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THE ROSTRUM.

PUBLIC SEANCE
By the Independent Club, Berkeley Hall, Boston.
Friday, January 18, 1889.

Questions and Answers.
Through the Medlumpship of J. Wm. Fletcher.
Reported for The Better Way by J. W. Powell.

"To what degree is it possible for men to comprehend the infinite, or God?"

It is about time that that question was asked, for during all the years of the past man has been endeavoring to comprehend the infinite mind. All the systems of religion and theology have been founded upon an understanding of the infinite. Perceiving, as man does, that there are apparently two forces at work in the world, as light and shadow mark the passing of the twenty-four hours, he has been prone to believe that one is opposed to the influence or power of the other; he calls the good, God; and the bad, or wicked, the devil, or the representative power of evil.

In the beginning of time the primal man bowed down before the various powers of the universe to worship and honor them. He saw that from the genial rays of the sun innumerable benefits came to the earth, so he bowed down and worshipped the sun; and you have to-day, in some parts of the country, many thousands of persons who look upon the sun as a direct attribute of the infinite, like the Mohammedans who never think of worshipping God except they turn their faces toward the east.

There have never been other persons who have worshipped fire, others who have sought to symbolize their gods in various forms and constructions, and made images of wood, and stone, and gold and silver, and bowed down and worshipped these, not because they were really God, but because they represented the attributes of God; and at the present time, the most enlightened age of the world, man is bowing down and worshipping a church and a book, without understanding at all the great spirit that these are supposed to represent.

We find in the Christian Church to-day those who call themselves devout followers of the master; who are far more bent upon upholding their especial system of belief, than they are in inculcating, in a general way, the principles that were taught by him.

In reality, my friends, it is utterly impossible for the finite to comprehend the infinite. When a drop of water equal to the ocean, then man is but a drop of water in the great ocean of spirit, will be able to comprehend and understand God, and never within then. Man is the finite; he holds himself, in embryo, the possibilities of the infinite; but never until he be able to comprehend the infinite and able to comprehend it.

All that man can do is to spend his time in trying to comprehend of God, to endeavor to comprehend of his own life. The study of the more religion of man, and if

daily life and daily work, and less talk about God and the hereafter, we should have a better race of people than we have on the earth to-day. But there is something sublime in walking through the dimly lighted aisles of a cathedral, listening to the grand music of the organ, hearing the self-appointed priest declare that he is the representative of heaven.

Why, you laugh at the Mohammedans because they prostrate themselves before their priest and allow themselves to be crushed beneath the horse covered with a cloth of gold. But our good Roman Catholic friends while they are smiling at them, stoop down and kiss the broze toe of St. Peter and think that a very sacred rite indeed. And while they are kissing the toe of St. Peter, our evangelical friends are eating the baker's bread and drinking the venter's wine, thinking that there is no more absurdity in the one than the other.

To our mind, as we view it from the spirit life, all of these forms amount to nothing save as they are object lessons or suggestions. When man has comprehended himself fully and knows and understands the laws of his own life and his own nature, then has he found the key that will unlock the mystery of godliness.

"Is there any work here in Boston that ancient spirits have a special interest in?"

Yes, we know of a number of ancient phases of work with which the ancient spirits are accredited as being the sole originators. We are not aware that ancient spirit are any more useful in the performance of work than modern spirits, still there is a distinct work that each holds. There are in the spirit world a large number of advanced spirits who have passed through the various gradations of earth life and are no longer affected by it. They have gained in that experience much knowledge and wisdom; they are waiting for an opportunity to express what they have previously learned; consequently, looking over the earth, they have sought to find circles and individuals who were more or less responsive to them, in order that they might express the truths that they have learned and give out to the world the knowledge that they have gained. They have found several centres that were responsive to them in this way. The spiritual temple of which you have heard much, is closely connected with a band of ancient spirits, and while some of you may question as to what and to how that work is being done, sometimes the greatest work is done when the least evidence of work is manifest. Then the Independent Club, of which you are members, and you all must understand is a direct work of ancient spirits who are indirectly connected with the same band that have been and are now interested in the work of the spiritual temple. But there are many others who are also actuated by the same power. Every materialized medium has one or two guides, as they are called in the spiritual sense who are working with them. In every town, in every city, in every State and in every country there are centres that are responsive to the spiritual world, and to this ancient spirits work, and the greatest mistake which is made here; persons who are in the earth are apt to feel that their phase of work is the only kind of work that has to be done; they are apt to feel that because I belong to that society, or to some other, that whichever one I am connected with is the most important one and that work is the most valuable. Indeed there are some people who are so lost in the society to which they belong that they do not even know that there are any others except that one, just the same as you find people whose own individual wants are so imperative that they never think that other persons can be hungry, or cold, or suffering for food.

Now, the more that persons are lost in individual work and individual

wants, the further away they are from real spiritual work, for the more advanced the spirit the less effect individual desire has upon the spirit. They have no interest in building up any one society, or any one person; the truth is universal in itself, and the effort of the advanced spirits is, to accomplish a universal work in accordance with that idea.

We should say, then, that there are several branches of work in which the ancient spirits are individually interested, that they are seeking to carry forward for the general good; but no one society and no one person is possessed of all the light there is.

"How shall we know if a person is inspired by this great and noble power?"

That same process, my friends, that I have endeavored to impress upon you so many times, just by the quality of the spirit that they manifest. If the hand is extended in kindness, if there is a genial welcome expressed in word, if there is a pervading spirit of sympathy for all, then is that person inspired by a high and lofty spiritual purpose; just so far as persons close the door against any other work that has for its purpose the benefit of humanity, just so far are they from realizing the completeness of what the spiritual world will teach. Our idea of the true spiritual temple in the highest sense, without having in mind any special place of meeting, would be not one whose doors are always shut, but one whose doors are always open so that all should come in; for we believe the time is to be when there will be a glorious place of meeting for the spiritual minded, where, with all the beauties of art, and the sublimity of music, and the grandeur of pleasant surroundings the services will be going on all the hours of the day. We would have a temple where persons would go in for half an hour, or a few moments only, and sit down in perfect quietness of mind, to contemplate the beauties around them, to listen to the music just to get a spiritual equilibrium, and then go out into the world again to take up their work, feeling that they had laid down the selfishness of life for a moment and gained a higher and a better and a more spiritual strength in consequence; and that is the way in which we think that purpose best will be served. Out of harmony of sound and beauty of surrounding, and out of grace of structure is this peace and sweetness of life to be gained. Not only are you not to say that which is unkind, but you are to shut your heart against every bitter word and every bitter thought as you guard yourselves against an invasion of the enemy; and perfect peace within induces perfect peace without.

"What is the occupation of spirits in the higher life?"

The occupation of spirits in the higher life is about the same as the occupation of spirits in what you call this, the lower life.

In the earth life there is a law of attraction that draws persons into a sphere of work more or less suited to them and to their tastes. Yet at the same time, the hands are often busy while the heart is far away, because there is a real life and an ideal life. Sometimes we find the real and the ideal joined together, and whenever we do we say that man is possessed of genius; for the ideal and the real blended into one produces what is called genius.

Then again, you will find circumstances most untoward and bitter, placing a man in one position while his mind and his heart are foreign to all of his surroundings; yet from necessity he is forced to fulfill whatever claim or demand is made upon him. Now that would not be his sphere of action; it is a sphere that for a time he is compelled to fulfill but not the sphere that he is adapted to.

In the spiritual life we shall find that people gradually rise into an estate where they were able to do that which they were best able to do, and perhaps with the enlightened mind it would be

the thing that they would enjoy doing most. For instance, there is not a single thing that occurs in the earth life that does not find its cause in the spiritual life. All of your inventions are first made in the spiritual world and then reflected upon some sensitive brain here on earth. You will find that all great inventors, like Edison and others, receive their best thoughts when all the world is still and at peace. You ask them how they make these inventions; they say, "Oh it came to me in a dream; I thought it out, for it was an impression which haunted me for days until I saw it." It simply is the presence of certain spirits that are endeavoring to make known to that mind what they have already discovered and invented themselves. You never found an artist who was able to tell you what he was going to paint. He stands there before the silent canvass with pallet and brush in hand, and no matter what the surroundings are about him, whether it shall be winter or summer, light or shade, there he works and blends the colors together until from out of his conception he has given you a beautiful creation. Where did he get it? Not from the earth life, because it was not there. The hard hand of poverty and want has driven many a great genius into the garret, who, while there, has painted and created such a work as has made the heart of man glad, and brought for him a fortune. He received it from the spirit world; other artists beyond him had learned, had discovered, and they impressed his mind with it. And you will often find, friends, that those persons who achieve great results usually do their greatest work when they are physically suffering most. An artist who is half starved, suffering for the common necessities of life, will paint a picture that in after times he will never be able to equal, because he has made all physical things subservient, and being in a more negative state, becomes then more fully responsive to the influence of the spiritual world.

Now every line of life is but a reflection of the spiritual universe. The architect who constructs a house does it first with paper and pencil; then the workmen carry out the result. The artist dreams his picture, the poet hears his song sung away from the noise of the earth, and all great men are responsive more or less to the spiritual world. Now then, you have dreams, all of you. There are those here before me this afternoon whose life outwardly is one thing, whose ideal life it quite another thing.

In the spiritual world the ideal becomes the real, and your occupation will be the thing that you are the best adapted for, in which you find the most delight in the performance of.

"Where is the spiritual world?"

The revivalist minister says, heaven is up there to-day; to-morrow he is preaching the same sermon, heaven's up there, and the world has been turning around all the time. Up there to-day, is not up there to-morrow; yet he has told the truth, and he didn't know it. The spiritual world is around this world in which you live; it is like a belt, where the atmosphere of the earth leaves off, the spiritual world begins.

From the earth to the highest air is found the atmosphere that you breathe and in that atmosphere is what is called the sphere of transition into which our spirits enter when they have left the earth and through which all spirits must pass in their journey on to the spiritual life. The Roman Catholics realize this fact, and they call this sphere of transition, purgatory; and you know after a person has died they usually gather around the coffin of the dead person, and light candles and place a candle in his hand to light him on his journey through purgatory. Oh, if that would only accomplish the purpose, what a great work that would be; but we have seen persons that it would take a ton of candles to start on their way, much less to get them through a condition of that kind. This sphere of transition is a state where persons who are inspired by love of the earth, remain until they aspire for something beyond it. There are thousands and thousands of spirits who are held near the earth,

who are as much material as if they had never passed through the change called death. The drunkard is the drunkard still, the thief is the thief still, the murderer is the murderer still, and they are seeking delicate organizations that they can connect themselves with, so as to repeat and re-repeat the crimes of the earth.

When they have conquered this desire, then they have risen to the first sphere of the spiritual life, which is the sphere of love. We can never love in the greatest and best sense while we are imply thinking of ourselves. I am aware that there is a vast amount of that which is called love that is nothing more than self-love, or another form of selfishness. We find that in the world every day.

You will often hear men and women say, I love that person so much, but they shan't do a certain thing. Why, that is not love for them; it is love for yourself. True love, unselfish love, wishes its object to be happy, and if they cannot be happy in your way, you will gladly sacrifice yourself so that that purpose shall be gained. In this sphere of selfishness there is no sacrifice whatever; persons make others come to them rather than feeling it is greater to go out and to bend to the purposes that are about them. In the sphere above this earth, the first sphere of unselfishness or love, there the spirits dwell in the real enjoyment of their spiritual life, and the more advanced they become the further removed they are from contact with the earth, for this earth is a scene of selfishness, nothing more and nothing less. My home, my life, my property, my health, in contradistinction to that of any other one; but in that sphere we are made happy through the

giving out of our strength to them; we are benefited individually because we benefit them collectively, and the law of giving is the great law of our life there. The spiritual world is here on earth extending far beyond the conception of the human mind; but heaven, which is quite a different thing, and it is only another name for harmony, instead of being without and above, is a condition of the human mind. Those persons who are at peace with themselves and the world are in a heavenly state, and those who are not are in a hellish state; and you will find that there are few really in heaven, and many others who wish they were, but do not know how to get there.

Have you any definite purpose or work for the Independent Club to accomplish?"

Yes, we have several phases of work for the Independent Club to accomplish. We think it has already begun to accomplish some work. We desire to take up the study of spiritual science and occult law, and we are glad that this question has been asked, because it was our intention to instruct the secretary of the order to announce to night that it would be better to give out a subject one week ahead for consideration and thought, and to devote one hour of the evening to speaking of and considering that subject, in order to instruct and unfold the minds of those who are present and to mark out a distinct line of thought; that is one phase of our work. Then we believe also in cultivating a kindly feeling toward everybody.

There isn't half affection nor half kindness enough in the world; people are too prone to always see the evil side and to always speak evil things, instead of looking for the good side and the good things.

We hope the platform of the Independent Club will be used to institute reforms in every line and in every direction. When the subject of woman suffrage comes up, that you, as a society, will have your delegates to send to represent you as believing and upholding a much needed reform. When the subject of temperance is under discussion, that you of all others should send your representatives there, that you may give to them what you think in regard to this subject; and when the medical law and the doctors' law, so-called, is up before the Legislature, that you as a society shall send your representatives there and make your voice and power heard upon that theme; for Spiritualists, as they are called, have for too long a time been deaf, and dumb, and blind to the importance of the work in this direction. I know you say time will rectify it. Well, it may; but you, by your effort, will only hasten the time and make easier the work of the spirit.

I answer, then, to your question this: We have distinct lines of work, and they cover all of these branches of thought. We want to be able within a year or two to point out the members of the Independent Club and find every one of them awake and alive to every line of reform to every human being that is suffering or unfortunate. That is our purpose, our hope, and will be the direct line of our teaching.

Messages.

FATHER LAWRENCE.

Is this Boston? Well, I am glad to get here; but it don't strike me that it is Boston; if it is it is changed since I was here. It don't look like the place I expected to find. Oh, yes, I am a Spiritualist; I am. I believed in Spiritualism about twenty-odd years, and now I think it is strange that I didn't believe in it always; but I kind of guess that folks have to grow into believing things just the same as the little ones have to grow out of their dresses into bigger clothes. Lord, have mercy on us. I remember the time when I used to see the person going down the street, and when I used to take off my hat and make a bow, and I didn't dare to speak above a whisper until he got out of sight; but I used to do some tall talking then, and I used to have to go to the meeting house (how I used to hate to go) and hear some of the querist doctrine that you ever heard; that is, it seems so now. I suppose there are folks that really believe to-day that some of the folks they hate are going to hell. Well, I hate to see folks troubled about so small a thing as that. Well, I guess they will have to do it; I don't see any way out of it. I kind of made up my mind that religion is a mighty good thing to have, like a jack knife, when you want it; but it is sometimes inconvenient to have too much of it; and I made up my mind that if Almighty God put a pure human creature onto the earth he put them here to stay until he got ready to take them off; and I suppose that there must be something good in them or they would not be here; and out of that I grew into Spiritualism, and I have been a Spiritualist ever since. Up in the spirit world I have seen a good many folks, but I didn't say much of anything to 'em because how do you do. I thought I would come and preach a sermon; that is what I am doing now. Well, it is what Shakespeare says something about finding a sermon in a rock, and some people's heads about as thick as a rock, so you might find a sermon in it. Never mind. Well I am going to go. My name was Father Lawrence, and I lived and died in Cleveland, Ohio, and I came down here to see a friend, and I saw the door open, and I then thought I would come in. But just you record that I am a Spiritualist now.

MAY ATWOOD.

Is this the place where they send messages? I want to send a message so much to my mother and she is waiting to get it; and I was told by a man that if I came here I could send a message to her, and I should like to, oh, very much, indeed. And the message I want to send is this:—oh, my name I was told to tell first,—my name is May Atwood, and my father and mother live in New London, Connecticut; and I want to say, Dear father and mother, I am with you just the same as ever I was here on the earth; I hear what you say and I see almost everything you do; and I know that you thought that the other day I was near you both at the funeral after they brought him home from the accident, and you wondered if I had met him here in the spirit life. Why yes, we were together; almost the first face he saw was mine, and he said, "May, is that you?" And I laughed and said, "Yes, it is;" and then we were together and we have been talking so much, for there were so many things to say, so many things that have happened that had to be explained and so many things that no one could understand. It is all happy now, and I am taking care of him, to get him well and strong again. So we were parted on earth, you see; death came in and took him away, but it kept him for me, and the same death that parted us has brought us together again, and we have met and we shall never part.

Dear father and mother, think of us both in a bright and happy home in the spirit united together, and some day you will see us. Good bye.

IDA LEACH.

I should like to send a message, if I could, to my husband Mr. O. E. Leach, of North Brookfield, Massachusetts. My name is Ida Leach, and I would like to say, dear husband, I take this opportunity of sending you an encouraging message because I haven't been able to accomplish through others in the way of controlling and returning, what I had hoped to do long before this. But I beg of you do not be discouraged, and do not feel that I am not near you because I am not able to give the sign that you can visibly or clearly understand. I am constantly with you in spirit; I am glad to see that you are better in health. I hope that you will pursue your spiritual studies, and I shall in the end be able to give you as strong a demonstration as ever you could desire. You know that my love is with you; that I am always glad of an opportunity of sending a word to you; that is why I have embraced this one this afternoon.

A Seance with Horatio Eddy.

To the Editor of The Better Way. For the benefit of readers, I desire to give a description of the manifestations I witnessed at two materializing seances held by Horatio G. Eddy at 59 East Ninth street, this city, on 23d and 25th of January. At the first seance there were many persons present. Usually, with this medium, there are three distinct phases at each seance. On this occasion a light circle was held at the commencement, the mediums sitting in plain sight of the circle in front of a curtain stretched across a corner of the room. Two persons were requested to sit upon his right side, each joining hands with the medium. Around the body of each one was placed a curtain, which reached from floor to the neck of each, and exposing the heads of the same. Musical instruments placed upon the table behind the three persons were played upon. The guitar was manipulated in plain view, being forced through the cloth curtain where there were no openings, thus proving the power of spirits to pass matter through matter. This instrument kept up a lively accompaniment to a harmonica played upon by one of the circle.

Hands were seen. A match handed to one of the spirit hands was lighted, and allowed to burn to ashes. Hands forced through the curtain patted the persons sitting with the medium. Next the dark circle held, with the medium being tied by the spirits, was very remarkable. May-Power, a spirit girl, played correctly on a concertina. George Dix, the control, announced that five spirits would render a correct imitation (upon several bells, harmonicas, zither, guitar and violin). The Storm at Sea, which was so real to the circle that they were amazed. Lights were seen. Two swords were used also to represent a sword combat between two spirits. Space would be insufficient to relate all of the peculiar manifestations.

The last seance in the light was with a cabinet. On two occasions two spirits etherialized at the same time on the outside, one a beautiful female and the other a child two or three years old. One gentleman's spirit wife emerged from the floor, beginning as a mere white speck and within three feet of the cabinet. She wore snow-white lace until she became tangible to all, and draped her form with the same. Calling up her husband and a lady friend of the circle, she requested them to sit down, she doing the same. May Flower standing in the door of the cabinet, requested someone to select a subject for a poem. The title was "Flowers," and the improvisation of it was grand. Many flowers appeared and were duly recognized.

At the Friday eve seance, the usual manifestations were produced in the light and dark seance. Written messages upon cards by Geo. Dix and also beautiful picture sketches were produced at light seance and passed over to members of the circle.

At the light seances many forms came out. A child, perhaps three years of age, first etherialized outside. Presently the aunt appeared by its side. A nephew of this spirit was taken into the cabinet. As he entered the door, the spirit lifted the spirit child to her arms and went inside, and then held an animated conversation with the gentleman.

My spirit sister soon appeared and sat down and conversed with me; then gradually dematerialized in view of all. Horatio and Indian spirit, next came out. Advancing toward me, she stooped to the floor, and after making several passes, commenced weaving white cloth. She asked me to hold one end of it, which I did. She then, in less than thirty seconds, had woven some four yards of it, which she afterward placed around her body, and dematerialized with cloth and herself together.

The most wonderful manifestation was a fakir of India. A tall spirit appeared in a costume, peculiar to the fakirs of that country. Standing erect in front of the cabinet and extending his arms at full length toward the ceiling, he rapidly developed a ball of some white substance. Throwing this in the air and catching it, he commenced weaving a lace fabric, which he wrapped over his head and shoulders. He then permitted me to lead him to the circle, so that all could obtain a close inspection of his face and form. He then dematerialized, even to the garment he had woven. The medium at his seances gives permission to anyone to inspect the cabinet and all surroundings before and after each seance, and he is doing, with the assistance of his spirit band, a grand and noble work in convincing earnest investigators that we live and survive the change called death.

G. G. W. VAN HORN. 111 Clinton Place, N. Y., Jan. 26, 1899.

A. H. Cross' Lecture at Portland on "Spiritualism a Science."

Mr. Andrew Cross, a well-known Spiritualist, delivered a lecture at Reform Club Hall, before the Young Men's Liberal Association, his subject being "Spiritualism a Science." Mr. Cross began by quoting from the words of George Jacob Holyoake: "Man stands connected to the infinite by position, and is related to the eternal in his origin and emotion. A conscious dignity follows the first exercise of his reason. His pride and his confidence are strengthened by perceiving that this infinite is the infinite of phenomena, and the eternal that of matter. He may be but the spray dashed carelessly against the shore, or the meteor flash that for a moment illumines a speck of cloud, or a sand of the desert that the whirlwind sweeps into a transient elevation with scarce time for distinction. Yet he is sustained by a conscious connection with the ever-existing, though ever changing. His home is with the everlasting, and when he sinks it is into the bosom of nature, that magnificent mausoleum of all life."

Man, born in the image of God, is himself like the Deity, a trinity in unity, composed, as St. Paul said, 'body, soul and spirit,' and spirit being Shakespeare's Divinity that stirs within us, or the spark of God in man. The soul is the 'spiritual body,' of which the apostle spoke. There is a natural body, and there is a spiritual body. This spiritual body seems to predominate over the natural body, and to be composed of the most refined gases, which, under certain conditions, may become visible, as witness the instances of the phenomena on the double, but which in ordinary cases is not tangible to the physical senses. Thus we find that we are living now in two states, or worlds—the spiritual and material, and in a fair way to make some discoveries in both worlds.

We need evidence which will be conclusive regarding this double life. Demonstration is final, but presumptive evidence may be accepted in making up our judgment. Some things we are not called upon to prove merely to gratify the whims of a few who would deny the existence of their own bodies.

Some of the laws governing material substances are known, but those which govern the supernatural are unknown, and to find this scientific key should be our aim. It is admitted that the law of gravitation discovered by Newton, causes all matter to tend downward to the earth, and that it cannot be raised from the earth without the application of some mechanical force, yet it is well known to every student of Spiritualism that bodies are made to go upward without such application. Newton's apples fall to the ground. They rise from the ground, but you cannot see how. You investigate, and the mystery is explained, a cord, invisible to you, drew them up. Another force acted in opposition to gravitation. Now, did it never occur to you that there might be some other law acting in opposition to that of gravitation? The investigation of this law is the first step in the investigation of the science of Spiritualism. The apple rose from the ground because of a superior force—discovered, while iron floats on water because of some superior force—undiscovered.

The force of electricity may of an appear to contradict established science, and may there not be in space some element still more potent upon which mind may act and accomplish apparent, but only apparent, impossibilities? There is a very strong presumption that there is such an agency, by whose influence persons are made to act and speak and are swayed into action without their own volition or will. Let us ponder well the fact that beside the forces and laws named by science, there are possibly thousands of other forces in nature which scientists do not claim to have yet discovered. Chemistry is yet in its cradle, but will go on investigating until it has solved the mystery of the atomic world, and then passing up through supernaturalism until it discovers the one general solvent or primary element in nature rather vaguely termed by us God.

The scientist may have discovered the formation of the brain, but he cannot tell us the substance of which thought is formed. The laws which govern this mysterious principle we desire to understand, and that is the science of Spiritualism. Herbert Spencer and others of his school, would leave all psychological phenomena in the realm of the unknown, but all known scientific truths once occupied the realm of the unknown, but as knowledge expands the unknown recedes, and the time may come when it will be seen there is no unknown, but only the realm of fixed law.

Walk in the fields and the low hum of nature—the voice of God in a whisper—thrills you, science gives you an instrument by the aid of which all nature bursts forth in song, the song of insects too small to be seen, that did not exist for us before. So death may be open up new scenes, as Dr. Reid, who does not accept Spiritualism, says, "We have reason to believe that when we put off these mortal bodies, and all the organs belonging to them, our perceptive powers shall rather be improved than destroyed."

Mr. Cross here reasoned at length that there is no such thing as real phenomena in what Spiritualists see and hear. That they are but the results of the operation of natural laws as yet uncomprehended; that there is nothing but law, for that would be beyond God. His word is nature, and his will nature's laws. And this subject is truly scientific, as it is a search for the spirit of science, which is the spirit of God.

Mr. Cross argued that what is now thought to be beyond reason and truth, in reality should be regarded as the fixed, or yet undiscovered laws, as fixed as those governing the motions of the planets. That Spiritualism is not to be looked upon as a religion, but rather as the outcome of all religions, and as a science to be investigated, not as a system to be ridiculed. Little by little he hopes to see the laws governing Spiritualism brought to light and made a part of the scientific knowledge of the world.—Boston Globe.

What is Spiritualism?

Spiritualism is not the work of mortals. It originated in the spirit world. Its advent was foretold by Swedenborg; by A. J. Davis, the clairvoyant; and amongst the Shakers of America, who have enjoyed communion with their spirit friends for more than a hundred years past. Simultaneously in various parts of the world, the startling phenomena known as Spiritualism, burst out in quiet homesteads and in cities and villages alike.

The phenomena which occurred in the Wesley's home, which are attested by John Wesley and others, may be regarded as the forerunners of the larger movement. The rapping signals then made were the efforts of spirit people to attract attention and make themselves known. About forty years ago public interest was aroused and challenged. The news spread rapidly ("the dead are alive," "the spirits have been heard from," "Spirits telegraphed to mortals through the agency of "rappings" and "table tiltings." It was discovered that these manifestations occurred when certain persons were present. These individuals were called "mediums." The communicating spirit people declared that "mediums" gave off from their persons, unconsciously, a force which enabled the spirit operator to produce the phenomenal evidences of his presence.

In a short time many persons declared they could see human forms which were invisible to others. Upon describing the persons thus observed it was found that the description tallied with the appearance of persons long since passed away. Then others were taken possession of by a power they could not control, and observers were frightened, thinking their friends or children were dying, fainting, or epileptic; but after a short while these symptoms changed and the medium would be found in a deep sleep or trance. The agitation of the body and deep and rapid breathing in many cases was followed by the cataleptic condition. The whole frame became rigid and insensible to pain, the lips began to move, the features appear transfigured, the tone of voice altered ("he was changed into another man") and matters entirely unknown to the medium in the normal state. Mediums in this trance frequently gave utterance to opinions and ideas, and made statements respecting the other life, utterly at variance with their normal views. Upon regaining consciousness and being informed by observers of what had taken place and had been said, they indignantly repudiated the statement, and denied that they had ever said or done anything of the kind.

In spite of the scornful opposition of the "wise-in-their-own-conceit" who settled the whole thing at once with the oracular decision of "humbug" the efforts of the spirit people to open up intercourse between the two worlds continued with increased success, until at the present time there are some thirty or forty distinct classes of phenomena, or phases of mediumship and manifestation. Repudiated by the materialistic science of the age, denounced by the pulpit, ridiculed by the press, Spiritualism has spread over the whole habitable globe; has conquered opposition and transformed its bitterest foes into its warmest advocates. It has done more than all the agencies of philosophy and religion to check the tendency of the times towards materialism, and has given a solid foundation of fact to faith. When the churches were abandoning "miracles" because they could not reconcile them with the "reign of law," Spiritualism repeated them and explained their nature. Trances, visions, tongues, prophesying, levitations, healings, dreams, spirit lights, spirit voices, inspirational speakings, as "the spirit gave them utterance," apparitional appearance, possession, ("the spirit entered into me,") spirit drawings and writings, the manifestation of spirit power over physical objects—all these (and more) are claimed by the Bible and recorded as an almost every day occurrence. But modern scepticism and rationalism refused credence, regarded belief in such manifestations as evidence of superstition and credulity, while believers tried to set them apart as special, divine or supernatural evidence, vouchsafed for a time and then withdrawn. Against this latter view, however, must be set the admitted prevalence of similar phenomena in all ages and among all peoples, if history is to be trusted.

Spiritualism has clearly demonstrated that the "gifts" which constituted men prophets who were "aforetime called seers" in Bible days, were natural powers—that prophets were simply mediums; their "Lords" the spirits who inspired their utterances; and that the phenomena were natural or spiritual (not supernatural), and are common to humanity. Thus Spiritualism has a double work; first to destroy materialism by demonstrating the existence of spirit people, who live human lives, as conscious, sentient, thinking and rational beings after the change called death; and secondly, to explain and interpret the past, making understandable and believable the testimony of the Bible to the spirit phenomena, by similar manifestations in these days. Spiritualism does even more than this; it not only wipes the tear from the eye of the mourner, and comforts the bereaved; it not only banishes the fear of death; and puts to flight the demon of doubt; it routs the whole array of speculative assumptions and dogmatic assertions respecting the future life. Satisfied by the evidence that he is in actual communication with the departed loved ones, the enquirer asks "Are you happy?" "What are the conditions, customs, and employments of your life?"—E. W. Wallis in More Light.

A Sad Test.

The papers almost ignore our state, it seems, therefore, through your kindness, I wish to give to the world an experience I had with one, Eugene Stevenson, of 922 Fifth avenue, Minneapolis, a medium, for answering sealed letters, etc. I met the gentleman at a summer resort in the northern part of the state, a place called Ashland, on the Chequamegon Bay, where I was spending the summer with my wife, having left our little girl at home with grandma.

We became fast friends and made up our minds to return to the city in company, which we contemplated doing in a few days. We had often spoken about our little girl, and one day, while out boating on the bay, he quietly informed us that our little girl was very sick. We could hardly believe it, but on the strength of his positive assertions, we pulled to the hotel steps and all three prepared for departure back to the city. While on our way, Mr. Stevenson took a car ahead of us, on account of its being crowded, and many times would my worried wife send me to the next car to find out from him the varying conditions of our child; upon my fifth trip I returned to my wife with sad news of her death, which was received with incredulity. This was about 4:30 p. m.; at 5:45 p. m. we arrived at home, and at the door was met by grandma with the sad tale upon her face and lips. Upon inquiry, she afterward told us that little Minnie had died at exactly 4:30 p. m. with these words upon her lips: "I see de angels, damma. Oh, I see so diad, tiss mamma and papa!"

Since this sorrowful event of our young lives, we have been greatly consoled by receiving communications from her through the controls of Mr. Stevenson. I am preparing a letter to send her now. Remember, I was a very rabid materialist before this event and as I am now a firm believer in Spiritualism, I advocate its cause out loud. There are a great many Spiritualists in this section of the country, but they need some one to advocate the cause strongly and lead them. Mr. Stevenson made us a visit this winter and held circles, and everybody seemed to take a lively interest, but after his departure it has seemed to die out to a certain extent.

Hoping this will meet your approbation and I will see this in your next issue, I remain yours respectfully. BYRON MUSGROVE. Elsworth, Wis.

Mr. Brown Speaks in Favor of Mrs. Reynolds.

To the Editor of The Better Way.

I wish to state a few facts for the consideration of your readers. I was once invited to a seance in Los Angeles, where Mrs. Elsie Reynolds was the medium. My informant stated that it was to be held at a private house some distance from the city where my presence was desirable. I found the house some distance from others, and in due time the seance commenced. A curtain of dark cloth across the corner of the room completely encased the cabinet. Myself and three others with their ladies made up the audience. Soon there appeared in the center of the room three female spirits, who purported to be relatives of the persons present with whom they remained in close conversation for ten minutes or more, while two of my relatives came to me and in like manner conversed. At the close of the seance I requested all to remain quiet, as I desired to ask them, if what they had seen, or heard was of spirit origin; they all declared it was, and stated who they were and what they knew to be facts, and no deception was possible. I informed them we were indebted to the spirits for what they had given us, and we could only repay them by giving to the world a statement of what they had given us, and proposed that someone write the facts and give them to the world. One of the gentlemen stated that he was a member of Congress, and "I hope you, Mr. Brown, will not mention our meeting here, as I fear it might have an effect with my associations if they were aware of my attending a meeting of this kind."

Another gentleman stated that "himself and his friend were leading members of the Presbyterian church, of Los Angeles, and, while I admire your goodness and frankness in this matter, it would not be well for us if it be known that we attended a spirit seance, for which reason we chose this out-of-the-way place."

My object is to show that these gentlemen all gave positive proof that what they saw and heard was from their friend, who had passed to spirit life, and was convincing proof of genuine materialization.

Another circumstance: I attended a seance in San Bernardino, where a spirit came from the cabinet to me, whom I thought I recognized as a lady living in the city. I reminded her of my suspicion, and her response was, "I have a work that I am compelled to perform, and would to heaven it had fallen on someone else, but I dare not shirk the responsibility I am under, and you will see what it is before this meeting closes."

Shortly the same came from the cabinet and chose a subject who was addicted to strong drink, placing her arms around his neck, and, as I afterwards learned, informed him of her near relationship, and the great agony he gave her from his intoxication, such that prevented her rest. Then she procured his promise never more to partake of the destroyer of himself, the peace and comfort of his family. Since then that man has blessed his family, and his family has blessed the hand of reform that was laid upon him. He has not drank since. JOHN BROWN, SR. San Francisco, Cal.

[The above is about one-half of the communication sent in for publication, but as the rest was not Spiritualism, we omitted it. Facts without comment is what we want, and when philosophizing let it be on Spiritualism freed from comparisons.]

The Lessons of Spiritualism.

H. H. WARNER. SO. I.

The mountain peaks rise in grandeur far above the clouds beyond mortal vision; their summits clad with the eternal snows of winter, that hang down upon their sides like a cloak upon the shoulders of some fabled giant of old. Like unto these cold snows and lofty heights are the minds and hearts of some people. They dwell, in their own conceits, above ordinary men and women, and concentrate so much of their forces upon their own ego that we are repelled from them as from the chilling blasts of winter that sweep down from the frozen North-land.

Spiritualism is not based upon such foundations, although many in their self-psychology wander so far away from the warm fireside of loving fellowship and common brotherhood of man as to lose themselves in the wilderness of Self-Conceit, or upon the barren peaks of Selfishness. Spiritualism is founded upon the eternal principles of justice and mercy; of liberty, equality (?) and fraternity; but the pillars which uphold the superstructure we build upon this foundation, are Wisdom, Love, and Truth. These three stand at the points of greatest weakness, and uphold the grand fabric we are endeavoring to rear. Without them our efforts are as vain as the defiance of Ajax to the lightning's power, as vain as the idle winds that murmur amid the quivering aspen boughs, or whirl the sear leaves of faded autumn amid the bare forests.

Liberty is the cry of the day; a voice that will and must be heard, but liberty and license are not synonymous terms. It does not mean that you may do as you choose while your neighbor must obey; but it means a broader individuality; a higher uplifting of the soul aspirations and their reaching out into the realms of infinite thought and receiving the inspiration of those mighty waves of intelligence that sweep the ocean between earth and spirit life. Like the music of a mighty harp, whose strings respond to the touch of the master, the waves of infinite harmony roll over my soul to-night and thoughts come rushing through my brain like the wild sweep of the ocean lashed by stormy winds, and I tremble when thinking of the mighty powers lying latent within man's nature only waiting the hand of the divine master to bring forth the true melody.

Liberty! Alas for humanity! What crimes have been committed in thy name! The blood of martyrs has been shed at thy seeming behest. Brother has slain brother; father has slain son, and son, father; mothers have hurled daughters from them, and daughters scorned the name of mother—and all—for what? For the gratification of petty spite; for the satisfaction of lust and passion under Freedom's guise. Liberty means not this, but it does mean the redemption of the human race from the bondage of self, in which it has lain for so long a time.

Equality: A mockery so long as wealth and birth are made the standards of judgment. Equality exists nowhere in nature; one animal is superior to another by reason of its greater strength and one man rises above another, not, alas, so often by his superior intelligence as by his greater wealth or by accident of birth. Nature knows in reality, in the concrete, no equality, except the right to individuality and the proper development of that individual soul entity that each and every man, woman, and child possesses. Equality is a form of society and may exist as an artificial creation, but nature in her immutable laws does not recognize its existence.

One man may be a machinist and an expert one may rise far above his fellows because of his keener perceptions and more ready application of those perceptions to his work. His neighbor in the shop, starting in the same school with the same artificial advantages, is not his equal nor can he be, because his mental endowments never have been and never will be in that same state of development which would entitle him to be called his neighbor's equal. The only equality that we can recognize is an artificial expression of justice toward our fellow men, that they may have the same chances for development; but the responsibility of not taking advantage of those opportunities must rest upon the individual and not upon society as a entirety. Not upon a personal God, nor personal devil. It cannot rest upon that which has no existence, and when men realize this then the way is prepared for the building of the truer equality of soul development and spiritual progress and man's future redemption.

Fraternity: In that one word is expressed the major part of the sum and substance of the grand philosophy of Spiritualism. Fraternity, binding us with its golden chains of love for each other, is a grand ideal and he music to which the march of human progress keeps step. Fraternity is not a theory, nor yet a Fellowship, nor any of the thousand and one so called fraternal societies. It is a bond of universal brotherhood as broad as the universe and as deep as the unfathomed ocean, and carries upon a banner in letters of light these words: "The world is my home and all mankind my kindred." Fraternity, then, in the high expression of its powers knows no locks, no bars, no secret grips and whispered passwords, but expresses itself not merely in words, but in deeds. It is of that type that expresses itself in deeds as well as words; feeding the hungry; clothing the naked; succoring the sick and wounded; lifting up the unfortunate ones of earth, and yet in all its acts of charity, preserving intact the manhood and womanhood and self-respect of the recipient. Such is the fraternity that Spiritualism seeks to inculcate in the hearts of mankind, and may we all strive to cleanse our own lives, ere we tamper with our neighbor's ideas and ways of living.

Spiritualism, standing at the head of the religions and philosophies of the world, teaches and demonstrates to us the truth that each human entity has within itself elements of divine nature that only await the touch of the spiritual chemist to coalesce and reveal themselves in their real beauty and purity. It means that the banner of progress has been planed upon the high hills of eternal wisdom; upon the mighty rock of truth, beside the clear waters of the crystal streams of love and inspiration, there to float in the gentle breezes wafted from the sun-kissed mountains of progression.

Minor Troubles.

A Delaware woman attributes the illness of her baby to ghosts. This was not a clear case of cholera in phantoms. "Did God make the baby, pa?" Willie. "About what does he charge a kid like Jimmy?"—N. Y. World.

They were at a dinner party, and she remarked that he supposed she was not very well, and the doctor had told her not to eat anything for dessert but to get up.

Mrs. Guff—"Why do you spend so much of your time attending debating societies and controversy clubs?" Gabb (with an air of injured innocence) "What else can I do? My husband contradicts me."

A German went into a restaurant, an Irish waiter came up and bowed politely. "Wheat cakes?" asked the waiter, mistaking the salutation for a der. "Nein! nein!" said the German. "Nine!" said the waiter. "You'll be if you get three."

"Mamma, it is true," questioned the fresh from Sunday school, "that we only worms?" "Yes, Robert," replied the mother, "we are but worms of the earth." "Say, then," he continued, with a look as if wrestling with a new and momentous discovery, "may be ain't that the reason that the whale swallowed Jonah?" Troy Times.

One of the brethren, who had a habit of moaning out "O-h, y-e-e!" at regular intervals during the service, was rather taken up on Sunday night. He had just wakened up when the preacher asked the solemn question:—"Brother, do you intend to spend eternity in hell?" "O-h, y-e-e!" sang out the devoted brother.—Hawkes Post.

Dealer—"Jake, mark those rocks in the window \$45." Jake—"Forty-five dollars! Why did you offered one of them yesterday morning to a man for \$18." Dealer—"I know it, but I'm going to have a take off sale of a dollar a day on those rocks and I expect it'll be at least two weeks before they're all gone."—Troy Free Press.

Pension Commissioner—"You say you were literally pierced with bullets. Can you see how it was possible for you to survive the riddling. Have you any witness who can certify to the exact number of bullets that entered your body?" Applicant—"Yes, sir; after the battle the doctor which I had worn was in a terrible and convincing condition." As he exhibited a well-worn porous plaster amid excited silence.

A somewhat eccentric parson in Southern Virginia was intending to preach from the text, "And the spirit of the Holy Ghost descended like a dove." It occurred to him that it would illustrate the text forcibly to have a dove let down with a string from the ventilator above the pulpit just as he uttered the words. So an old negro servant was brought to the church on Saturday and sent up in the garret to rehearse letting down the dove. It worked to perfection, and on Sabbath morning the old darkey was again sent to the garret before the opening hymn.

The preacher reached the words, "And the spirit of the Holy Ghost descend like a dove," but the dove didn't descend. The text was repeated, and still no dove appeared. A third time the parson repeated the words, and then glanced up at the ventilator to see what was wrong. Slowly the ventilator opened, and in the space appeared a woolly head. "Say, massa," said the darkey, "Ise 'fraid de Holy Gose can't show up to-day. Ole cat's bin up yar an' chawed his whole damn head off!"

A New Book.

Studies in the Outlying Fields of Psychic Science.

I have contributed to various journals during the past years, sections from a work on Psychic Science, which embodies the inspirations given me on the Spiritual Nature of Man, in its connection with his physical existence, and independent thereof. Those who have read these articles, will at least partially understand the character of the work. It essays to untize and explain the vast array of facts to its field of research, which hitherto have had no apparent connection, by referring them to a common cause. The leading subjects treated are as follows: Matter, Life, Mind, Spirit; What the Senses Teach of the World and the Doctrine of Evolution; Scientific Methods of the Study of Man and its Results; What is the Sensitive State? Mesmerism, Hypnotism, Somnambulism, Clairvoyance; Sensitiveness proved by Psychometry, Sensitiveness during Sleep; Dreams; Sensitiveness Induced by Disease; Thought Transference; Intimations of an Intelligent Force Superior to the Actor; Effect of Physical Conditions on the Sensitive; Unconscious Sensitives; Prayer, in the Light of Sensitiveness and Thought Transference; Immortality—What the Future Life Must Be Granting the Preceding Facts and Conclusions; Mind-Cure, Christian Science, Metaphysics—Their Psychic and Physical Relations.

I hope to publish the work the coming spring, but desire to secure the co-operation of those interested in this subject, by receiving at once, in advance, as many subscribers as possible. Those who are willing to be promoters of the early publication of the book will please send their names and addresses to me. They can send the money with their order, or when the work is announced as suits their convenience. The book will contain 250 pages, be printed on fine paper, good type, and handsomely bound in cloth. To those who will prepay in advance, the price will be \$1.00 postage free. Subscribers copies signed, contain the autograph of the undersigned. Address, HUDSON TUTTLE, Berlin Heights, Ohio.

"What is the relation of theology and religion? They astronomy and things, as different as earth, anthropic stars, geology and the say, religion is y and man; that is to the science of the hing itself, theology is science of God, jus, g. Theology is the science of man; religanthropology is the man-actual relationship, is concerned with the man."—From Hopps' 'tween God and nons.

Mathematics and Immortality.

"Error is mortal, cannot live. Truth is immortal, cannot die." Two plus two equal four and two times two equal four; this mathematical axiom, simple, yet the basis of all mathematical science, is undisputed all over the world. Even so clear and incontrovertible in my mind, is the science of immortality, as demonstrated in my open letter of May 21st, 1888, to Rev. Dr. Talmage, published in your paper of June 9th last. Another proof: My wife died in the fall of 1885, shortly before I dictated her an essay on "The grandeur of the universe." This essay I locked in my desk; nobody but myself knowing of its existence. Shortly after her death I received the following message: "Tell my husband, the universe is grand beyond description!" This message was transmitted through a friend from here, and I have not yet seen the medium, living in the outside of this town, consequently no mind reading can give an explanation.

Although quite old, I hope yet to live to see the day when in this blessed country no university will be considered A. No. 1, without a chair for the queen of all sciences: The science of immortality. Yours for truth and progress. I. LOWENDAM. Vineland, New Jersey.



Little Joe's Discovery.

Sequel to "Lost in the Bowels of the Earth." A SPIRITUAL STORY BY SUNNY SOUTH.

Those children who have read the first part of this story in a previous number of THE BETTER WAY will remember that little Joe was the only son of a fisherman who lived on the eastern coast of Scotland...

As will also be remembered, a mountain cave was already known to the inhabitants of the village, but none ever ventured down the steep passage that led to the bowels of the earth...

It will also be remembered that after Joe related his dream, he and his father went on a voyage of discovery to see if there was any truth connected with Joe's dream...

A few days after convincing themselves that a venture could be made down the decline, Joe and his father undertook the journey...

When he caught up with him, he said: "Hold on, Joe, we are out of danger. I don't think them creatures are a coming this way..."

Joe startled and looked around. His father noticed this and asked Joe what the matter was. He explained, and Mr. Mackirby, shaking his head, said: "That's so, that's so, an' I s'pose the good spirits could go right among them snakes..."

"But they ain't a followin' us—let's see how it looks this way!" They took a trip for a half mile further in the direction of the lake's outlet...

Now for the second voyage. Time suggested the ways and means. A little twelve-foot yali boat was mounted on four small wagon wheels...

to the one leading to the cave, but instead of stalagmites they found large boulder rocks strewn about, and especially as they advanced from the lake inland, and which was finally obscured in total darkness.

much like their home side, only that the island view was lost in darkness, almost from the very outlet of the lake, and which snaky region they had no more desire to visit...

pearls of truth, also the grossest immoralities, inconsistencies, partaking of the condition of the human mind in the ages in which they were produced.

Where do we find evidences of immortality? In sacred and profane history. We may consult the records of every age and clime and we will find their religion founded upon revelations from beyond the veil.

Can we say that man is not immortal? No; we may take the Bible, the book upon which rests the hopes and salvation of one-fourth of humanity and take from it a belief in communion of spirits.

What did Christ teach? The doctrine of immortality, and in his beautiful vision upon the mount, he saw in spirit form, Moses and Elias, who had existed in mortal form, that had passed from earth.

RESPONSES. All things are developed, not created out of nothing. Let us be disposed to receive the truth from any source it may come.

No one who loves the truth need fear fair and thorough investigation. God is the eternal spirit whose substance is the life and law of all existence.

If there was no continued life then man would form no ideal of such an existence. When discussion is free we can elucidate the truth, inform the people and make progress in useful knowledge.

Immortality is the grand principle embodied in every religion, the chief objective point of our mortal existence. He who does the greatest good to his fellow-men while on earth will wear the brightest crown in the world of spirits.

Christianity contains some excellent moral lessons, but it is powerless as a means by which to overthrow true Spiritualism.

Intolerance is the great enemy of progress, yet apathy is more injurious to the cause of humanity than intolerance. Every atom, every substance in existence is governed by the inexorable law, which, by analogy, must be the same throughout the infinitude of nature.

If men are spirits, if there are spirits in all human beings—capable of existence after death, then certainly there is an eternal spirit from which they emanate.

Popul approval is not always right, as Jesus was condemned by "popular approval." So have been thousands of martyrs to the cause of truth and human progress.

It is better for competent men to change their ideas on the vital questions of the age, even if they do make some mistakes, than to suffer mankind to still grope their way in ignorance and superstition, as they have done in the centuries past.

After awhile. After awhile the heartache will cease, The terrible anguish and woe, After awhile, the tears that now flow, Will dry and I'll find peace, sweet peace.

After awhile the sorrow and pain That into each earth life must fall After awhile, we'll smile once again When we hear the bright angels call.

After awhile the right will prevail, Truth in all its beauty will shine; After awhile fragrant flowers will bloom In the shadowy land of old time.

After awhile the summer will come My soul from its fetters to free, After awhile the sunlight will steal Through the clouds o'er a misty sea.

What is it to be wise? 'Tis but to know how to be known, To see all others' faults and feel our own.

"Oh, yet we trust that somehow good Will be the final goal of ill; To paupers of nature, sins of will, Defects of doubt and taints of blood."

"Prayer is the soul's sincere desire, Uttered or unexpressed— That motion of a hidden fire, That trembles in the breast."

Mantua, O. To the Editor of The Better Way. The Mantua Society extend to you best wishes for prosperity and every needful condition to give the greatest benefits.

What does Spiritualism teach? As we work faithfully and unselfishly for the happiness and highest good of humanity in this life so shall we prepare ourselves for a happy sphere in the life continued.

Is man immortal? Yes; the accumulated evidences of all the ages, glowing with the diamond truths of the world's great philosophers, sages, poets, etc.

Seers assure us of a continued existence after the death of the body. What is immortality based upon? Natural law; it requires no miracle—no special act of God—for if it were natural it could not be, for the laws of God are changeless.

What has been the all-important question of the centuries? A conscious continued life after the dissolution of the mortal body, and sages and philosophers have long endeavored to solve that great problem.

What have many of the solutions caused? Bloodshed; also retarded the progress of the human race more than all other causes combined.

What has the doctrine of immortality given rise to? Many religions and many books claiming to be revelations of a divine power, containing all the essentials of salvation to subserve the use of a moral and religious guide of the human race through this life and the eternity to come.

What books can you mention that are guides for different races? The Bible, Koran, Shaster, Vedas and many others.

What do they contain? The best Product of Christianity and of modern thought and investigation. Objections to its full thought comprehensively answered. By G. H. ROWELL. Sixteen pages octavo. Price five cents. Twenty-five copies for one dollar. Address all orders to THE BETTER WAY, January 25, '99.

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MEETINGS. Secretaries of Societies are Respectfully Requested to send Brief Reports of their Meetings.—Ed. B. W.

Cincinnati, Ohio. The Society of Union Spiritualists of Cincinnati, hold meetings at A. B. Hall, 116 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

Boston, Mass. 1031 WASHINGTON STREET.—The First Spiritualist Ladies Aid Society meets every Friday. Private session, for members only, first Friday in each month. Public meetings every Friday evening at 7:30. Mrs. B. D. Torrey, Secretary.

New York, N. Y. The American Spiritualist Alliance meets at 210 West 42d street, New York City, on each alternate Wednesday at 8 p. m.

Philadelphia, Pa. The Second Association of Spiritualists of Philadelphia meet every Sunday at 3 p. m. at their church, Thompson Street. Seats free. Public invited.

Cleveland. CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Meets every Sunday at 10:45 a. m., 10 G. A. B. Hall, 111 Superior Street, Cleveland, Ohio.

Toledo, O. First Alliance of Progressive Thought meet every Sunday in Clegg's Hall, Cherry Street, Toledo.

Chicago, Ill. The Chicago Spiritual Fraternity hold public meetings every Sunday at 3 and 7:45 p. m., at Kimball Hall, 247 North Dearborn Street.

Detroit, Mich. Fraternity Hall, corner State Street and Park Place. Meetings held every Sunday at 10:30 a. m. and 7:30 p. m.

Brooklyn, N. Y. Progressive Spiritual Association No. 2, meets at Star Hall, corner of Third and Fulton streets, (entrance on Fulton) every Sunday.

Albany, N. Y. First Spiritualist Society meets in Van Yuchten Hall, 115 State street (2d floor), every Sunday at 10:30 a. m. and 8 p. m. Admission free.

Brooklyn, N. Y. First Spiritualist Ladies Aid Hall, Bay State Block at 125th street, MEETINGS every Wednesday at 8 p. m. Sundays, lecture at 7 p. m.

Peoria, Ill. At Union Hall, 420 Main street, Services each Sunday evening by Mrs. M. T. Allen, (inational and France) speaker; commencing promptly at 7:30. Seats free.

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We request patrons to notify us promptly in case they discover in our columns advertisements of parties who have proved to be dishonest or unworthy of action.

When the post office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

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., 222 West Pearl Street, Cincinnati, Ohio.

Love invites truth to the soul.

Public opinion is the highest human law.

Having to defend Spiritualism as a truth it is the duty of every Spiritualist to keep what truth pure.

See advertisement of books for sale by the Way Publishing Co., on the third page of this issue.

Those who see only the defects in others, have not enough virtue in themselves to appreciate the good qualities in their fellow beings.

Those of our exchanges that are advertising THE BETTER WAY in their columns are requested to reduce the price in same to \$2 per year.

If matter was the origin of existence everything would tend to material perfection and ultimately return to matter. But man's intuitive striving for spiritual perfection proves that his origin is spiritual.

The Religio Philosophical Journal of February 2d, says:

"Mr. Stanley B. Sexton, well known in Chicago among those interested in psychic phenomena, and president of a local Theosophical Society has removed to Omaha."

In many cases it is the mediums who deceive themselves and not the spirits. Infatuation or self-obsession is as dangerous as being under the dominant control of a selfish or arrogant spirit who has some personal aim in view.

Why continue to prove the truth of Spiritualism by the Bible when it can be done by the light of modern reasoning. Orthodox people who do not wish to believe in Spiritualism will not permit themselves to be convinced by any testimony, and others don't want Bible testimony, because they have no faith in ancient records. So it is a waste of ammunition.

As a special favor we would request that all communications to THE BETTER WAY, except strictly personal affairs, be addressed to The Way Publishing Co., or to Mr. C. C. Stowell, the secretary and business manager, who will conscientiously see that everything intended for publication be conveyed to the editorial department and in our charge.

A. F. MELCHERS, ED. B. W.

"Light" is the name of a new monthly magazine just issued by the Equity Publishing Company, No. 9 W. Fourteenth St., New York. Subscription rates \$1.00 per annum or 12 cents per single copy. It is devoted to a rational philosophy of metaphysical or spiritual principles. Among its contents are articles on "Does Nature Deceive," "The Human Body," "The Sphere of Communion" and others of this category. Some of its contributors are Wm. A. Baldwin, Mary L. Baldwin, Cadmus and T. L. Harris.

When we make selections from exchanges it is done to give our readers the benefit of them, not to have them criticised. This privilege belongs exclusively to the editorial department. Disapprovals should be sent to the paper in which the original appeared. To accept such might give reasons to believe that we were instituting a warfare against the writer without courage enough to make the attack ourselves. Our own contributions are subject to comment—provided the writer holds to the subject and does not become personal or aggressive.

Intellectuality without inspiration is like soup without salt, or cold and uninteresting, while inspiration without reason is too erratic to still the cravings of the soul, passing off again like a sweet perfume and leaves nothing for after-thought. The combination is necessary to make it stick or accord with man's condition while in connection with matter. When freed from materiality inspiration unalloyed is better suited to his nature. Until then inspiration must be accompanied by reason. Like spirit or intelligence it must have a material foundation, otherwise it returns to its source without creating the desired effect or leaving an impression. In other words all inspiration or spirit impression should be weighed in the balance of human reason before being placed on record.

TO POETS.

Original poetry must be revised until rhyme, and particularly, rhythm are completed to insure publication. We cannot subject ourself to censure for taking this liberty, and do not wish to be censured by judges for airing such versification. Unpolished poetry has the same effect on the reader that discordant music has on the hearer. In fact it is no more poetry than discord is music. The trouble is, when a piece has been written and exhibited to a friend or an acquaintance for approval, it is invariably praised for fear of offending the author; and the latter in his eagerness to see it in print, hastens it off to the publisher before revising it or polishing it, and thus finds its way into the wastebasket. Those desiring to see their poetry in the B. W. hereafter will govern themselves as above, otherwise it goes into the W. B.

MRS. BRIGHAM,

Now speaking before the Cincinnati Society of Union Spiritualists, is one of the most popular and universally beloved rostrum mediums in the field. Not only that her natural amiability wins the hearts of the people, but her addresses seem to be intended for the individual rather than the multitude, so pleasing, well-timed and pointed are her replies, her comparisons and her adjustments of the subjects with the occasion, and we have reasons to believe, with the questioner—though unconscious of this latter fact herself—the questioner's influence commingling with her own and thus the home thrills that take place during the course of her remarks. She is a grand instrument of the spirit realms, and her surroundings are of a powerful order, as all sensitives will be able to testify to by a little observation. None should fail to hear her as often as possible.

WHAT IS RELIGION?

Spiritualism is not a religion but a science. It proves the immortality of the soul by tangible or material facts, just as astronomy proves the existence of other worlds and suns, besides the earth and its daily luminary. The philosophy that arises from it is quite another thing, and may be made a religion by those who need a guide-line to regulate their moral deportment. Otherwise religion is unnecessary. Living in harmony with nature will lead all souls to God ultimately; for as well as the body grows, ripens and matures, the soul is acted upon for like results. Its unfolding is only retarded when we place ourselves in discord with nature by selfishness, or too much love for the carnal or sensual. Following the dictates of nature simply and without enhancing the appetites beyond this leads to physical perfection or health so-called, and following the dictates of conscience—doing right—leads to spiritual perfection or happiness so-called. Religion is only nature enacted in the form of a law or creed, and as such must be more or less limited, or spun out to such length as to make it incomprehensible; for who can frame a law in human language that will fit all souls? Nobody. But nature can and does. It constitutes the religion of the universe and may be expressed in two words: DO RIGHT!

HARMONY.

It has been frequently asserted that the male sex is not intuitive. This is a mistake. All great men are intuitive and constitutes the qualification which makes them great. Without it there is no greatness. Women are more or less intuitive, but they lack the positivity, which is necessary in conjunction with intuition, to become leaders, statesmen, politicians, etc. But where this latter qualification exists it has evolved great women, too. The male being who lacks intuition lacks the female element necessary to bring him into harmony with universal law; so it is with the female being who lacks the male element, positivity. Both are necessary to constitute a harmonious interior condition; and while man is verging on to the intuitive or negative, and woman unfolding in positivity, both are advancing toward the truly spiritual—the divine or harmonious state to which all intelligent life is aiming, and when they equalize each other spiritual perfection is attained.

Woman as the intuitive being simply, is the designer; man as the positive is the worker. The two constitute the unity which represents the divine creator individualized. When both have unfolded in equal positive and negative conditions they become a unity in themselves and at once designers and workers—individualized gods or spiritually perfected creatures. As such they become leaders of the people among whom they still sojourn as mortals, and as such they enter the spirit world perfected souls. Those who do not attain this state are still earth-bound as spirits and become co-workers of mankind in whatever cause they may be interested. The perfected souls are the leaders of both and constitute our spirit guides—known to the past as angels and gods. Those of an inferior order or still young in spirit become the guides of individuals, while the older and wiser ones become the guides of communities, nations, peoples and sects. But to be placed in this category of intelligences, every human individual must become harmonized with the universe of spirit and matter—equal proportions of positive and negative impetus, force, elements, life-principle, or whatever else it may be termed, and in this they will have attained so-called harmony.

WHAT IS INTELLIGENCE?

Intelligence is the combination of spirit and matter in conscious activity—life so-called. Every life-form in matter is an expression of this intelligence and consciously active, or actively conscious, according to the refined condition of the matter to which it is connected, or to which it is giving expression, finally becoming so etherialized as to become invisible to the physical eye of mortals. The spirit world constitutes the expression of intelligence in this form, and man himself becomes a like expression of intelligence after decay of the physical body—the spiritual body unfolding itself within as the butterfly in the chrysalis, and when ripened, bursts its mortal shell and escapes into the spirit world, there to become a higher form of intelligence and still more actively conscious of existence than in the previous state. But all life is intelligence in gradations, and spiritually potent according to purification from the grosser material life impetus or sensual activity—intellectuality taking the place of sensuality and love the place of animal or human selfishness in this process of refinement, and may be considerably aided in the human condition by self-exertion through benevolence, charity and sympathy, and by battling or controlling the animal in its cravings for indulgence. Such is intelligence and powerful or active, with a comparative control over gross or opaque matter, according to its refined, purified or spiritualized condition. Intelligence is life—universal as law and individualized as man, one constituting the cause and the other the effect, and the reunion of the two may be known as God.

QUI BONO?

Of what good is Spiritualism has been frequently asked and many times responded to. Of what good is anything? Spiritualism is simply a fact that exists, and to ask of what good it is, does not explain it. It must be investigated personally, and then the inquirer may perhaps find out; for it effects everyone differently and according to his spiritual condition. Thus it can only be answered relatively in any event. But this may not suit the inquirer and he remains as wise as before. Therefore personal investigation is the only remedy left, and when this is resorted to, he inevitably becomes a Spiritualist.

But what constitutes a Spiritualist? Many define it as simply believing in the existence of spirits. According to this nine-tenths of the world's people are Spiritualists; for all mankind except the comparatively few materialists believe in a hereafter or the soul's immortality, and to believe this some sort of a conception of the departed ones must be formed. The Christian idea is not an unseemly one nor a forbidding one, and consistent with our teachings if it be true that purified spirits sojourn in spheres or estates aloof from the earth's surface condition, only that they add wings to their departed ones to enable them to reach these elevated grounds. And that this class of beings dwell in supernal regions may be inferred from the fact that undeveloped spirits are universally spoken of as being "earth-bound." Why as earthbound except there were others who are not subjected to this influence? There must be two classes, otherwise the idea could not have been created—could not exist in fact. Every thought must have a truth for its foundation; for out of nothing comes nothing, and thoughts or ideas are the reflections of existing facts on man's interior nature, even though they be of a purely spiritual nature and never recorded as ever having been known to exist materially or seen clairvoyantly.

Some may have seen spirits with wings, but undoubtedly due to a preconceived fancy that it was a natural appendage will them, and originally created in answer to previous clairvoyants, whom spirits had to instruct in this way to make them comprehend the possibility of spirits ascending to higher regions or those existing above the earth's surface. Or it may have been taken for granted that spirits needed wings as birds do to soar upwards. However, a fact exists from which to create this fancy.

Now, Spiritualists have been taught differently; namely, that spirits are enabled to propel themselves upward by the power of will, and that this is potent according to individual purification. That will becomes potent according to spiritual development we know to be true by the psychological influence that right has over wrong; honesty over guilt; intellectuality over ignorance.

But not all understand how to exercise this mental potency; this power of will; this spiritual qualification. Many possess it ready for use, but having only been instructed how to utilize it for a material effect, they are at loss when finding it necessary to put it into operation for a higher purpose or making the endeavor to do so. Spiritualism, though, teaches this modus operandi; and as, before stated, all depends on individual unfoldment or as the individual is constituted, no general rule can be laid down by which to bring these interior qualifications into active operation for a spiritual or mental effect. A personal investigation is necessary, and every inquirer will then be brought into contact with spiritual teachers, who alone have the power or knowledge to instruct as necessity requires, and under which circumstances only will the individual ever receive a satisfactory answer as to what good is Spiritualism.

SPIRIT FRAUDS.

Though truth may hurt, we feel it our duty to tell it without regard to whom it strikes. Many things have been silently endured for fear of treading on somebody's corns or bunions, but such is like covering up a running sore to prevent impurities from leaking out; and, remaining within, they contaminate the cause more and more and finally break out in worse effects than ever. Such a bane the cause of Spiritualism has been suffering for many years. In the spirit world as well as in this there are many frauds—clerical, mechanical and political frauds. The first and last named embrace those who palm themselves off as philosophers of old, clergymen of note, statesmen of rank, and withal defunct potentates—kings emperors and cardinals. The mechanical frauds are those who simulate individuals through materializations, humbug the mediums, disturb family circles and vie for the medal in outlying one another.

Now, while these frauds roam the spirit world as do tramps in this, it is as much the mortal's fault to entertain them as it would be to admit every stranger to your household who presented himself at your door with a compliment on his lips in which he told you that you were a great medium, or destined to become a great mortal in the course of time.

The flesh is weak, it is said. But the mind is weaker when flattery can conquer it. And mortals conceiving the idea that they are great, is but an effect of spirit action inducing this as a preliminary attack for future operations. Once a mortal's self-love is roused, a victory for the spirit-fraud is near at hand. It will now depend on the amount of intelligence such a victim has as to the purpose it will be utilized. Like attracts like generally as far as intellectual ability is concerned, except where an intelligent or educated mortal attracts sensually or selfishly low spirits by debasing acts of this nature, but which seldom comes into play on this stage because such are, at the same interval, too deeply imbedded in matter to reach our spiritual platform or the sphere in which we as Spiritualists are enacting our parts. But despite this relative spiritual elevation, we have our frauds, fools and fanatics.

The spirits constitute the first of this category, the mortal or mediums who believe in them the second, and those mortals or mediums who set themselves up as apostles, especially selected instruments for especially defined purposes, or as mouth pieces of kings, cardinals and cherubims, constitute the latter named and are the worst—these bringing most of the ridicule on us by their crankiness, arrogance and other spiritual follies, and in addition, would like to run the whole machinery of Spiritualism to suit their limited ideas and comprehension of life's destiny.

Now, such is not Spiritualism. It is the same old history repeating itself and Spiritualism has come to wipe out that old proverb. Spiritualism is a modern child with modern ideas, and wants to be presented to the public in a modern dress—not in its grandmother's clothes or in a circus rig. The former is dubbing it with a prefix, or hiding its freshness and beauty amidst revelations of the past, and the latter is affixing royalty or priestcraft to it which is soon destined to be enacted only at shows as a source of amusement.

Spiritualism must be purified from all this. It must be presented to the world just as it was revealed to us—as it was born so-to-day; and to effectuate this, we must discountenance all foolishness, all nonsense, all humbuggery within our ranks. And if they won't submit, ostracize them; for they are not Spiritualists in the true sense, and have no business in our affairs. By enforcing this, we get rid of the spirit cranks and frauds at the same time; for if every true man and woman set their minds against frivolity and imposition, no spirit frauds can or will trouble them any more. Man's will is as potent as that of the spirits, and is the only safeguard we have. By applying it en masse no fraudulent spirit is enabled to encroach or will even make the attempt to trespass on our ground. You never hear of the Brahmins, or the Mahomedans, or even the Jewish spirits trying to force their doctrines on us. This is because we don't invite them or lay ourselves open to their attraction. But if we were to make enemies of them by attributing to them all the mockery and discord for which we are at fault ourselves, we would soon hear from them as we have unfortunately heard from others by, perhaps, unjust accusation. When a medium happens to be mocked because he or she does not live in accord with the new dispensation, the first cry is "Jesus!" Now, we are inclined to believe that the Jesuits have as much to do as they desire to attend to their own flock and would willingly leave Spiritualists alone, if they simply attend to their own business; namely to further their own cause by making converts as other spiritual organizations do,—invite them respectfully and prove to them of what benefit it has been to mankind generally; and above all, how much better it has made us individually. If we have nothing to offer in this respect, they will continue to ask of what benefit is Spiritualism, and how shall we answer it. By denouncing that which is still sacred to them? Such would be equal to "Believe or be damned!" And such is making enemies of our mortal surroundings. Why not prove to them in the offset that our principles are liberality and love?

Like attracts like. As we sow we shall reap, and as we dispense charity it will be accorded to us. Firmness of purpose implanted with charity and we can safely prophesy that before long opposition will cease and we shall hear no more of spirit frauds.

Nature is the universal exponent of God; and reason is the eternal exponent of Nature; therefore nature and reason combined constitute the only true and noble standard of judgment.—Lyceum Guide. To believe that happiness exists in feverish ambition, rather than in a tender and simple affection, is to believe that it is merely the sea will more readily quench thirst than the pure, limpid water of a humble fountain.—Emilie Castlar. Pride may be allowed to this or that degree, else a man cannot keep up his dignity. In gluttons there must be eating, in drunkards there must be drinking; it is not the eating, nor it is not the drinking that is to be blamed, but the excess. So in pride.—Selden. Curiosity in children is but an appetite after knowledge. I doubt not but one great reason why children abandon themselves wholly to silly pursuits, and trifle away all their time insipidly, is because they find their curiosity balked, and their inquiries neglected.—Locke.

Cincinnati Society of Union Spiritualists.

Synopsis of Morning Lecture, by Mrs. Nellie J. T. Brigham, Sunday, February 3, 1889.

The following topics were presented by the audience for the consideration of the speaker: The Battle of Beliefs; Individuality—Its Possibilities and Responsibilities; Will not all systems now in spiritual reformatory work become amalgamated or one in time? Mediumship—Its Possibilities and Responsibilities; What is Self-Love? Describe the condition of existence in the different spiritual spheres, and from which is it easiest for spirits to communicate with mortals; Is there an unusual influence surrounding the earth at the present time that makes it dangerous for those in circles, that are not guarded by an intelligent spirit? It is a fact that some spirits are forced to do evil by the combined influences of some undeveloped spirits?

In listening to music you hear it as a whole, yet 'tis made up of separate notes, each distinct in itself, and the harmonious blending of these together make the richest melody. The same was true of belief. The principle at the center was the same; only the rough outside covering was different; creeds and formalities were of no account, and as time went on they would be cast aside and people would understand each other better, and the answer to this topic answers the next question as to the amalgamation of the spiritual reformatory systems.

Individuality means progress to each human being. It does not mean that we are to lose our identity at any stage of our existence. The calm and peace and all-alike state of the Buddhist's absolute perfection would be annihilation and the re-incarnation of the Hindu, would mean much the same thing. Every human being has a peculiar existence of his own like and yet unlike all others. If all were alike there would be a dead level of monotonous life, and there would be no happiness in such a state. Each person possesses angularities that become polished and rounded off in the struggles of life, but the polish does not make them alike. Gems may lay in the jeweler's safe, rough and without beauty, all very much alike, but when the lapidary begins to cut and polish here and there, from one gleams the fiery blaze of the ruby; from one, the emerald's hue; from another the pale glow of the opal's changing hues and each has its own glory; each has its own light. The responsibilities of the individual are many, and every person should endeavor to follow out his life to its highest aim of loving charity, mercy, justice and wisdom.

Mediumship is a divine gift and a gift that is not unmixed good nor an unmixed pleasure. It comes to demonstrate to man the truth of the immortality that the church has been hoping for. It should be guarded well from all evil appearances and give to the world the truth and nothing but purity and love. What good has it done? It has lifted the curtain of sorrow from the hearts of many a one of earth and helped them to travel higher and higher on the road of life.

Self-love was characterized as of two kinds—Divine love and human love. The divine love found its highest expression in promoting the happiness of others, while the purely human love sought only for its own happiness and never attained it. The speaker then passed rapidly from one subject to another, throwing the clear light of reason upon them. As to the condition of existence in the spirit realms, no description could be given, as there was nothing on earth with which to compare life and surroundings in the higher spheres. Those who dwell in the second sphere could approach and communicate to man more readily than those in the higher spheres, as there was more in common with earth life than in the others.

There was an unusual influence surrounding the earth at the present time, as the enemies of Spiritualism on both sides were never more determined to crush it than now. People were more critical than they had been, and we must expect to pass through prosecutions, but after a time all would come clear and Spiritualism would break the storm of hate, persecution, and envy and glide safely at anchor in the harbor of eternal truth and love.

As to evils, man had always sought to find some one on whom to shift the responsibility. The first man laid his fall to woman. Seducing men laid their sins to the temptress of a personal devil, and now that he was fading away with the mists of the past they were striving to shift the blame up, evil or undeveloped spirits. Temptations never came to people unless there was something from within, a questioning and working as to the evil. The great evil spirit that influenced us was our own undeveloped natures and when we cleansed our natures and undeveloped or evil spirits could not harm us or influence us in any degree, then we were free. At the improvisations of poetry from the subjects "Home" and "Truth."

Nature is the universal exponent of God; and reason is the eternal exponent of Nature; therefore nature and reason combined constitute the only true and noble standard of judgment.—Lyceum Guide. To believe that happiness exists in feverish ambition, rather than in a tender and simple affection, is to believe that it is merely the sea will more readily quench thirst than the pure, limpid water of a humble fountain.—Emilie Castlar. Pride may be allowed to this or that degree, else a man cannot keep up his dignity. In gluttons there must be eating, in drunkards there must be drinking; it is not the eating, nor it is not the drinking that is to be blamed, but the excess. So in pride.—Selden. Curiosity in children is but an appetite after knowledge. I doubt not but one great reason why children abandon themselves wholly to silly pursuits, and trifle away all their time insipidly, is because they find their curiosity balked, and their inquiries neglected.—Locke.

From Our Reporter's Note Book.

Cincinnati Brevities.

Mr. J. N. Foster, occult photographer of Chicago, Ill., is expected to be in the city next week. Attend the lectures by Mrs. Brigham, Grand Army Hall, and bring your neighbor and your neighbor's neighbor. Mrs. Seery, of 34 Gest street, has gone to Evansville, Indiana, to labor in the cause for a short time. Will return soon. Mrs. E. Gleason Johnson gives parable lectures and spiritual healing at 495 West 8th street, every Tuesday and Thursday evening. Mrs. Adah Sheehan should be addressed at No. 159 Plum street, Cincinnati, Ohio, instead of Douglass Hall, where she continues her Sunday afternoon lectures.

The Ladies' Aid Society are doing worthy work and are becoming efficient and tireless laborers for the cause. Their entertainments at the hall are deservedly popular. The trumpet sennet at Grand Army Hall was a grand success in demonstrating to those present that the phenomena were not made by the mediums, or else there would not have been the silence, deep and calm, that prevailed.

Mrs. Kibby, at 538 West Eighth street holds a parlor meeting every Sunday at 2:30, which is well attended, and the lecture is good and the tests are magnificent and should be convincing to all who receive them.

The following is the program of music for the service at G. A. R. Hall tomorrow (Sunday):

- MORNING. 1. King of Diamonds - C. Lavallee. 2. Serenade - (by request) - T. Hill. EVENING. 1. Il Trovatore - Verdi. 2. Celebre Cantique de Noel - Wey.

Spiritual Food.

What the Poor Man Needs More Than Bony or Meat.

Rev. John Gray, rector of the Church of the Advent, preached last evening on "The Typical Church, or the Gospel for the Poor vs. a Poor Gospel." Mr. Gray said in substance that the arguments of those humanitarians who pretend to have studied the church of these modern times and who claim that it has grown cold and unfeeling; that it is concerned more with the magnificence of its architecture and the richness of its surroundings than with the welfare of the poor who constitute its principal votaries, are erroneous, inasmuch as they take a false view of what religion should be.

Religion should appeal to the higher instincts of man. Its principal endeavor should be to raise man nearer to his God, to elevate his soul, and as this end can be better reached than by surrounding him with the wonders of art, architecture and music, so the true religion has called these factors to her aid. This is the argument with which we must answer those men who point to our magnificent churches—men to the St. Augustine and Trinity of New York, to the wonderful religious edifices of London and other cities—and ask us why the sums spent in their building were not devoted to the alleviation of the sufferings of the poor. So while the founding of great colleges, mechanical schools and other educational and charitable institutions is a great and a good act, yet the man who would spend such sums in the erection and adornment of churches for the worship of the Almighty would be doing a greater good to humanity. The poor man needs something more than a bite to eat and a sup to drink. He needs infinitely more the nourishment of his soul.—San Francisco Examiner.

Personal.

J. H. Y. Accepted. Mr. A. J. Swartz, formerly editor of the Mental Science Magazine of Chicago, has been in the city for a week and will remain another week. Prof. J. Madison Allen is lecturing in Quincy, Illinois, having closed his labors for the present in Boston. Mrs. Allen continues her work in the latter city. J. Reinhard Alter of Clay, Iowa, would like to correspond with parties having a southern home in view, together with the idea of forming a society or community of Spiritualists. Address as above.

Boston Notes.

Miss Emma Nickerson has begun a long engagement in Springfield, Mass. Madame Dies Debra is now in Boston trying to make an arrangement for a public appearance. J. William Fletcher will lecture at Parkland, Pa., Camp this season for one Sunday. He will not attend any of the Eastern Camps although he owns a fine cottage at Lake Pleasant. Dr. F. L. H. Willis, of Rochester, N. Y., will lecture in Boston, Mass., before the Independent Circle in February. Dr. Willis was expelled from Harvard College for being a medium. He is a fine speaker and a man of rare literary ability. Frank Algerton, the boy medium, was tendered a reception by the Independent Circle Friday last, a full report of which will appear next week. He is now lecturing in Lynn, Mass. Address Lecture Bureau Nat Beacon street, Boston, Mass. Mr. John William Fletcher, President of Independent Circle, Boston, Mass., will give a grand illustrated lecture upon Spiritualism, showing over 200 dissolving views at Bradley Hall, Berkeley street, Sunday, at 2:30 p. m. The same lecture will be given on Saturday evening at the Fellowship Hall, Cobleskill, N. Y. Mr. Fletcher is meeting with great success.

Briefs.

Fred Evans is still in Australia. Rev. Heber Newton thinks the world needs a new religion. Oriental Damascus is to have street car and be lighted with gas. Edgar W. Emerson is engaged in Bridgeport, Conn., for February. Harry White, the boy medium, has developed as a spirit telegrapher. The room in which Maxwell murdered Preller is said to be haunted. Mrs. Amy Kirby Post passed over on the 20th ult., at the age of eighty-six years. Mrs. Pauline W. Stephens, late of R. Y. Wilson, passed on to spirit life, Jan. 8, from Sacramento, California. A complete skeleton of a mastodon was unearthed in Idaho. It is 16 feet long and the over 300 pounds. Reformatory gas supply at Montpelier, Ind., while a minimum and maximum for Springfield with the tides. Mrs. Pauline W. Stephens, late of R. Y. Wilson, passed on to spirit life, Jan. 8, from Sacramento, California. A sign, few evidences of spirit return. have been of earthquake is reported in Charleston (Spartanburg) in the vicinity of week. At a recent Bible Society, (King of the Christian, S. C. question of who was a discussion on the 14th ult., at the age of eighty-six years. J. W. Jenkins, of 456 E. is neither us that Dr. Stanton Angeles, Cal., writes traveling or situated and Mrs. Moore at poka, Kansas, about 12 p. m. each 5th of February.

CORRESPONDENCE.

Lawrence, Kas. A. H. Nicholas writes that Spiritualist meetings are being held there regularly every Sunday at 3 and 8 p. m. Mrs. L. Lull is the principal speaker, and the attendance averages about one hundred.

Pawtucket, R. I. Mason F. Peck writes that the cause is progressing in that city, the Spiritualist services being fairly attended on Sunday evenings. Mr. Dean occupied the rostrum during January, and Mrs. C. Fisher will be his successor during February.

Clinton, Ia. Dr. J. C. Phillips writes that the Spiritualists' Sunday evening gatherings are steadily increasing in number. At a recent meeting Miss Annie H. Pierce recited a poem composed by herself, which was well received in view of her heart-felt interest in the cause.

Elmira, N. Y. Bro. Geo. H. Brooks writes that he arrived safe and sound on Thursday afternoon and attended the last lecture of Mr. Howe on the same evening. Had a fine audience himself on Sunday evening and, of course, talked in evening. Good. His address is 503 Park Place Elmira, N. Y.

Springfield, Mass. The Spiritualists of this city with large numbers of investigating friends welcomed back to Grand Army Hall, the talented and popular speaker, Miss Emma J. Nickerson, of Boston, who is to remain with us for some time. Services are at 2 and 7 p. m., and she gives excellent satisfaction as a speaker and reader. J. L.

Philadelphia, Pa. Mr. J. J. Morse, of England, commenced the second month of his engagement with the first society of Philadelphia, on Sunday, Feb. 3rd. In the morning a good-sized audience greeted him, and at night every seat was occupied, and the evening lecture, "Woman's Value to God and Man," was warmly and heartily received. Mr. Morse's services are highly esteemed by the society here. P.

Peoria, Ill. J. N. Foster, occult photographer, is located at 212 North Monroe st., where he is giving test sittings, many pictures having been taken containing faces that were recognized. Mr. W. H. Butts, and Mrs. J. Madison Allen, inspirational speaker, are the leading spirits there and serve the cause nobly. The Children's Lecture in English and services are held every Sunday by Mrs. Allen.

Chicago, Ill. J. H. Randall, Secretary of the Mississippi Valley Association of Spiritualists, reports expenses incurred for lecturers, mediums, music, etc., at close of 1888, to be \$1622.69, against cash receipts of \$1714.42, leaving a balance of \$891.73. About \$300 of the outlay of 1888 was for materials, labor and furniture which remain as permanent improvements. The expense of the Ladies' Bazaar was \$64.56 against an income of \$111.33, leaving a balance of \$46.77.

Brooklyn, N. Y. Dr. A. W. S. Rothelmer writes that he has returned to Brooklyn, after an absence of eight months, during which time he has visited many cities in the west. He will resume his seances for physical manifestations at 388 Clifton Place for the present, but expects in a short while to travel westward in the interest of Erick Pomroy's Mining Company. He may be addressed at 7 Murray st., room 11, New York city in matters pertaining to the latter.

Anderson, Ind. Dr. Westerland writes that Mrs. Wells' engagement closed on the 27th ult., having given four lectures, closing with platform tests which were extremely satisfactory. At the close resolutions were passed extending to her grateful acknowledgments of past labors and hearty commendations as a medium. After this Mrs. Wells consented to hold a seance for materialization which proved very successful. A cabinet was improvised by simply hanging a curtain across the room and the most wonderful results followed, of which we will speak in the next issue.

Chicago, Ill. To the Editor of The Better Way. At the meeting of the People's Spiritual Society, Sunday, Feb. 3, President G. L. S. Jennifer was in the chair. Mrs. Graham opened the services with an invocation, followed by Mr. W. H. Blair on the subject of Materialization, which was well received by a crowded audience. Mrs. Graham gave a number of tests, all of which were recognized fully by those to whom they were addressed. Mrs. E. Benwell made a few impressive remarks on the Spirit Forces in harmonizing humanity, and it met with considerable approval; and so the good work marches on. Our meeting was a very happy gathering interspersed with nice music and singing by Mrs. Francis Cole. Yours, S. A. SARELL, SEC'Y.

New York. To the Editor of The Better Way. Each session at 3 and 8 p. m. of the Progressive Spiritualists at Arcanum Hall, 57 West 25th street, were conducted by spirit guides, to the satisfaction of the entire audience that presented themselves for investigation. At 3 p. m. Mrs. Harriet E. Beach, an enthusiastic worker, spoke acceptably of the progress of Spiritualism, and warned the clergy and press in their attitude in this city, to desist in their unjust attitude in attempting to destroy it. The speaker was earnest and the applause of the audience voiced the same sentiments against the enemies of truth. Mrs. E. Benwell gave an inspirational lecture of appreciative merit.

Pittsburgh, Pa. Mrs. M. E. Wallace, of New York, just closed an engagement with our Society. She is a lady of culture and refinement and an honor to our loved cause. The spiritual philosophy as advocated through her organization by her guides is of the highest order and most advanced nature. Her spirit guides seem to have the power of holding the audience enraptured for the time they are giving their heavenly teachings.

People's. Gus Hill's company since their appearance here have triumphed everywhere, and the press throughout the country have reiterated what was said of them here—they are the best that have ever been banded together. They return to the People's Theater next Sunday with almost identically the same company with which they appeared here before and they will doubtless duplicate their former success. The New York World says: "The warm weather could not keep the crowd away from the London Theater. The attractions of Gus Hill's World of Novelties have been found sufficient to make the attendance in the city brave even the low temperature which has prevailed for the last two or three nights."

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Topeka, Kas. To the Editor of The Better Way. The First Society of Spiritualists is now in a fairly prosperous condition, and numbers among its members very many earnest friends of the truth. Our president, A. Markley, is doing a great work in spreading the glorious knowledge of Spiritualism. We are also greatly favored with a number of excellent mediums for various phases of communication; among them Mrs. Phyllis a powerful trance medium, and her husband, a very successful magnetic healer. Just now our society is being favored with a series of lectures by Bro. Olney; these lectures are attracting the attention of many to the glorious facts of the Harmonical Philosophy. We shall be very glad to welcome Professors and speakers to our city, which is a convenient resting place for those going either east or west, and correspondence is invited from those who may wish to stop with us during their address. A. Markley, box 185, Topeka, Kansas. February 1, 1889.

Albany, N. Y. Written for The Better Way. I suppose a few words as to the doings of the Spiritual Society of this city will be welcome to your columns. Our society is meeting with better success than we dared to anticipate at its first inception, especially so during the past month, under the influence and inspiration of that whole-souled, earnest, capable worker, Prof. W. F. Peck. I cannot find language to express our appreciation of him, or of the benefit he has wrought for our society. He has lectured twice each week, and several times on week nights, in the largest and the most intelligent audiences that has ever congregated in our hall; and he held those people almost spell-bound for over an hour each lecture, with his clear, convincing, reasoning, logic, coupled as it was with eloquent and pleasing language. His lectures are upon subjects which are attracting the most self-reliant and intelligent minds of the age to our hall, and he handles them in a careful and philosophical manner, leaving no point upon which his opponent can base an argument. Prof. Peck has helped the society in a financial way, by getting up a fine dramatic and musical entertainment, which was a grand success and netted a neat profit. Last night he lectured on Thomas Paine to an appreciative audience. The society made him a present of the proceeds as a token of their regard for his work in the cause, and also for the grand and noble cause of Spiritualism.

The Ladies' Aid Society is a very great assistance to the Spiritual Society in numberless ways. They give suppers for 10 cents each evening, and they hold a month hold a grand reception and dancing social, which keeps the young people interested. In December a fair was held that netted over \$200. And now with the assistance of Professor Peck they have organized a children's Lyceum. All in all, we ought to feel thankful to the spirit friends, both in and out of the body, for the grand success attained by a society scarcely two years old. Fraternally, J. W. CHISM, Sec'y.

The First Society of Spiritualists of New York. To the Editor of The Better Way. Miss Jennie B. Hagan spoke in the morning on subjects given by the audience, to-wit: "To what extent does Spiritualism affect the natural dishonesty of some Spiritualists? Is the plane of conscious objective life for us after death millions of miles away from earth, or is it within and around us? Can a spirit stand by our side here and simultaneously be millions of miles away? Or is the understanding of this impossible to us, and the endeavor to comprehend it a waste of time?" Subjects for poems, "The domain of the dead—where is it?" "There is no death." "Spiritual growth." "The mocking bird."

Miss Hagan said many persons call themselves Spiritualists who simply believe they are spirits or that they are spirits. They do not understand the higher philosophy, and they simply take it up as so much merchandise to be used for their own profit, but the natural dishonesty of some people is a disease which cannot be cured in the city. As you can visit Boston, London, and San Francisco, in thought so spirits can move from place to place.

The afternoon meeting was one of unusual interest, and composed of a select and intelligent audience, that fully appreciated the program in all its parts, which was first a piano duet, by two young misses, Josephine and Louise Lantry, this being their first performance before a public audience. Solo by Miss Runkle, and lecture by Miss Jennie B. Hagan.

In the evening, Miss Hagan discoursed upon the following and other subjects: "Success in this world, or is it to be gained from this life about their success here. What is success in life?" The speaker said in answer to first: "The question arises as in what world consists. Some will say, in money; some will say, in power; some will say, in fame; some will say, in the love of the people who are counted rich are the poorest of all, and many who had neither money nor goods, if they have but health, possess that which ordinary riches cannot buy. Success will be judged by that which we accomplish for humanity, in deeds of loving kindness and generous charity." Miss Hagan spoke with great ease, and was frequently applauded. Yours fraternally, PATTERSON.

AMUSEMENTS. Heucks. Sunday afternoon, Chas. Hoyt's latest effort in the farce comedy line, A Brass Monkey becomes the attraction at Heucks. For 161 nights it ran uninterruptedly at the Bijou, New York, to the greatest business ever done by that house and indications point that even that great business will be exceeded here. The following is from the New York Sun: "The largest audience that ever squeezed itself into the Bijou Opera House did so last evening to welcome Hoyt's 'A Brass Monkey.' The laughter, imitations and often applauded several individual performers, and called for a repetition of a number of songs and dances. This piece is of a kind with Hoyt's other work, and follows the latter even in the arrangement which allots to the second of three acts the best and cleverest of the work. 'A Brass Monkey' is put forth as a satire on superstition, and there is a lot of fun in the play. The characters are all excellent and will repay the trouble of going and seeing for yourself."

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Movements of Mediums. [All announcements and notices under this head must be received at least by Monday to insure insertion the same week.] Mary L. French is open for engagements for 1889. Dr. F. L. H. Willis is now residing at Glendon, Yates Co., N. Y. J. H. Randall will answer calls to lectures on Spiritualism. Address, 229 Honora street, Chicago, Ill. Mrs. M. E. Aldrich, inspirational speaker, may be addressed 55 West Exchange street, St. Paul, Minn. Mrs. T. J. Lewis, speaker and test medium, 35 Harrison street, Boston, will answer calls to the Eastern States. Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of '88 and '89. Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass. Dr. Delavan De Voe, the renowned automatic stigmata writer and magnetizer, resides at 208 W. Fourteenth street, St. Louis, Mo. Dr. Dean Clarke may now be addressed at Denver, Col., and where he will be pleased to receive calls in the west for spring and summer.

Geo. H. Brooks can be engaged for the months of March, April and May of '89. Address all communications care of The Better Way, 222 West Pearl street, Cincinnati, O. Societies desiring to engage the eloquent and popular inspirational lecturer, Mrs. S. E. Warner-Bishop, should address her at Fort Dodge, Iowa. Mr. J. W. Fletcher, lecturer and public test medium, 85 Beacon street, Boston, Mr. Fletcher accepts engagements in New England only. Miss Lizette D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Enoch McAbby, 727 Twelfth st., Louisville, Ky. Mrs. Carrie C. Van Duzee, trance lecturer and medium, is now ready to receive calls to lecture from any point for public, private, or missionary work. Address her at Geneva, Ohio. Miss E. A. Viel, health and business medium, 216 West Fifty-third street, New York City, will give advice in the above and read character according to the new science of solar biology. J. W. Kenyon lectures in Keene, N. H., during month of January. Open for engagements for February and March, which he would like to spend in Vermont. Address 40 Woodland street, Worcester, Mass. Frank T. Ripley is engaged at Albany, N. Y., for February, and will be at Alliance, O., during March and April. Societies desiring his services as platform test medium, week-day evenings, while in Ohio, may address him care Mrs. S. S. Rockhill, Alliance, Ohio. Miss Emma J. Nickerson, a graduate of the Detroit School of Elocution and Inspirational speaker, is now open for lecture engagements. Any subject upon subjects presented by the audience, and reads psychometrically under favorable conditions. Address 123 West Concord street, Boston. Mr. Harrison D. Barrett of Meadville, Pa., is specially recommended to us as an inspirational speaker of unusual promise. He is ready to fill engagements upon the Spiritualist platform, and would be pleased to correspond with societies with a view to engagements.

Mr. W. A. Mansfield, the well-known slate-writing medium who spent the summer at Casadaga Camp, has returned to Boston to pursue his studies in the Monroe College of Oratory. He is now located at 568 Columbus Avenue, and will devote a portion of his time, afternoons, to the exercise of his gifts as a medium. Helen Stuart Richings, during the Sundays of February, will speak and give psychometric readings and tests before the Spiritual Union of New York, Conn., and will engage to give week-night lectures or entertainments at points in Eastern New York, Connecticut, Rhode Island and Massachusetts, in regard to which correspondence is solicited. Address P. O. Norwich, Conn. Mrs. E. A. Wells, lecturer and public test medium, will make engagements for camp-meetings in July and August to lecture or give tests, or both, and is open for lecture engagements for the month of March, April, and May, and will speak week-day evenings at any place in the state of Indiana, during February. Societies desiring to make engagements address 180 Sixth Ave., New York. G. W. Kates and wife are holding meetings in Columbus, Pa., on the 10th of March, and will serve the Spiritualists of Pittsburgh during March. Will devote the spring and summer months in the East and New England. During the fall and winter months following they will visit the west, where they have a great number of calls, and are popular workers. Address them Wheatateh Lane, 25th Ward, Philadelphia, Pa. Miss Jennie B. Hagan is now ready to make engagements for camp work in the months of July and August, '89. She may be addressed at 100 West 10th street, New York City. During the month of April and half of May, '89, she will speak on Sundays in Ohio, and will engage to speak week days and evenings of this period at points in Ohio, Indiana and Kentucky, giving a course of six lectures at a place, and she is now doing in New England, or a less number, as may be desired, at moderate charge. Regarding such engagements who respectfully solicits correspondence.

CINCINNATI MEDIUMS. Mrs. J. H. Stowell, Trance. Bates Avenue, near Colerain. Mrs. S. Seery, 34 Gest street, Trumpet and Slate Writing. J. D. Lyons, 183 Richmond street. Trance, Readings from Letters, Photos, Hair, etc. Mrs. M. Englert, Trumpet, 67 Marshall Ave. Mrs. A. Kibby, clairvoyant and test medium, 538 W. Eight street. Mrs. Stewart, Trumpet and Independent Slate Writing, 10 Addison street. Mrs. Anna Cenna, Independent Slate Writer, 454 West Eighth street. Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer. Mrs. Isa Wilson Porter, 16 West Ninth st., Psychometric and Fire-Healing. Lavinia Knowles Douglas, Trance, Test, and Healing Medium, 86 West Seventh st. Joseph Schwemmer, trumpet medium, No. 3 Corwin street, between McKicken and Walnut. S. S. Baldwin, Magnetic Healer and Developing Medium, 34 East Sixth street. B. F. POOLE, Clinton, Iowa.

DR. MARSH'S SURE CURE. An Infallible Remedy for Coughs, Asthma, Lung and Chest TROUBLES. Formula given by Dr. William J. Marsh of the Spirit World. Price \$1.00 per bottle. EXCELSIOR LINIMENT. Positive cure for Rheumatism, Neuralgia, Sprains, etc. Formula given by Dr. J. B. Rowe of the Spirit World. Price \$1.00 a bottle. THE WAY PUBLISHING CO., 222 West Pearl St., Cincinnati, O.

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Wonderful Cures. Send one dollar for a bottle of our Magnetized Blood Cordial. From spirit prescription. Positively prolongs life. Thousands rejoice over health restored. Send for circular. Address, Dr. E. K. MYERS, Lost Nation, Iowa. A New Book. STARTLING FACTS IN Modern Spiritualism BY DR. N. B. WOLFE. Being a graphic account of all manifestations and materializations of spiritual phenomena that have occurred in Europe and America since the advent of Modern Spiritualism, March 31, 1848, to the present time. Its author, an able exponent of Spiritualism, has presented a remarkable array of facts in the clear light of an unbiased mind and sound judgment, making, in his pleasing style of diction, an historic work of great value and merit. The book comprises 600 pages and many appropriate illustrations.—Exchange. Sent free by mail to any address. First English Cloth, gold back & slides - \$2.25 For Sale by The Way Publishing Company; No. 222 West Pearl Street, Cincinnati, Ohio.

Develop for Slate Writing. Send ten cents in silver and a stamp, and get my 9-page pamphlet, giving instructions for the development in your home of Independent Slate Writing, and the best means for obtaining successful results in a brief time. Suggestions carefully prepared from experience and observation. Address, in response, PIERRE L. O. A. KEELER, Rockville Centre, Queens Co., N. Y.

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BOSTON ADVERTISEMENTS. Independent Lecture Bureau. Societies desiring First class Lecturers and Test Mediums Supplied at short notice. FRANK ALGERTON, The Boy Medium. DR. J. C. STREET, Occultist. JOHN WM FLETCHER, Test Medium & Lecturer. MISS E. NICKERSON, Trance and Music. Engaged only through the Bureau. J. Wm. Fletcher, 6 Beacon Street, Boston, Manager.

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Magnetic Sanitarium. Mrs. H L Woodhouse, Mgr. 232 W. Twenty-first st., New York. A retreat for the sick. Patients will be received for a single treatment or a day, or as long as required to complete a cure. Treatment strictly magnetic, and no drugs used. Patients permitted to be treated by their own physicians if so recommended. Respectfully carried out. This home offers hope when all else fails.

PHYSICAL PROOFS OF ANOTHER LIFE. Given in Letters to the Seybert Commission. LETTER I, showing their report of the Pierre Keeler seance to be dishonest on its face. LETTERS II, and III, containing overwhelming evidence of spirit return through physical manifestations and direct spirit writings. Price 25 cents. For sale by BRENTANO BROS., 1015 Penn. Ave., Washington, D. C.

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SPIRIT MESSAGES.

Given Through the Mediumship of Dr. G. A. Peirce, Lewiston, Maine.

BILLIE

I am Billie, the Actor. Do you ever go to the theater? Then you know where the pit is and the other places. I fell off the stage in London, England, and broke my neck hence find quarters here. I am happy as a mouse in the star's wardrobe. I come to Cincinnati with English company, and come here to Lewiston with a friend in earth yet. This will help me, if no other person, you know. Thanks. Good-bye.

JOSEPH WATSON

Of Forestville, Iowa. Then I am a spirit at last, all free from my old, consumptive body. I was forty-eight years old when I breathed my last in earth life. The same time was born to earth. I have not yet much to say. I report myself, because other spirits tell me it will be a great benefit to me to do so. I do not wish to injure this medium so withhold all the corrupt magnetism of my disease, which adheres to me by coming in contact with material conditions, so I will retire to the hills that are high, and in the clouds full of electricity. I can get rid of my diseases there. Thanks for your trouble, medium. I shall try to pilot this to my father, Jesse Watson, Forestville, Iowa, for all of my friends.

SAM.

Good morn, sar: Massa Crowell I knowed you some years gone. I is Sam; you knowed Sam the barber. I am done gone from that kind business now—I get out that poor old, black body. Don't have to work round now where can get a job to live. Ise happy, I is. Ise in your office yesterday. I stood round—seemed to me just as natural as used to be, when sometimes carried things to white folks in their offices. Sam's a poor pig, that was. He's rich now, Massa Brown here. Yankee shot him in the great war. He no happy as I am. No believe he's dead yet—think he's a prisoner in Yankee prison. I's tell him no, Massa, you out you body same's me. He say you lie, Sam. Get out you damn nig. Well, Massa Crowell, Massa Brown was awful ugly sometimes when he have head full of whisky. He whip two or three poor niggers to death—two women cause they not mind him to have another husband, after he sell Dinah's to be carried off. He see now all his ugliness right before him, and makes him feel unhappy like. He so stuffy, won't ask forgiveness of any he's injured, so he no have much peace. I's very happy—I's no do anybody a harm, so I just joy this beautiful life of flowers, and spirits, and music, and wanders all around. Old and young are here—all joyful—Me, Massa, thank you publish this and send it to my Dinah on E street.

MARTHA ANN SULLIVAN.

And sure, I have touched the holy water, and I pay you holy father to help me out of my trouble! Persons here, who wear the cross, tell me, you are dead, Martha, and it is no use now to fret and worry about your babe or yourself. If you done wrong—as you did—the priest cannot redeem you. You must do that yourself, by securing your true forgiveness from those you injured. And never I do any person any harm, but myself and babe. Well, they say that is enough; take care of your babe here and live correctly yourself and govern your cruel hasty temper and after many years of culture, growth, and right-doing, you will come around to be quite happy again, but it will be a long time. You must be left to yourself and little one to practice repentance and well doing. Oh, mercy! Thanks! Oh, angels help me, for I feel all woes of the wrong doer. Oh, help me! "Yes," they told me, "when the time comes, but you must help yourself now." How vividly I remember this conversation. How many years I was left to myself do not know, but had become fully conscious of my crime neglecting my infant and taking my life. Child and myself wandered together here and there, getting sustenance and comfort occasionally seeing and speaking to some of these beautiful beings, but they generally went their way saying nothing to me. At last, after a long season of sorrow, I was called upon by a lovely being, who said your repentance and good works have redeemed you, and we have brought your child—a lovely young woman to your arms. We have been educating her. Come with us! My joy knew no bounds; I sang, prayed, cried, and laughed all together. My future since that reconciliation has been very agreeable. I am happy; and write this as instruction to all others to do just right and injure or wrong no person. I left earth twenty-four years ago; my home was in Salem, Mass. Thanks for your trouble. I am known as Martha Ann Sullivan. Send this to Patrick Sullivan, Salem, Mass., and I think he will get it.

AMASA HOLDEN.

There is a great truth in Spiritualism, after all that is said and done against it. It is best to be honest and own the truth, when it comes so plain to you, you should not avoid it. I tell you my friends and towns-men, Spiritualism is vastly more superior in all ways, than any sect, creed, or religion, I ever heard about. I have never heard of or read about. I have not been a spirit free from the human body, but a

very few months, but long enough to look around and compare the appearance of matters. Only a few months ago my home was at Charleston Corner, Maine. Everybody in town, of early acquaintance up to within a few years will know me when I say my name was Amasa Holden. I leave a widow and one son in trade there now. I did not have much to do with the store, for a few years past—much of the time was hardly able to be about; I suffered much with pains in my back, side and head—was quite lame and stomach was badly out of health. At last, as I now see it, I was taken out of my old worn-out body by a complication of diseases, the main cause being the kidneys—they become torpid and Bright's disease had fastened upon me. I am well and in excellent spirits now. This state of being is phenomenally grand to me. Heaven is everywhere and anywhere, where one is happy and contented. This is the case with me. I have no occasion or desire to return to earth to live in a human body again. Earth life has its blessings, but it is trivial compared with the spirit state.

This truth needs to prevail everywhere. Minds now in ignorance and sorrow would be made happier and rejoice through a knowledge of Spiritualism, but my friends, this truth cannot be bought or obtained by any sort of excitement or by religious rites or ceremonies. It comes by serious, candid, honest effort and investigation. I was not a Spiritualist and knew but little about it till after being born to this state of being. During the time have been a free spirit, have had my eyes wide open learning and looking around. Have found it to be as have stated about it. It is worth looking after and possessing the knowledge it gives. Its teachings are grand and glorious. No good thinking mind can fail to be rejoiced with the truths it teaches. I was about eighty-one years of age near as can remember. Hope my wife will investigate for this spiritual truth; so I can associate with her and my other friends and acquaintances in Charleston. I can let them know of my presence by the little rap, or possibly by showing myself to some one of them. I am not gone far away; have been at home most of the time since my change, for there is the spirit world as much as anywhere. I know you would all say so, if you could see the crowds of spirits that are with you. You all are surrounded by a cloud of witnesses do whatever you may, and of an order of spirits such as are upon the plane of your actions.

I found my way here with my friend, Dr. Edward Bean, who is one of the medium's healing hand of spirits. He and I both send regards of love and good will to all enquiring associative friends. Hope you all will read this many times. To my western and southern friends I say that I once resided in Covington, Kentucky. I send regards to all who knew me there as a merchant and a citizen. I hope those who knew me intimately will be able to associate with me as a spirit, so I may inform them about the great mysteries of life and the truth of Spiritualism which I have learned since being in this state of life.

The following messages will appear next week:

Fannie Conant, Annie Williams, Nellie Richards, — Hubbard, — Allen, Theodore Parker.

Dangers of Chewing Gum.

To the Editor of The Better Way. While listening to the services at the Spiritualist Hall in Pittsburgh recently my attention was continually drawn to a lady sitting in front of me who never ceased chewing what I suppose to be gum. For the benefit of those who are addicted to this habit I make the following statement: To my personal knowledge over three hundred old barrels that had previously contained white lead, red lead, green paint and various acids, a portion of which still adhered to them, were this week purchased by a junk dealer, who stated that he shipped them to the oil fields where they are filled with the sediment from oil tanks and shipped to New York where this delicious ingredient enters into the manufacture of chewing gum. Those who have visited the oil fields and seen this refuse lying around in pools looking like so much decomposed liver, will be able to realize what a sweet morsel this will make mixed with a little paint, etc.

How Can We Know How to Do Right.

Within the covering, which you call body, lives a spark of life, which seems to us to be capable of knowing all things. This soul is a part of our loving God, and therefore it is possessed of the power to acquire knowledge, to which we can see no limit.

When in the course of life some dark cloud seems to blot out the world from your view, withdraw yourself for the time from the terrors of life, open your spiritual ears, and then a soft whisper shall be heard by you; and gradually growing louder it shall develop into language clear and distinct; this is the voice of the Soul; it cannot err, but it speaks all things truly.

Do this often, when thou requirest true things, and not for any frivolous purpose, and in time, thy Soul shall prove unto thee a true monitor. You cannot fail to distinguish this power, for its voice is distinct yet sweet, firm yet full of compassion, precise yet generous; and the man that communes with his own soul, communes with his God.—Medium and Day-book.

It is one thing to expose frauds in Spiritualism, but quite another thing to prove Spiritualism fraudulent.—J. M. W.

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Do We Hear the Dead Speak?

BY M. E. K. WRIGHT. (Concluded.) The term, Lord, according to our best lexicographers comes from the Saxon root of hlaford, which signifies to give bread or a bread giver. This word does not occur in any of the Teutonic dialects except the Saxon, and Noah Webster says it is not an easy matter to decide upon its exact, original signification. In view of these facts we are led to infer that most or all of the names which have been applied to invisible beings, as messengers of heaven or the immortal world, have been transferred from their mundane application to great military leaders, heroes and kings, and have received a higher signification as conferred upon them in their more exalted state.

The bible prophets and many persons outside of the limit of scriptural recognition, have claimed to see and converse with spirits and angels, and it is no great wonder that man, in his devotional feelings and love of favor, should have imagined himself to be especially cared for many times by some superior being above, to whom he has given many different titles, and also held in various degrees of respect and veneration.

Whatever faults or errors may have been made in regard to naming the beings of a "higher life," by those who were the recipients of the "spiritual gifts" in earlier ages, one thing is quite certain, and that is, that there has always existed a wonderful unity of conception and views concerning occult or divine manifestations.

Thus we find that a spirit, according to the variable yet customary use of terms, may be an angel or an angel may be a spirit; a demon may be a divinity or a divinity may be a demon. God may be designated as the Lord or the Lord may be called God.

Such has been the undefined sense attached to the names applied to certain beings of the unseen world, that it is quite impossible to fix or define the exact meaning of any of them.

But putting aside the question of the definition of words, we will again revert to such evidence as may be found in support of auditive and envisioned intercourse with the departed in the Scriptures.

In the Book of Matthew, 4th chapter and first verse, we are told that Jesus was led up of the spirit into the wilderness to be tempted of Devil.

Now, it may appear somewhat singular that any spirit should feel it a duty to persuade Jesus to go up into a lonely, retired spot on a mountain to meet the arch fiend of all creation, as we are informed was done in this instance. The truth is, very few people at the present time are willing to confess a belief in the existence of a personal devil; and if all the facts in regard to Christ's temptation were known or understood, it is more than likely that there would be no necessity for a belief in such a creature. That Christ suffered as a subject of imposed psycho-mental influence, which was held over him as an agent of force and guidance from above, there can be no question, but that his experience was produced by any one other than his attendant guardian angel must be looked upon as a matter of considerable doubt. In his case it is quite likely that his invisible protector personated the part of the tempter in order to test the qualities of his mind or to determine the matter of his adaptability to perform the mission which had been designed for him in the spirit realm.

Jesus is said to have held a conversation with this supposed "evil spirit," and the subject of property rights was fully discussed, Jesus having the best of the argument. At last he outwitted his insinuating majesty and plainly advised him to "get hence," or "jogo," as the Indian would say, which command was speedily obeyed.

In the gospel, according to St. Mark, we find that the resurrection of Jesus was announced to Mary Magdalene, Mary, the mother of James and Salome by an angel who appeared in the form of a man, sitting upon the right hand of the sepulchre.

The angel spoke to them in audible words and said: "Be not afraid; ye see Jesus of Nazareth, which was crucified. He is risen; he is not here. Behold the place where they laid him."

They looked and saw that the stone had been rolled away from the tomb, and that Jesus was not there. Then the angel addressed them again and said: "Go your way; tell his disciples and Peter that he will go before them into Galilee. There they will see him according to his promise."

St. Mark tells us that Jesus was seen soon after this event by two of his disciples, who were walking out into the country. Afterwards he appeared to eleven of them who were dining together, and he then and there upbraided them for their unbelief and hardness of heart.

According to Luke, Thomas was not with the eleven upon this occasion, and when he was told by them of what had taken place, he freely expressed his doubts in regard to the matter. Giving utterance to his opinion upon the sub-

ject, he said: "Except I shall see in his hands the print of the nails and thrust my hand into his side, I will not believe." Thomas was a great skeptic. He was very much like some of our modern critics and ghost-tamers. He demanded crucial test conditions. It was not long before he had a chance to settle the question to his entire satisfaction, as the disciples soon met together again, and Jesus made his appearance in their midst.

We can easily imagine how Thomas must have felt when he saw his master. Jesus looked at him for a moment and in a manner, as if to say, "I will teach you a lesson," and then spoke to him in kindly words, saying, "Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side, and be not faithless but believing."

Thomas was convinced that he had seen and conversed with Jesus and frankly acknowledged his mistake. Jesus then said to him in a manner calculated to make him reflect upon his natural skepticism, "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen me and yet have believed."

St. Luke concludes his narrative of these touching events by stating that Jesus gave many signs in the presence of his disciples, which were never written in any book. That the facts and circumstances thus related concerning the re-urrection of Jesus, the appearance of the angel at the sepulchre, the visibility of Christ as a materialized spirit, and his conversation with Mary Magdalene, Simon, Thomas and the other apostles are in some measure true. No one at all acquainted with the science of pneumatology or modern occult phenomena, will for a moment think to question. While it is barely possible that the narrators of these marvellous events may have somewhat overstated them, having been the excited eye witnesses of what did occur, the probabilities are that in the main they are both true and reliable.

In looking over the pages of the Old and New Testament Scriptures, it becomes a matter of prominent evidence that spirits and angels have been seen by and have conversed with men.

Peter, James and John saw Jesus transfigured, and also saw Moses and Elias in conversation with him. Moses and Elias appeared as men, and the three talked over the matter of the forthcoming crucifixion, which seemed to be well understood by them all.

We might refer to a hundred instances of veritable communion with the dead as narrated in the Scriptures, but leaving this valuable record for the personal examination of those who are sufficiently interested to consider its contents, we will turn to some of the evidences of secular history which seem to favor this doctrine of meditative intercourse with the beings of a more exalted life.

Lycargus and Solon both recognized the authority of Oracles, through whom they believed angelic councils were given. Zeleucus, the Soerian law-giver, claimed that the laws which he gave to his people were dictated to him by Minerva, the Italian goddess of wisdom and skill. Numa Pompilius asserted that he held communion with the goddess Egeria. He based the whole system of the Roman religion as, likewise, all the laws and ordinances of the state, upon the instruction given by this immortal nymph. Scipio Africanus, the conqueror, is invested with the claim of having held frequent conversations with the gods, and it is said that he was advised and guided by them.

Among the Grecian sages it was decided, by the oracle of Delphi, that Socrates occupied the first place. When Cherephon inquired of the priestess as to whether there was a wiser man in the world than Socrates, she replied, "There are none."

Now, this philosopher, so noted for his great learning and sagacity, claimed to be attended by a demon from whom he received counsel and by whom he was directed in many of the affairs of his life.

The word Demon, in the original Greek, signified simply a guardian spirit or protector of intermediate rank, and not as many suppose, an infernal evil genius. Socrates sometimes called this spirit mediator God. He said, for instance, when speaking to Alcibiades, an Athenian commander, who had at one time attended his school of philosophy, "God has always prevented me from speaking to you." He was never very familiar with this man Alcibiades. He avoided his presence as he would a pestilence, and never spoke to him when he could consistently avoid it, and as subsequent circumstances proved, he was wise in the course which he pursued.

In regard to the demon of Socrates and the favor in which he seems to have held his councils, we are best informed by his own words, which were given in his argument before the tribunal which condemned him to die. While speaking he said: "I am reproached for abject fear and meanness of spirit for being so busy in imparting my advice to every one in private, and yet having always avoided being present in your assemblies to give my councils to my country."

"I thought that I had given sufficient proof of my courage and fortitude, both in the field where I have borne arms with you, and in the senate, where I opposed the unjust sentence you pronounced against the ten captains who neglected to bury the bodies of those who were killed or drowned in the sea fight near the Arginus islands; and when upon more than one occasion I opposed the violent and cruel orders of the thirty tyrants."

"What is it then, that has prevented me from appearing in your assemblies? It is that demon, Athenians, that voice divine, which you have so often heard me mention, and which Melitus has taken so much pains to ridicule. That spirit has attached itself to me from my infancy. It is a voice which I never hear only as it would prevent me from persisting in some questionable resolution of my own, for it seldom exhorts me to undertake anything. It is that which has always opposed me when I

would have interfered in the affairs of the Republic, and its opposition was very reasonable, for I should have been among the dead long ago had I been concerned in the measures of the state, without affecting anything to the advantage of myself or country."

Such were the words of Socrates, the "Prince of Philosophers," as he is designated by Charles Rollin, the eminent author and historian. But we will leave the case of the "Sage of Athens" and briefly refer to another instance of communion with the dwellers in the soul realm of life.

We find that Emanuel Swedenborg, the Seer of Stockholm, stands pre-eminent as an inspired teacher and exponent of the doctrine of spiritual or angelic intercourse. In the first volume and second chapter of his Arcana Celestia he says: "It having been granted me by the divine mercy of the Lord to know the internal sense of the Bible, or 'Word,' as he calls it, 'in which are contained the deepest arcana, such as never, heretofore, have come to the knowledge of any person, nor can come unless the nature of the other life be known; for the major part of what is contained in the internal sense of the word describes and involves what relates to it; therefore it is allowed me to disclose what I have heard and seen during the communications which, none for several years, have been permitted me with spirits and angels.'"

"I am well aware," he continues, "that many persons will insist that it is impossible for anyone to converse with spirits and angels during his life in the body; many, that such intercourse must be mere fancy and illusion; some that I have invented such relations in order to gain credit; while others will make other objections. For all these, however, I care not, since I have seen, heard and had sensible experience of what I am about to relate."

Following these statements Swedenborg goes on to explain concerning what he heard and saw in the spirit world, during the time he was engaged in writing his exegesis of the Old Testament Scriptures. Among other things he says he was permitted to converse with those with whom he had been acquainted during their life in the body. He also gives a description of the change which we call death, and a detailed explanation of the condition and situation of the departed. Swedenborg's spiritual experience did not begin in early life, as was the case with Socrates and some other natural subjects of psychological influence, but commenced after he had reached the somewhat advanced age of fifty-four years, and continued until the end of his life which was prolonged until he was past eighty, when he announced, some time in advance, the very day and hour of his own death.

Thus we find in all ages men who have felt the inspiring power of the gods; of spirits or angels; of deities or divinities; of demons or guardian watchers of the world above. These things have not been rare but frequent. Joan of Arc was guided by a "voice," while the seeress of Prevorost was a visionary and delineator of the dead. A thousand Pythians or priestesses of inspiration sat in the temples of pre-Christian periods to deliver their inspired messages and guide the destinies of nations. Kings went to them for council, and the common people worshipped them as the chosen agents of the immortal messengers of heaven. Is it necessary to add anything more? The evidence seems to be ample and ever accumulating in support of the doctrine of auditive and visual intercourse with the departed. Shall we not be thankful for it, and the indications of golden prospects which it promises to confer upon us all in the near-approaching future? The universal voice of affirmation is the only proper answer. Let us all accept it.

A Remarkable Boy.

In parlor L of the Astor House, New York, the other day, was seen by a small number of reporters and others what seems to be the most remarkable boy who has been seen in this country since "Blind Tom" first made his appearance. Like "Blind Tom," the boy is a negro and blind. Instead, however, of being a musical wonder, his specially remarkable characteristic is his memory. His name is Oscar Moore, and he was born near Waco, Tex., August 19, 1885. Although so young as to be hardly able to talk plainly, his memory is marvelous. The exhibition yesterday afternoon began by one of the reporters present asking him how fast sound moves. Quick as a flash he answered "743 miles an hour," which was the correct answer. A little book containing nearly a thousand questions, with the answers, was given to each person present, and from this book the following questions among others were asked of him, the correct answers being in each case readily given by him.

"What is the population of Holland and the Netherlands?" "4,012,693."

"What is the capital of Venezuela?" "Caracas." "Where is the largest bell in the world?" "Moscow, Russia."

"What does it weigh?" "432,000 pounds." To the question, "How many states in the Union?" he gave the correct answer, and then named the states in alphabetical order. He counted from one to ten in six or eight different languages, beginning with Chinese, sang songs in English, German and Danish, spoke a piece on the tariff and recited poems by Whittier and Longfellow. In no case was there the slightest hesitation in his answers, but answer followed question as quickly as it could be spoken. He showed also that he was a bright boy in other respects than in his memory. Some one asked him how many feet there were in an acre. The boy misunderstood the question, and answered quickly, "How many feet has a 'nigger'?" Only two that I know of." He is strong and well developed physically, and is said to be always happy, well and contented. His parents are poor, ignorant people, his father 52 years old and his mother 38. He has two sisters and a brother living, and had two brothers, who have died, but none of them was in any way remarkable.

He is in New York in charge of H. P. N. Gammel, of Austin, Texas, who is his legal guardian until he is twenty years old. Mr. Gammel has as yet made no definite plans about exhibiting the boy to the public.—Worcester Spy.

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A PROMISE TO THE DEAD.

BY JOHN WILLIAM FLETCHER.

(Re-Written by Request.)

PART SECOND.

CHAPTER VI.

SLEEPING—I DREAMED.

"I am so tired, Anna, that I will see no one this evening," said Madame Le Terre, as she sank down into the comfortable easy chair before the fire made of dried sticks in her own little sitting room.

"Nor will I go down to dinner. I will just have some toast and tea here, and perhaps a little fruit, and you shall bring it to me as you come up from your own dinner."

"But would not Madame feel better to go down? Something might tempt her appetite," said the faithful maid.

"No, I don't feel equal to it. I will just rest here until you come back, and she laid back wearily, looking as she did that dark night in London, when she stole down the street and was driven to her own house on an errand the world may never quite understand.

She had sought to forget it; to find in pleasure, in people, in change of scene, oblivion of the past; but at the very moment she thought that she had found rest, in the very place she had thought to find forgetfulness, the story of the dark, miserable past was rudely thrust upon her.

No one knew her secret; there was no necessity for caution; even her emotion, if she ever showed any, was easily explained by the sombre hue of her dress. But we cannot escape our own thoughts; they always pursue us in spite of ourselves, and she was no exception.

She was impressed by what she had heard despite the incongruities of occultism, cigarettes and Monte Carlo; mixed together and swallowed at the same time; yet all the while there was that night at Holywood Castle; there was the solemn affirmation of persons whom she would respect, that the dead can do return, and the fact that she was held to secrecy by a terrible compact.

"until I return from the grave to release you," was now ringing in her ears; looking at her from the shadows cast by the fitful fire-light upon the floor, and echoed by every passing sound in the street below.

The old London house, the long hours of illness, the horror of what followed and was still to follow, was never more present than now. How could it be overcome and conquered.

"Oh, I am only tired and nervous. The talk about the 'Hidden Way' and the 'New Life' are too much for me. I shall throw it off soon. Will Anna never come?" she said, as she turned from one side to the other.

She looked out of the window; the streets were already lighted brilliantly; the crowd was hurrying to and fro, and the waters glistened like silver as they reflected the clear, beautiful light of the stars. Never could anything be more peaceful. The Great Unknown, that sits in awful silence among the shining worlds of heaven, can never be more mysterious or sublime than the ocean at even tide, when all is calm and at peace.

She looked from the stillness of the waters up toward the far-off heavens, and followed the lines of the clouds down to the horizon, where water and sky seemed to meet and mingle in one long wave of light, and mused to herself: "I wonder if in time the two lives are to mingle in one, and all things be made plain? If I only—" "Your toast, Madame."

"Oh, it is the body of young Scott and his mother and sister taking him to England," she said. "Poor things; how lonely they look. I wonder if he, the dead man, knows how great the price his loved ones are paying for his folly?" she said to herself as she involuntarily sat down by the window, and, leaning back, she was soon fast asleep. In her slumber she saw her father standing in anger above her, as she had seen him in life—the same clear cut face, the same small, piercing gray eyes; but he seemed to have a dagger in his hand, and to be greatly disturbed.

"Let me alone! let me alone, child. Why can't you let me alone?" he almost hissed into her ear. "Oh, father, what have I done?" "Let me alone, I say! Did you not promise to fulfill my command; and curses, curses on you if you don't obey me!" "I am; I have. Oh, father, why have you come back?"

"Why have I come back? Ha! ha! ha! Fool, I have never been away. Don't you see I am in chains; that I cannot move away?" and for the first time she noted that he wore heavy chains about his wrists and feet, and that he seemed to be of a dull red color; his eyes filled with a fiendish light; back of him were hundreds of dark, ugly, wicked faces, looking out of the shadows as if they would devour her, and seeming to enjoy the very terror of their presence.

"Oh what have I done? No one knows but me. It is my secret, and I will carry it to my grave. Are you happy, father?" "Curse ye; curse all! Who speaks of happiness to souls in purgatory? We live only to breathe misery to all the world. So Mr. Edward is coming. So he will find it all out, as you will betray me. Swear you never will, or by the gods I'll strangle you!" and he caught her by the throat with a fearful fiendish yell, and the chains clanked hard on the floor as two hands tightened until she could scarcely breathe.

"I know not what you mean," she gasped. "I have heard nothing, seen nothing." "You will, you will, to-morrow. That damned letter! I swear you will keep my commands!" shrieked the demon, whose face was livid with rage.

"I swear again, and yet again," she cried, as he flung her from him as some vile thing, and stood with the smile of a demon on his wicked, leering face. He folded his hands and then hissed between his teeth, "I saw you to-day, I heard you trying to fathom death. I knew what it meant. You wanted to get me back to make me unsay my own words; they couldn't see, but I did. But I'll drag you to hell first! I'll, I'll, I'll—" "My god! leave me. Whatever thou art leave me in peace. Leave me! leave me!"

"Ah, Madame, what is the matter?" said a pleasant voice. "What! who speaks? Oh, Anna, save me! save me!" and Madame Le Terre fell fainting in her attendant's arms.

"You were dreaming, dear Madame, only dreaming; see the roses from the Villa Marie, and other letters too. Will you not rest on the *fantuil* while I bring you chocolate?" "Yes, yes, dear, faithful Anna. I am all right. Yes, the sun shines; it is daylight. I was looking from the window as they were bearing the body of young Scott away, and his mother and sister were there, and, and—my god! I saw! I saw! I heard!—it was terrible!" and Madame buried her face in the pillows as she flung herself on the couch.

"It is all over now. See the beautiful roses from the Villa Marie; the messenger comes soon for an answer in a short time, Madame. Here is a letter, too, from England, and still another. You shall read them while I fetch the chocolate," said Anna, as she placed the flowers and letters on the table beside her mistress. After she left the room Madame Le Terre took up the first letter, which was in the elegant handwriting of the Duchess, comets and all, with the faint odor of elder bloom still lingering about the pages.

"DEAR MADAME:—I have just learned that Herr Paulus, an adept of a high order, is here for one day. I have secured him and he will be with us at three to-day. Will you give the pleasure of your company at that hour? We shall meet in the chapel. Yours in the light of the east, MARIE, DUCHESS DU MAR.

"To-day at three o'clock. Whatever happens I attend. Nothing shall move me from it," and she glanced over her shoulder to see if any of the weird visitors of the night were looking at her. There was nothing but the warm winter sunshine, which is such a panacea for idle fancies. The second letter was in a different hand. It was Mr. Carlisle's, her lawyer, and enclosed another addressed to her father from his brother, Edward Loiriani, stating that he should be in England for about two weeks; that he regretted the estrangement, and hoped to see him that they might be reconciled to each other before they died.

"I see," she exclaimed, "that was what he meant when he spoke of the letter, and made me swear that dreadful oath. It was not a dream, for lo! here the letter is, and I knew it not myself. It was not a dream. My God! what was it?" "His brother, Edward Loiriani, coming to London to see him! Great heavens! that must not, cannot, aye, shall not be. Why, it is madness! all will be lost! My oath broken! my father's curse assured! No, no, I must prevent it; but how? Write him I am away? No; for he will come here sooner than go to England. For he must be met and some excuse made," and Madame, still in her dressing robe, was moving restlessly about.

Prospective Materialization.

To the Editor of The Better Way.

There has lately been formed in our city a private circle of investigation, and development of materialized spirits to investigate the truth of this wonderful phenomenon, and, if true, to develop the materialized spirits to the fullest extent.

It is well known by those who have had the charity to read my articles written for the press, that I have not been a firm believer in the phenomena of what we generally term materialized spirits—yet at the same time I have always acknowledged the truth of etherialization of spirits. The difference is very great between the two manifestations—the former requiring a light in order to enable us to see the spirit, while the latter appears in absolute darkness—the spirit form being brightly illuminated and from itself to the extent that features of the face are distinctly seen and recognized. The body and form are as perfect in height and all necessary characteristics as need be to distinguish who the spirit is. The weight, power and touch of the hands are as material, but to the material senses they are purely ethereal; that is, there seems to be no solidity, for my arm has, apparently, passed directly through the form without any sense of feeling to myself. This has been satisfactorily explained to me by the spirits on a scientific basis which I may give at some future period.

Materialized spirits are sensibly tangible to the touch from head to feet, yet they will not stand handling to any extent, as for instance, if, on taking them by the hand, the hand will dissolve by pressure; at least such has been my experience; neither will a genuine materialized spirit allow any handling by material hands. The experience I have had in the last two months has taught me this.

The circle before which the manifestations I am about to relate take place, is absolutely private, and formed expressly for the purpose of gaining, if possible, a more complete development of materialized spirits than has ever before been attained; and if the circle holds together long enough in harmony, as they now are, the object will undoubtedly be accomplished. There are only six persons in the circle including the two mediums—ladies—we, for a cabinet, simply hung a curtain across the one corner of the room. Diagonally from the cabinet we have a box with a sliding side, to which is fastened a cord reaching to the cabinet, and on which is suspended a weight balancing the lid of the box. In the box is placed a small lamp, emitting light sufficient to illumine the room so that features are easily distinguished. The spirits regulate the light to suit themselves when they appear. No member of the circle is allowed to enter the cabinet for any purpose, not even the mediums under any pretense. It can be seen by these prefatory remarks that we propose to have honest and fair demonstrations and no possible collusion, as we are all social friends and have implicit confidence in each other.

Our first sitting was remarkably successful as a beginning, several forms appearing in rather a crude shape, but sufficiently recognizable as the "human form divine." Our second sitting was a decided improvement; several spirit forms emerging from the cabinet and advanced several feet into the circle; one of our number recognizing his mother and sister. The control also appeared, advanced, shook hands with each one, and gave directions for the future conduct of the circle.

Our third meeting was in its results far, far beyond our most sanguine expectations. After taking our seats and a general welcome being given by the controls, they announced that the conditions were such as to justify them promising the appearance of some one or two of the spirit friends of each of the persons present. One of the most remarkable evidences of spirit presence was given the writer during the conversations that were being carried on through the trumpets. I was gently tapped on the head by a hand, and which also patted me on the face, and immediately an illumined ball appeared directly in front of me, and an independent voice spoke to me, thus: "Apparitor, do you recognize my voice?" "Yes," I replied, "the voice of my spirit wife." "You are right," said the sweet voice, and at the same time the illumined ball came towards me and three palpable kisses were implanted on my lips, and the voice said, "I will materialize for you this evening," and at my request she kissed the lady sitting on my right in the same manner as described.

In less than five minutes the light in the box lighted up the room, and a dim outline of a form advanced from the cabinet, coming directly to me. As soon as the form came and stood before me, not over one foot distant, it gained roundly and perfectly shape, and I at once recognized my spirit wife. She extended both hands and clasped mine, she addressed me in tones which my ears well knew. We held a lengthy conversation on family matters and private affairs. She also placed her hands on the lady sitting next to me on my right, and conversed with her several minutes; and then bidding us good-night, gradually and almost imperceptibly disappeared. As to the appearance of this beautiful apparition, I cannot say that it resembled a material substance entirely; to me it presented rather a semi-transparent appearance; yet the feel of the hands and the pressure of the lips was of a material nature—rather colder than mortal, but at the same time so fascinating in the effect that one does not have any inclination to have the contact cease.

My gentleman friend, who sat on my left, had equally as grand an experience as the writer. A form issued from the cabinet resembling a misty cloud; came forward so rapidly—like a flash of lightning—

as almost to bewilder our senses, and, kneeling before my friend, he recognized the spirit as his mother. Her attitude was as if in prayer, she finally arose, and, taking my friend by both hands, raised him upon his feet, she uttered audibly, so that all heard it, a heavenly blessing upon her beloved son. A conversation was carried on between the two for several minutes, but in tones soft and sweet that none could hear, as the subject was of a private family matter. She, too, dematerialized right where she stood, so that all of the circle witnessed the beautiful and heavenly picture.

Every member of the circle had a similar experience as above—the mediums as well. One of the mediums had the pleasure of meeting the spirit of an old and tried friend, who lately deceased. He appeared at the opening of the curtain, and in distinct, clear tones asked the lady to come to him, which she did, and taking him by the hand, led him forth from the cabinet to the centre of the circle, where each and every one recognized the perfectly developed face and form. An Indian girl came to the other lady medium, who took the spirit by the hand and assisted her to advance to each one of the circle and shook hands with each. A very remarkable circumstance took place while this Indian spirit was present. As she was retiring, one of the circle requested another shake of the hand; the spirit did not advance at all but extended her hand toward the party, her arm elongating at least four or five feet. This was truly remarkable, and proved to my mind a question clearly that hitherto had caused me much perplexity. Of this I shall write more in a future article. I hope this statement of positive facts, as they truly occurred, will be of interest to the readers of THE BETTER WAY. If so, I will write again of the developments of this wonderful circle.

Chicago, Ill. To the Editor of The Better Way. I thought it might interest your readers to hear about our Sunday-school; it is connected with the First Society of Spiritualists, and meets directly after the morning services. It was inaugurated the first Sunday in the new year and is now in a flourishing condition. The school is by no means limited to little children, as more than half of the pupils are grown-up children. The little ones are provided with special teachers, but the others are formed into groups; Ouina takes charge of one of the latter, the rest having leaders, but each one speaking as they feel the spirit or have ideas to give in regard to the lesson of the day. The school is opened by singing, then about twenty minutes is devoted to talking in classes, after that all listened to a story from Ouina, the subject suggested by one of the children.

Sunday before last (13th) Mr. W. C. Warner, of Yorkshire, N. Y., paid the school a visit, and Ouina called upon him to give the story, asking him to tell about his little girl, who entered spirit life nearly a year ago. He said when his baby, whom Ouina had named Stella was old enough to talk she learned to know a picture of her grandpa, which hung on the wall; after awhile she asked where grandpa was, and papa told her that he had gone to the spirit world and was now a spirit. After that he talked to her about spirits; told her all about Ouina and how she talked through her medium, Mrs. Richmond. When Stella first became acquainted with the latter, she knew instantly when she was controlled, she could readily distinguish the difference between Ouina and Mrs. Richmond. Very soon the spirit world was just as real to her as this; and when the time came for her to go hence, she realized that she going to grandpa and Ouina. She would not let any one of the family mourn, for she said she would be with them just the same. "Of course you cannot see me, but I'll be here, and I'll put my arms around your necks and kiss you, then you'll know I'm here."

All were greatly interested. One little girl about five, asked her brother that night if her little sister, who is in the spirit life, and whom she never saw, "came to her?" then she added confidentially: "I des she comes to me every night." It teaches us the lesson of how receptive the infant brain is, and how necessary and beautiful it is that the little ones should be taught early the grand and uplifting truths of Spiritualism.

A song and benediction concluded the exercises. Our subjects thus far have been "Love One Another," and "The Spirit World." VIOLET RAYMOND. Feb. 2, 1889.

It is one of the peculiarities of things in general that the freshest men generally tell the stalest stories.—Bangor Commercial.

A widower married a second time, and his choice was a wealthy lady about fifty years of age. When the bride and bridegroom returned home from the wedding, the husband, introducing the wife to his children, said: "My dear children, kiss the lady's hand. She is the new mother I promised to bring you." After taking a square look at the new mother, little Charlie said: "Pa, you have been foled. She ain't new at all!"—Texas Sittings.

Be brave and success is certain. There is no lack of illustrious characters who have had to contend. Whoever would win for himself a place must expect to hotly contest the ground inch by inch, using each obstacle as a stepping stone to his advancement. Do not de-estimate your ability. Do not despise small things. Atoms comprise the universe. Whatever is worth your attention is worth doing well; give it therefore your best efforts. If by the course you pursue, you have incurred the ill-will of others, let not this cause you to swerve from the path of duty. Remember the best men who ever lived all had their enemies. This perhaps was necessary to spur them on to greater achievements. If you lead a life of usefulness you will not be exempt from envy and malice.—Selected.

From a Grateful Patient.

Dr. A. B. Dobson, Maquoketa, Iowa: You, without doubt, think me either dead or else without gratitude, or true appreciation of what you have done for me. You, no doubt, remember me as the man given up to die with a combination of diseases from head to foot, who wrote you from Miltonville, Kas., while you were in Florida last winter. Well, I had been suffering with kidney, bladder, lung, head and skin diseases for nearly six months, and was almost a walking skeleton when I applied to you for help. As the M. D.'s, with their accursed drugs, had failed to do anything except to make me worse, I had received your diagnosis (which was very correct) and the box of remedies, I obeyed implicitly your instructions and began to feel improved within forty-eight hours, and by the time my month's treatment was through all my diseases had vanished. Still I should have taken it longer, for I was quite weak. Do you think I had better send for another month's treatment? I expect to be at Clinton camp meeting next summer, and will see you there. I hope you will be enabled to keep your health good for many years, for such a healer as you are is truly a blessing to humanity. D. C. SEYMOUR. Liberal, Mo.

Every member of the circle had a similar experience as above—the mediums as well. One of the mediums had the pleasure of meeting the spirit of an old and tried friend, who lately deceased. He appeared at the opening of the curtain, and in distinct, clear tones asked the lady to come to him, which she did, and taking him by the hand, led him forth from the cabinet to the centre of the circle, where each and every one recognized the perfectly developed face and form. An Indian girl came to the other lady medium, who took the spirit by the hand and assisted her to advance to each one of the circle and shook hands with each. A very remarkable circumstance took place while this Indian spirit was present. As she was retiring, one of the circle requested another shake of the hand; the spirit did not advance at all but extended her hand toward the party, her arm elongating at least four or five feet. This was truly remarkable, and proved to my mind a question clearly that hitherto had caused me much perplexity. Of this I shall write more in a future article. I hope this statement of positive facts, as they truly occurred, will be of interest to the readers of THE BETTER WAY. If so, I will write again of the developments of this wonderful circle.

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Those parents and guardians who desire their children taught in the better way of this life and the next should urge their instruction at Spiritualist Lyceums. It will do away with the necessity of finally uprooting from their minds a great mass of prejudice and superstition. Do not forget that as the twig is bent the tree will grow. The "bent" of the young mind is of much greater consequence than is accorded to it. In this particular there is plenty of room for progress. We may have a first-class Lyceum productive of inestimable benefit, if Spiritualists encourage it by attendance and appropriate effort. This should be done promptly and heartily. Come to-morrow and bring the little ones. If you have no little ones, bring those of your neighbor.

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