came forward and said the object lesson of the day was "The World's Saviors or Teachers of the past," and whatever was said during the exercises would be in accordance with the lesson. It was the intention to teach the children that there had been many such Saviors or Teachers, and that no undue reverence should be given any particular one. At the close of his remarks the children came with their recitations and readings; one of the pupils read a fine essay on the life of Thomas Paine, his unselfish work for his country and his fellow man; another read one equally good, on the life of Wendell Phillips, his love of liberty and efforts in behalf of the colored race of the South; every child had something to give appropriate to the day or object lesson.

Mr. Gregory then addressed the children; he said as he listened to the reading on the life of Thomas Paine it came to his mind that that grand soul might be looked upon as one of the world's great teachers or saviors, as his writing had done so much toward liberalizing and enlightening the minds of men, he himself owed much to the writing of Thomas Paine, especially his "Age of Reason."

Mr. Churchill's reading was of Martin Luther and Thomas Paine, their labors for humanity, both here, and on the spirit side of life. Mr. Randall said the Christian church recognizes but one savior, the Christ of their bible, but we wish to teach the children that there have been many Saviors, every age has had its

Savior from the remotest period of which we have any knowledge. Martin Luther and Thomas Paine were Saviors or Teachers as we recognize the term, in that they have helped the world to progress, said also to the children that it was in their power to become teachers and helpers to others. Mr. Danforth next addressed the school—said he was glad we had something else to talk about besides the old bible stories, he closed by reading questions and answers upon the life, character, and labors of Martin Luther as reformer and teacher.

Mr. Ayer then announced that "Mediumship" would be the object lesson for consideration next Sunday—the closing hymn was sung, in which all joined; school was then dismissed.

Mrs. W. H. C. Boston, Jan. 13th.

Spiritualism in New London, Conn.

There is not a more picturesque spot in America than this pleasant town, with its most attractive surroundings and quaint old streets, with here and there some landmark of more than passing historic interest; for New London in the old days of the revolution was the scene of more than one strongly contested battle. It is now a quiet conservative town without any very important interests at stake except the one of "keeping the Sabbath day Holy." They are very stiff here on the Sunday law, and are every year becoming more and more narrow in their prejudices.

Long ago in a more primitive age, the Blue Laws were terrible. A mother was not allowed to take her own child on Sunday, or a man allowed to drive a horse above a certain rate of speed—they have improved somewhat upon that, but now a new set of City officers have come in and as one of the boys has it, "you have to open sardines with prayers on Sunday." The Sunday papers are stopped, not even a cigar can be bought until after 6 o'clock Sunday evening, when the ordinary ways of life are gradually taken up. We are not as free as we might be in New England. I remember when I was in Cincinnati it used to seem a little "queer" to preach in the morning, go to the theatre in the afternoon, and then return in the evening—but I soon saw that hundreds of people were amused; instructed and kept out of mischief, by these places of amusement, which furnish a striking contrast to the dark and sombre hues, in which the church paints all the possibility of humanity. The liberal element is the leaven, which by and by may change the entire condition of affairs, but if so, it has a mighty work to accomplish. There is a Universalist Church here, over which Cephus Lynn, once a Spiritualist, but now a Universalist Minister, presided, during the first years of his preaching. Since then the church has closed, and there is no service held here—except in the vestry, where the Spiritualists are permitted to meet every Sunday. Most of the Trustees of the church are spiritually inclined, some attending the Spiritualist meeting every Sunday—but by the will of W. D. Pratt, whereby a few thousand dollars were left to the society upon the condition that no Spiritualist was allowed to speak there—the doors have been closed to Spiritualists. So the pretty church stands empty, and the dead man's hate and his request, bars the way to the world's progress. But in some way they have got around it, by calling the Vestry, Pierpont Hall, and allowing the Spiritualists to meet there, where I find a pleasant society, presided over by Mr. Henry P. Miller, at whose house I have been most pleasantly entertained. The Morning Telegram has treated the subject with marked respect, and given very favorable notices of our lectures, that have been well attended. So in every town, there are the faithful few that are holding up the standard of our truth, and in the last great day will receive their reward.

Yours ever, J. W. FLETCHER. New London, Conn., Jan. 12, 1889.

I had rather be poor, with a little sympathy in my heart, than to be as rich as all the mines of earth and not have that little flower of pity in my breast—Ingersoll.

He only is great who has the habits of greatness; who, after performing what none in ten thousand could accomplish, passes on, and tells neither father nor mother of it.—Latter.

Do to-day's duty, fight to-day's temptation; do not weaken or distract yourself by looking forward to things you cannot see, and could not understand if you saw them.—Charles Kingsley.

More Light.

I should judge your correspondent M. S. Peck, not to be metaphorically, very sure-footed, as he stumbles over such very small difficulties in the path of Christianity, and gets so terribly wounded as to damn it as a curse and not a blessing to humanity. And first, a myth can not be a very bad thing if the ceremonial drinking a single swallow of wine at stated intervals is worse. A single swallow of wine is taken in devout and sad commemoration of a principal event in the history of Christianity—the cruel death of its founder. A single swallow of coffee would be no worse. Wine, like coffee, is a natural product of the vegetable world. Would M. S. Peck destroy all the wine and all the female sex because bad men with money and power make beasts of themselves and degrade both from their lawful place in God's world? Second, Jesus went with his disciples through a wheat field and satisfied their hunger with the growing wheat, "rubbing it in their hands." I pity the man who owning a wheat field, would consider himself injured in a like case, even in these selfish money-loving days.

But your correspondent is probably ignorant of the fact that the Jewish civil polity, gave any man a right to satisfy his hunger in that way. It was not only against any law, but the fields were held and used under that condition. Third, if Jesus chose to show his power while with his disciples by causing a barren fig tree to cease cumbering the ground, He did what any good farmer would do with an axe, under similar circumstances. He did nothing wrong. Fourth, whatever the Fijians may think and do, Jesus himself, as testified by all pertinent history, said that the wine was to be drunk in remembrance of him. And the phrase "this is my blood," is always regarded by most English speaking Christians as simply meaning, this represents my blood, that being the only sensible way in which the words can be taken. Especially as Jesus said at another time, "I speak as to wise men, judge ye what I say." What your correspondent says about "Bachanaliam reform," is gratuitous and unfounded. No Christian community in any part of the world has ever given the slightest foundation for his language. The same is true of his remarks about forgery and embezzlement. Neither Christ or any community of His disciples have ever condoned in any way, drunkenness, thieving, forgery, embezzlement or any other crime or vice, but have from the first been the conservators of virtue and honest dealing. Many Christians have put themselves into the hands of a priesthood, who claim to be the representatives of their Christ. Spiritualism is fast teaching these Christians that the representations of the priesthood as to themselves are without the slightest foundation. In conclusion, as to His questions about God, I will say, that I know a God as well as I know any spirit, (and I know hundreds of them) who can smile and be pleased with the good, and frown upon and put to confusion the evil that to serve Him is to serve humanity because He never requires any other service. But as He is the author of the laws which govern humanity as well as those that govern everything else, He has the right and the power to judge men, as to whether their words and acts are serving humanity, and to cast them out if they fail to do so through their own willful selfishness and conceit. Yet this God as I know Him, is not the God of any priesthood, but the long suffering patient, loving Father of all mankind, with no substitutes except those who reflect His attributes. All the great powers of the past now in the spirit world, are fast coming to judgment. Many like Henry the Eighth, Richard coeur de Leon, William of Orange, Charlemagne, Saladin, Frederick the Great, and multitudes of others, modern and ancient, willingly yield themselves to Him, and work for humanity according to His will and direction. Multitudes of others noted in the past for their war upon humanity, including most of the old hopes and more ancient heads of priestcraft, come with war still against human welfare, and are cast for a longer or shorter time into impenetrable darkness. Not wra h, but for their own good and the good of humanity. No friend of humanity could wish it otherwise. If any one wants to know what the Bible says about priestcraft, let them read the thirty-fourth chapter of Ezekiel.

REUEL KEITH.

MINOR TROUBLES

The Widow Watkins She Considers Second Marriages Not Always Happy, But She Has Nothing to Risk.

On a wild mountain road between the Yaukin river and Salisbury, N. C., I came upon a humble cabin in which resided the Widow Watkins and her three children, the oldest being a boy of fifteen and the youngest a girl of five.

I had heard of the widow while ten miles away. Her husband was a justice of the peace and something of a religious exhorter, and what he didn't know about the history of America wasn't worth looking up. His mule ran away with him one day and fell into a ravine and both were killed.

"That honest and straight," she said, in reply. "While I will go far to say I like yer looks, and I believe we could live happily together, if ye can't marry, why ye can't. Ye would if ye could, wouldn't ye?"

"That's next to it, and I'll go far to say that I'll wait five years on ye and see how things'll turn. Mebbe I'll wait six, but I'll say five for sartin. I'd as lief be a fourth as a second wife."

And she is waiting, while Jerry writes that "guns hev got so cheap that he kin git one for five dollars." Detroit Free Press.

Written for The Better Way. Wonderful Spirit Manifestations. Through the Mediumship of Mrs. Jennie Moore of 757 Warren Ave., Chicago, Ill. December 12, 1888.

Having been for the past twelve years and earnest, sincere, persistent and conscientious investigator of the various and diversified phases of the philosophy of Modern Spiritualism, and being impressed with the belief that you are as interested as I am in the dissemination of the great spiritual truths embodied in this transcendently and glorious philosophy which I believe transcends everything of an earthly, personal or selfish consideration, and for this simple and obvious reason I have concluded to submit the following statement in detail, which I hope you will be kind enough to insert in the columns of your interesting and instructive paper, should you deem it sufficiently meritorious to do so, and thus afford an opportunity of its perusal by your many intelligent readers:

What I desire to communicate is that my wife and self attended a materializing seance on Wednesday evening, December 12, at the residence of Mrs. Jennie Moore, popular and prominent materializing medium, located at No. 757 Warren ave., corner of California ave., this city. As a preliminary the medium desired the appointment of three ladies designed to constitute a committee of examination. My wife was selected to act as one of the committee. This was done to preclude the possibility of all fraud. I examined the cabinet by request, before the medium entered it; it was impossible for me to detect or discover the least evidence of collusion. I am impressed with the belief that there was not a single fraud hunter present; if they were they possessed discretion enough not to reveal it to any one (who were present). The harmonious influences that prevailed, I think, was an honor, and reflected the highest credit upon each individual siter, for they all appeared to be inspired by one common object, and that object was a noble one.

neighbor's two miles away. When I returned to the house and said I must be going I was met by such a storm of protests that I had to agree to stay until next day. That night I "sat up with the Widow Watkins. I got around to it after awhile to state that I was living with my third, and had three sets of children numbering five in a set, and that I couldn't possibly see how I could make her my wife. I was very sorry, but helpless, and I hoped she would let me send her a new gingham dress from Salisbury.

"That honest and straight," she said, in reply. "While I will go far to say I like yer looks, and I believe we could live happily together, if ye can't marry, why ye can't. Ye would if ye could, wouldn't ye?"

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There was not, as far as I know, any impediment or obstruction thrown in the pathway that leads to the spiritual and angel world to deprive our dear departed cherished relatives and friends from visiting and communicating with us, whom we have known and loved on earth. How sweet is the consciousness that this is so, and that we are permitted, under favorable conditions to communicate with them.

by the name of William De ler. This spirit confirmed his relationship to me by furnishing convincing tests. I questioned this spirit where he last saw me. He said in the home. Referring to the time that I was a member of the Soldiers and Sailors' Home at Quincy, Ill. I then said to him, would it not have been much better for me to have remained there. He said, "It might do for others, but not for you." In concluding my conversation, I said, can you inform me of the cause that induced me to leave the home. He said "the cause is by your side," referring no doubt to my wife, who was present.

In conclusion, permit me to say, that my detailed account would be imperfect, did I not submit a few additional ones relative to the seance of Mrs. Jennie Moore, on Sunday evening, December 6th.

Any person who would be interested sufficiently to investigate the phenomena of Spiritualism, would be greatly benefited by attending this medium's materializing seances. They would doubtless be surprised at the remarkable efficiency and spiritual progress which has been attained by her materializing spirit guide, Charlie Murphy, since his transition or entrance into spirit life. When I speak in this manner of Mrs. Moore's materializing spirit guide, I speak from what I know to be true. I have been more than gratified by seeing the materialized spirit form of Charlie Murphy at both of the seances, and have heard him speak in a clear, audible voice. I have not only been edified and amused, but instructed by his intelligent conversation, for the reason that there was a sound, practical philosophy at the bottom of it. Any one not knowing him to be the materialized spirit guide would naturally conclude that his spirit had its habitation in the physical form.

My wife, at the second seance, received a very convincing test through the materialized spirit presence of her niece, Mrs. Ella C. Toild (daughter of her sister), accompanied by the materialized spirit form of her infant son, who passed to the spirit life when only a week old and about two years previous to her own transition to the spirit world. It would be impossible for me to describe the details of spirit presence at these two materializing seances. Whatever I have said in this imperfect report is substantially true, and, if necessary, would no doubt be verified by a majority of the sitters who were present at the mentioned seances.

J. T. SOLOMON. Chicago, Ill., Dec. 26, 1888. The U. C. T. U. Written for The Better Way.

Last fall the articles of that popular newspaper correspondent, Grapho, carried to the readers of the liberal press from the Atlantic to the Pacific the important information that the Spiritualists in session at Cassadaga Camp spent the last week of August in organizing the Universal Co-operative Temperance Union, and as the readers of your paper have taken general interest in the movement, we beg to announce that the Board of Management has completed arrangements to start the New Year aright by a special three months' National Campaign during January, February and March.

Our Constitution is short and to the point. Its chief plank is our Object, "The eradication of vice in all forms," and the article on Eligibility declares "All persons in sympathy with the object of this Union are eligible to membership."

It thus appears that we exclude no one on account of religious belief or disbelief, and admit both sexes on an equal footing. Many of the older Temperance Societies are under orthodox control, and make subscription to creeds and dogmas of greater importance than signing the pledge. We deny the correctness of their position when they declare the only way to lift up a fallen brother or sister is by conversion to Christianity, so-called. With the teachings of the humble Nazarene we have no conflict, but with the haughty Cauchianity of to day we have no fellowship.

The term "Intemperance" is generally applied only to the evil of intoxication by liquor. By standing firmly for temperance in all things, we seek to educate the people up to a more correct use of the term; and branches of the Union are at liberty to pursue any special line of reform work that may be needed in their locality.

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