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THE BETTER WAY.

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PUBLIC SEANCE

By the Independent Club, Berkeley Hall, Boston. Friday, January 25, 1889.

QUESTIONS AND ANSWERS.

Through the Mediumship of J. Wm. Fletcher. Reported for The Better Way by J. W. Powell.

"What is the cause of insanity?"

I think that the first cause of anything would be difficult for the finite mind to comprehend, since in the present embodiment the human mind only sees certain results and is not unfolded so efficiently to trace back from those results to the primal cause. The cause of insanity, from your standpoint, is the result of the violation of natural law.

Insanity is understood by the medical profession to be the result of a diseased brain; certain physical conditions not acting in harmony one with each other, gradually affect the nervous system; the nervous system acts in turn upon the tissues of the brain, and very soon a derangement, so called, of the human mind occurs. The cause of this is laid at the door of the physical man, and we are not aware that with all the wisdom with which the medical profession are endowed, that they have yet discovered the exact cause of what produces this strange result.

We should say that in nine cases out of ten the hypothesis is correct, namely that the physical condition acts upon the nerves, and they act upon the brain; but in changing the character of the brain they open the door to other spirits who surround the person and in turn have the power of expelling the individual that belongs in that body or should have control of the brain, and take possession of it themselves.

In all the cases of insanity that we have studied thus far, we have never seen one but what could be explained upon the theory of obsession, because there has always been a spirit in opposition to the person affected, and strange to say, in nearly every instance antagonistic to the body which it was endeavoring to control.

Naturally when you are in health you seek the welfare of your own surrounding; you clothe your body to keep it warm, you feed it to keep it nourished, and surround it with all pleasant things, so that everything shall tend to the up-building of your own physical happiness as well as your spiritual welfare. But the moment that you study a person whose mind is affected, you will find them usually hating the body in which they are encompassed, seeking to do all that they can to injure it and not infrequently trying to commit some terrible crime or act upon themselves.

The reason for this, when you understand the law of obsession, is apparent, because the spirit that has taken possession of a diseased brain is a spirit that is foreign to that brain; and no sooner does it find itself inclosed in this physical environment than it is trying, with all of its power, to break the chain that binds it, and to free itself from a slavery that is most terrible to bear. The indwelling spirit of such a person hates the body in which it is placed; therefore you will find such persons enacting all kinds of

punishment upon themselves, seeking to cut off the thread of life, feeling that by so doing they will be able to raise unto their own legitimate spiritual estate.

The remedies that are used for insanity, in nine cases out of ten will produce it; the more sane the person, the more likely they would be to become insane under the present form of medical treatment; for you are building large establishments and herding together hundreds of people who are thus affected, who instead of being brought into the same surroundings ought to be put miles apart, for mental diseases are as contagious as physical diseases, and that ought to be apparent to any one of you; for when you are sitting, even in this pleasant circle here, if the person beside you is out of harmony with himself or herself, they very soon make you feel uncomfortable, their own mental condition acting upon your mental condition. If, on the other hand, they are in a peaceful frame of mind and feel in harmony with themselves and all the world, then you will have in a short time, no matter how disturbed you are, a comfortable, happy and satisfied feeling; the harmony within them has extended itself and has produced a greater harmony within you.

Now if this be true in so small a way, how much more apparent must this demonstration be where there are the extremes of mental and brain disorders. In an institution where the insane are placed, you will find that there are thousands upon thousands of undeveloped spirits, who are seeking through imperfectly constructed organizations, to express their thought or to live out, or to fill out, their unfinished physical condition.

The cause of insanity is due to lack of knowledge and understanding concerning the laws of procreation. Instead of studying the crime in the criminal, instead of building jails and asylums, or erecting gallows and station houses, if the earnest philanthropist would take a step farther into the realm of causes and endeavor to learn the law whereby criminals are made and insanity produced, then he would not need to build or to arrange for the care of them afterwards.

To day children are born into the world, in too many cases, as a matter of accident; they are born into life without an understanding on the part of their parents of the laws that should affect them or the ante-natal conditions that possibly may reflect themselves upon their brain; and therefore, inheriting diseased bodies and imperfect mental and nervous constitutions and organizations, they are preyed upon by those who are undeveloped in the spiritual life, and as you are constantly sending out thousands of persons every year into the spirit world before they are ready for it, naturally these undeveloped spirits, by the law of physical attraction, seek out organizations through which they can express themselves; and without doubt the Spiritualist is the only person that can solve this question of insanity. Surround your patient with harmony, give them pleasant looks, kind words, music, flowers and sunshine, and you will do more to remedy what you call an insane condition than all the mad-houses that have ever been built since civilization began.

"Why are there so many suicides?" We are not surprised to hear that question asked to day, for nearly every paper that you take up records, not one, but several instances whereby men and women, in the very center of life, with youth, and health and strength and apparently bright prospects around them, had rather take the uncertainty of the future than to meet with fortitude the requirements of the present. There must be cogent reasons why a man in the full possession of his mind and mental faculties, and being endowed with a strong physical life, should in a moment hurt himself upon the unknown sea of eternity.

Well, my friends, the reason is a simple one to us. To-day you are in the midst of health; to-day you are surrounded by the great hurrying currents that carry you first from one side to the other. To-day ambition, and greed and envy, and jealousy, and I had almost said injustice, are the ruling elements, and therefore every man must struggle against every other man for supremacy and recognition. Naturally the nerves get weary and worn; naturally a man gets tired and when by and by the responsibilities pile themselves up before him and he thinks that they are too heavy to be borne, and that his friends, his family and the public in general will look upon him as a failure if he be not able to meet and to conquer them, therefore, not understanding what the future has in store, not knowing what the morrow of life holds, not seeing that he does not really escape the burdens of life, he says, "Well, I may not be able to conquer them, but they shall not conquer me;" therefore, either with the glittering blade, or with the pistol, or with the rope, or with the water, or some of the many devices that are at hand, he snags the thread of his life and is seen no more among you.

The cause is plain. You have to-day, outside of Modern Spiritualism, no clear understanding as to what the future life is. The majority of people in the world know no future; to them the grave is the end of their joys and sorrows. To them, when they have closed their eyes and folded their hands and the last funeral rites are spoken above them, the responsibilities and the cares of life are forever ended. There are some who have been taught by a strange theology that after death there is either sleep or eternal punishment, or possibly happiness and rest; but all this is so problematical, so uncertain, and has been so vaguely and incomprehensibly stated, that the human mind is unable to grasp or to realize it in its eternity.

Modern Spiritualism is to day little understood; it has come to solve the great, important question, "If a man die shall he live again?" And by its poency and power it shows that death is only the law of change whereby the spiritual is separated from the physical; but as you cannot destroy one, neither can you injure or destroy the other. It shows that after death there is a continued life of labor, of thought and of usefulness. It shows that though you may snag the cord of physical life, the spiritual life with all of its responsibilities, and cares and duties remains exactly the same.

Now if this could be generally understood and if the law of a continued life could be taught in your schools, as a history of the past is taught, and the human mind trained to look upon the future life as a reality, then you would have a strong argument and a strong power against any man's committing suicide. When he knows that he cannot escape himself, he will not try to place himself in a position where the burden will become heavier and the duties still more imperative. Socrates illustrates that idea when his friends gathered around his bed and the poison was being prepared for him to take, one said to him, "Well, old friend, where shall we bury you when you are dead?" Socrates looked the man in the face and replied, "Why, you will have to catch me before you can bury me. He thinks he is going to bury me when he is in reality only going to bury the body in which I live."

What the world needs to understand is, that the body is one thing, and the mind and the soul that animate that body is quite another; and that by committing suicide you only separate the one from the other, but no man has ever yet been found who was able to get away from himself. The entity remains the same whether upon the spiritual or material side of life. Now this is not understood, and it is with the hope of escaping trouble, with the hope of getting clear of responsibilities, with

the hope of ignoring duty, that a man so foolishly endeavors to place himself outside of earthly responsibilities. They say it is a manifestation of bravery. I do not think so. It seems to me that a man who commits suicide, instead of being a brave man is of all things the most cowardly. Those people are brave who, instead of ignoring duty, stand and face it and make themselves by the efforts at least, worthy of being called men.

"What is the condition of a suicide after death?"

The condition of a suicide after death is one of great and lasting disappointment. He hasn't left the earth, as he expected; he is as much in the earth life after death as he was before; he is as near to his duty, as near to his responsibility, as near to burden as he was before he took the fatal step. You must understand that there is a great difference between a disembodied spirit and what is called an angel. A disembodied spirit is a person who is simply without a physical body, but still in close relationship with the material universe; while an angel is a person who has risen above all the conditions of the earth and by conquering selfishness, governing and ruling all animal passions has gained that spiritual equilibrium where he is able to judge and to understand results of life dispassionately and from an absolutely just point of view. The suicide after death has endeavored to shirk his duty, he has endeavored to escape the legitimate result of his life. He can never get away from it; there is the duty and there he must stand until that duty is fulfilled. He will see those he has loved, in great sorrow; he will be made to feel all that they feel, because of his untoward and wicked act. He will see all of his affairs moved upon in a strange and unfortunate manner; and those that he would most love and trust, bowed down by the misfortune that has fallen upon them, and he will be compelled to realize all that they suffer because he was the direct cause of it. When, by and by, he is prepared to meet his duty and prepared to fulfill it, and ready to bear his burden, then by the law of progress and spiritual unfoldment, he will rise to a higher and more developed state; but this will not be for a long time. Of all persons that are unfortunate in the spiritual world, those who commit suicide knowingly and intentionally, are the most unfortunate.

Messages.

SARAH ROCKWOOD.

I have gained permission to speak a few words that may perhaps meet the eye of those who will remember me and my work while here on earth. I have only recently entered upon the spiritual world; it seems but a day since I said good bye to those I love and who, ever since, then, have found the world so dark to me. I was gone. I cannot say that I was a stranger in a strange land when I came here, for many years of my life had been given to the work of Spiritualism and to mediumship, so that while the spirits were using my body I was in a spirit life myself; and when in spite of all that I could do, I felt that I was breaking under the wheel, I used to say that I would rather die in the harness, I would rather wear out than rust out. You never quite know what it means, nor understand what it is, no matter how much you may know of the spirit world or how many friends you may have above you, it is always hard, oh very hard, to say good bye to the faithful friends and know that you will never be quite the same to them again. My husband and my child were all I could only have waited and had us all come together. I remember hearing them say, "It is all over; she is at rest at last," and right in that moment a great ball of fire seemed to shine out against the darkness in which I found myself. It seemed like a luminous sun and as I looked, it opened and out of the light hundreds of faces looked at me and voices saying, "Welcome, welcome, welcome home." Oh, how many I saw that said, "You brought light to me; how many an old friend I looked in the face who said, 'It may seem strange to you for a little while, but it's beautiful, when you understand it;' so I have come to-day, not to send a special message to my loved ones, but to speak a

word that all may hear and all may know that although death separates us from those we love, death reunites us again. Every treasure that I lost, about which I shed so many tears in days gone by, I have found happier and better than when I lost it; and so say, if you can, that I am at rest and at peace, that I wait and watch for the coming of those I love, and the time will not be long.

HOMER HANCHETT.

Well, friends, I was attracted here by the enlightening conversation that you have been having this afternoon about insanity and suicides, and as I happen to be a person that was foolish enough to take my own life, I think perhaps I can tell you something about the condition of their life better than anybody else. You have seen a picture, I have no doubt, of a man chained to a rock, with a chain so short that he could hardly move, all bound so that there he had to stand; couldn't move if he wanted to. That is about the way I found myself when I woke up, and I had an almighty hard time of it for a while; but after a time, I suppose it might be years as you count time down here, I began to see a light and soon the way got clear, and good lord, when I found myself free to walk didn't I walk. I then climbed away from where I was and I got into the light and I have kept onward. For a long time it seemed as if you couldn't have anything you wanted; everything was wrong just the same when you do anything wrong on earth, you hate yourself and you hate everybody else. I have seen fellows that would be so confounded mean that they went up in a corner and wouldn't say anything to anybody. They would hate themselves; but a man must be mean indeed when he can't find anybody but himself to respect or love. That is just the sense that you have after you are dead, when you have done as I and others did; so I thought I would stop in just to say that I am all right now and I am in the light; friends all helped me, but it took a long time before I could get to see the way I ought to.

I tell you it is a hard thing to go to work to take your own life and see, the way I did, my father and mother in such a state. My God, it would have softened a heart of stone to see my mother looking down and saying, "why I would have done anything in the world for you; why didn't you let me do something for you; why didn't you let me save you, as I would have done?" And to lay there, and my spirit just beside my body, hearing every word they were saying and knowing that I had caused the whole trouble. Oh, it is a terrible feeling, a terrible state to be in. I have thought it was punishment, but there was a fellow told me it was justice and that when people get their deserts it is not punishment; there is a difference between the two; so I had to accept it, and gradually I have got out of it; but I only say, my friends, you may find your life hard; but take and bear the burden, whatever it is, till the voice calls you; that will be plenty soon enough; for when you are once out you can't get back in the world to do what you ought. My name was Homer Hanchett, and I live in Natick, Mass.

WATSON B. HASTINGS.

I don't suppose there is any harm in my coming in here for a few moments. I have much to say, and only a small opportunity for saying it, and I shall not particularly now in regard to any affairs, only indirectly referring to them. I should like to have my sister understand that I was not altogether responsible for what occurred during the last months of my life, that I am near to her in spirit, and that my heart appreciates all the kindness she would have done. I think that many times people make mistakes in this world because they do not see all around a thing; they only see one side and they have an idea that is the whole. I know that that was the great trouble with me. I think that some day when we are in the spirit world face to face and we realize just what makes us do what we do, we shall think a great deal different of each other than we do now. Now we cannot understand the causes, and so we often-times blame the result; so I want to say to my sister, you are a good woman; you always meant well; if I had followed your advice sometimes, I should have done wiser than I did; but it is too late now to change what was; we can only make what is come better and brighter.

SAMUEL SEWELL.

How do you do? Will you please say, sir, that Samuel Sewell would like to communicate with his friends. I was present at the great anti-slavery meeting on Sunday; I used to be absorbed in that work. My folks desire to know of me. I have heard them talking something about inquiring is I was dead or not. They have been thinking about going to a meeting or something on that sort. Go ahead; no use to talk about doing a thing; do it; talk about it afterward. My friends, William Lloyd Garrison and Phillips and the others are

present to-day, and the work of last Sunday and this Sunday is because they belong to your band, and they want to have a voice in what you do; but I am in pretty deep water, and I guess I will get out.

STELLA.

Friends, it has been a long time since I took control of the medium to speak to you, although I remember having spoken here to the club when you used to be in the other place, and so I have come to day just to tell you that you need to do so much yourselves and to say so little. When I was here, I was a little child, and if my mamma told me to do anything a second time, well, if I waited until the third time I wished I had done it the second time; and so when the teachers tell you what it is best to do you ought to remember it, because if you don't you make it all the harder for them. I want to tell you, though, that there are many bright spirits around each one of you that are here, I can see many, and they all seem to be trying to make you know that they are present. I do not see why it is that you cannot see them yourselves; why you cannot hear them. You hear the noise in the street, that you can hear; but when your loved ones whisper to you you cannot hear them, and as I am speaking now I can see many bending just above you whispering to you, trying to make you know that they are here. I only come for a moment because I want to change the influence, and say that I shall come as I used to, you know, to give different readings to different people, as when I was here before; and a shall come soon to do that so that there will be one or two every time who will get something personal to themselves.

But I want to say, in conclusion, that if the spirits do not all do that you wish, it isn't always their fault. You have as much to do about making the conditions for them, as they have in using the conditions after they are made. So please try and remember, each has his or her seal; each one to fill it in a pleasant state of mind toward each other; never bother about what people say outside, and so in that way you will harmonize within.

Now, I am going to ask the great spirit to bless you all, to ask that your dear friends who are around about you may breathe upon you a loving message from the world in which they live, so that by-and-by when your eyes are closed and when the work of your life is done, you can say good-bye, and you are saying good bye to this earth you shall hear the sweet songs of those who are in the spirit life saying, "Come home, come home, come home." Best love to mamma and papa.

Seance conducted by Fidelity, the controlling spirit of the Independent Club Band.

P. S.—All persons wishing to present questions at these seances, for the consideration of the guides should forward them to the medium, J. W. Fletcher, No. 6 Beacon street, Boston Mass., and they will be considered.

Barcelona, the Spanish city in which was held the International Spiritual Congress, is situated on the Mediterranean, and has a population of over a quarter of a million. It is the greatest manufacturing city of Spain, and is the most important port next to Cadiz. It is one of the most ancient cities of Europe, having been founded by the Hannibals, of Carthage. It is in the midst of a district as luxurious as a garden. There was propriety in selecting it for the International Congress. It was ringing out the joynotes of the New World of Fraternity from the tombs of the Old World of Conquest.

When we employ the elements to work for us we employ Universal Intelligence, and the finer element the higher the order of intelligence it will manifest. Electricity is a higher element of Universal Intelligence than steam; and Soul Force, the intelligence of Celestial Light—just introduced—will confound the wisest in its wonderful workings. A machine is for the time being the body through which intelligence operates, just as the human form is the body through which the intelligent essences of the universe operate. Celestial Soul force is alone capable of acting on matter directly.

When we leave the physical body we can only take with us the soul wealth we have accumulated, and in that existence our happiness will depend entirely upon the amount of soul wealth we have at our disposal. Soul wealth is accumulated by living the truth; by good thoughts and acts; by giving good to every one instead of trying to take from every one that which feeds our selfishness.—World's Advance Thought.

Written for The Better Way.

The New Dispensation.

Near forty years ago, there came knockings at the door of human hearts, there came sweeping into the lives of mankind a great and glorious revelation of truth, which told the story of immortality, and proved to man that there is an eternal and better life; and each year we commemorate that beautiful time when the gates of morrow were rolled back, disclosing the dawn of light to weary hearts and tearful eyes, bestowing upon all life a grander power and a sweeter beauty than it has ever before known. We commemorate the advent of the angel of peace, love and thanksgiving, which winged its way downward from eternal heights into the hearts of humanity, bearing its tidings of great joy and universal tenderness. What has been the result of all this? Human hearts have grown and developed, have gained spirituality, and have found something in life worth the living, something to hope for and prepare for; they have learned through this channel, as they could not possibly have learned elsewhere, that, unless they realize and live in accordance day after day, with the fact that they are in the sight of angels who know their most secret thoughts, and understand the motives and impulses of their inner selves, they will not be ready to enter into and participate in the joys of angelic existence, even when summoned from the physical body. Present righteousness is the only pathway to future happiness, and no life is so mispent but what the everlasting love of God can build it up anew, erect and unblemished, for a life of everlasting progress.

The great background of the skies is alive with images of light; they are moving toward the earth in the divine impulse of a power that reaches you in your weakness and in your strength; in your folly and in your wisdom; in your sorrow and in your joy. Bearing the messages of spiritual life, they will come triumphantly beyond the mists and thunders and complications of human states, and will not leave you until their wonderful lesson is upon the earth. Science will have taken rapid strides; human thought will have gained another height, and the great chains of the world that have bound man hand and foot to that which is passed, will melt away in the sublime fashion of this wonderful solvent. It will soon be possible that human beings shall speak face to face with the immortal messengers without the shadow of doubt; but not until you have outgrown your materialism, your selfishness, your pride, your egotism, your sensuality—no! until then can you speak soul to soul with the beloved who are in spirit life.

The great work to be wrought is in individual lives. There will be no laying of new corner stones, no rearing of new structures, no inauguration of human institutions, creeds, theories and philosophies; but, oh! such work as will go on in the hearts of men and women under the supervision of ministering angels. How your spirit friends are making haste to clothe you in bright raiment befitting the new day! How your thought chambers are being clarified and purified for this wonderful revelation! How each life is being quickened by new pulsations to enter into its divine possessions! Let the great expectant earth behold how fair a thing is the new day, but how much fairer and diviner is the new humanity—kindly nursed into life after having been forsaken; won into the kingdom of happiness and love, after being threatened with eternal misery, and given the knowledge of life after being taught annihilation—which shall rise feebly at first but strongly afterward, and spring forth with gladness like a child to meet the new day, with a song like that of the angels when, in the morning of creation, they shouted for joy.

Spiritualism may be likened to a grand temple, whose corner stone is mediumship, erected by returning spirits that you may have a place in which to worship, not a being of whom you know nothing, and whose purposes and ways are an enigma to you, but a supreme, overruling spirit and power that is all love and tenderness, and that cannot possibly err. At the shrine of this temple you may pay your devotions, or yield the aspirations of your life in a desire to live nobly, to do grandly, to learn wisely and to become better men and women.

This modern movement is young, yet the manifestations of spirit are as old as the origin of mortal life on this planet. Its mission is not only to free the world from the horrors of Orthodox theology, but to save it from the darkness of materialism. It has come in direct response to the demand of the mind for knowledge, for proof of immortality. It has come with power and evidence enough to satisfy reasoning, intelligent, scientific minds all over the world. Although Christians profess to believe that something singular had happened in former ages, they would not accept the demonstrated fact of such apparitions now, notwithstanding the promise in their book that such phenomena should be repeated. They accept the spirit return of past ages—a thing of which they can

never know anything definitely—but deny spirit return of the present, which is a demonstrated fact.

From the gentle rappings at Hydeville, it was learned that "if a man die he shall live again" and that millions long since counted with the dead were returning to commence with their friends in earth life and assure them of immortality. With the advent of Modern Spiritualism, a new light streamed into the world, and those who had once lived among us and had passed the portal of death, returned and assured us that they still lived and were unchanged, save as they had attained to a more refined organism which enabled them to express themselves more correctly and freely; and that they had gained an enlarged experience. Although we look back to the raps at Hydeville in 1848 and date Modern Spiritualism, yet we can see through all the ages that have gone, the great central fact that angels and spirits have been and will ever be with us, eager to impart to us lessons of progression.

The question is often asked, "Why was not Spiritualism revealed to man in more ancient times?" It was revealed in ancient times and in all ages, and it is as old as humanity. The bible abounds with it. If we take the Spiritualism out of that book, it becomes nothing more than a book of common history of little value. The record of man's spiritual experiences is one which must be commensurate with the physical history of humanity upon this globe. The entire history of the race, when recorded in accurate detail and fidelity to fact, ever has and ever will be found marked by the shadowy outlines of a second world of existence, supersensuous to that of mortality.

Spiritualism had been growing and developing, in some degree, through the past ages, but the great clouds of oppression, slavery and kindred evils had held it back as they had held many a science before it. Spirits have desired to come and manifest, and have tried many times in past ages to do so, but have been beaten back. The Modern Spiritual Philosophy was not known and practiced in those ages as it is now because of the ignorance, superstition, tyranny, oppression, bigotry and barbarism of the people. Because of the inquisition, because humanity was not sufficiently developed nor prepared to receive and appropriate the intelligence. Spiritualism as it appears in the nineteenth century, with its vast teachings, its grand revelations, its far-reaching claims and movements could not possibly have made its appearance in earlier ages, because the world was not ready to receive and understand it.

The spirits had made many efforts to communicate with mortals, but their council was rejected and despised, as, for instance, in such cases as the reputed New England Witchcraft, whereby thousands of good people lost their moral lives, through the instigation of religious lights; but those days of darkness and terror have passed away to be superseded by that of light and knowledge. Spiritualism is not a new thing as many suppose, nor was its influence destroyed when the last which was burned at the stake.

In the dispensation and fullness of time Modern Spiritualism dawned when it was needed, and the world was ready for it. All great events occur according to law and order, and Spiritualism is no supernatural, but entirely a natural unfolding of the grand law of mental evolution, and hence it came when conditions prepared the way. It declares that this century is the most glorious era the world has ever known. The work it has accomplished is the crowning glory of the nineteenth century. Its light illumines the murky sky of barren materialism. It brings to us truths unknown to the Roman, and a knowledge of nature that dwarfs the old Greek. It is a child of large family whose children have been born and often smothered all along the ages, by which we count human life.

Many proficients of Spiritualism in ancient times are such as the historical record of angels appearing among mortals and acting their part; the appearance of Samuel to Saul; the appearing of Moses and Elijah with Christ on the mount of transfiguration; the appearing of Christ to his disciples on many occasions after his death. Christ arose from the dead, and others, both before and since that time, have risen and have been seen. Not only from the past but from the living present can the "cloud of witnesses" be summoned to testify to these things.

Innumerable great inventions and achievements have been accomplished within the present century, such as the application of steam power, the electric light, the telegraph, railroads, etc., which were unknown in past ages; and perhaps the world did not need these things until they appeared. Why, then, should it be thought a thing incredible that spirits should, in these times of great achievements, find avenues of communication with mortals, which is, by far, the greatest achievement of the age?

Chemistry, physiology, phrenology, magnetism, clairvoyance and mesmerism have all been steps leading up through the once forbidden mysteries of nature into the realm of imperponderable forces, bearing the student onward to the very gates of the temple of mind, within which are now heard the low telegraphic knockings of the spirit, inviting the earnest inquirer to enter. For several years antecedent to the advent of Spiritualism, the practice of mesmerism, or animal magnetism, was prevalent over every part of America, performing an important part in ushering in the more comprehensive movement of Modern Spiritualism.

The spirit rap, if not heard for the first time in 1848 at Hydeville and

Rochester, N. Y., was for the first time intelligently noticed, and the first time successful in making its way in the world, from which the advent of Modern Spiritualism dates, so that we meet to celebrate the anniversary of one of the simplest, and yet one of the grandest truths that humanity has learned in the present century.

The triumphant legions of the spiritual army have marched on from conquest to conquest, in spite of death, change, war or persecution; triumphing over every effort to arrest its progress, change its course or affect its insurmountable springs of its resistless forces. The tiny rivulet has expanded into an ocean, whose stormy billows have beat on every shore of earth, and swept over every city, town and hamlet. The humble frame dwelling at Hydeville looms up into the proportions of a gigantic temple, whose foundations are laid in the four quarters of the earth, and the rough and rugged path, which the bleeding feet of the Hydeville mediums seemed doomed to tread, amid tears, shuddering and nameless horrors, has now loomed up into the splendid proportions of the bridge which arches over the awful chasm of the grave, affording a transit for millions of aspiring souls into the glorious realities of eternities, and erecting a telegraph whereby legions of enfranchised spirits can transmit their messages of unending affliction, or their glad tidings of immortal life and eternal progress.

Spiritualism, like every other important truth has been obliged to maintain its position against all conceivable oppositions. But it has successfully combated these obstacles, endured much thrown upon it by unprincipled men, cast off many an offensive burden and constantly gained in strength. Does not this speak of inherent power and truthfulness? The remarkable spiritual manifestations occurring all over the world are the harbingers of a brighter day that is to dawn upon the world when immortality shall indeed be brought to light.

Spiritualists are not guided or controlled by any theories or creeds of their own making. The bands of holy angels are the teachers and guides in this grand movement. They instruct the denizens of earth concerning their duties to each other, and the best manner of preparing for the future life, and also inform them of the conditions, surroundings and existence of spirits. They contribute revelations of life and its conditions in the spirit world, which the long years have indeed "waited for" unconsciously till the present century, and which is in closest harmony with the great "new song," which Modern Spiritualism has given to the lips of enfranchised humanity. The consciousness of immortality flashed upon the human soul illumines the darkest scenes of our earthly life; and this torch makes even the terrors of the grave inviting. Life is a great mystery until Spiritualism reads asunder the flimsy veil which enshrouds the activities of the soul. It cheers and consoles when everything else fails. When the human heart lies quivering in anguish at the loss of one departed, it whispers of life beyond, telling us that the loved one is living, anxious to prove to us that life is eternal and unquenchable.

A. H. NICHOLAS.

Danger Signals.

It is a mere truism to say that it behooves all who care for the future of Spiritualism to see that it is kept pure and above reproach. When, in days past, there was some risk, and indeed some painful experiences, of grave scandal, from the methods of conducting promiscuous seances, we uplift our voice in favor of reasonable and exact methods of investigation. We carried the day, and that which was a serious danger is now almost, but not quite, to be disregarded.

Public mediumship, as now is found, is free largely—but not quite—from the dangers that then beset it. It has diminished in quantity, and it has improved in quality. The phenomena presented to the five-shilling inquirer are better worth the money than they used to be. Phenomenal Spiritualism, if it is to exist—and we take it that there will always be a demand for it, varying in inverse proportion to the intelligence and development of the inquirer—must imperatively be presented under conditions absolutely precluding and suspicion of fraud. That truism may pass without discussion.

Here arises the difficulty that has always been felt by intelligent observers with regard to public mediumship. All who have any personal acquaintance with mediumship know that it is impossible for a medium to command phenomena. Day by day, at a given hour, he sets himself to satisfy the demands made upon his powers. In many cases it must be that his powers fail. Yet, if that be so, his income fails too, and people begin to say that it is no use going to so and so, his power is so unceremonious. Very soon "Othello's occupation is gone!" He has to depend on the credulous who will accept anything, on the easily duped, on the open-mouthed, wonder-seeker, on the ignorant; in short, on that large class whose testimony is valueless, and whom we should most desire to avoid. The temptation to supplement phenomena which are genuine by spurious imitations, that practice makes hardly distinguishable from the real, is enormous. We should not like to estimate the exact value of the turpitude that a man, perhaps with his life and that of his wife and family depending on his earnings, incurs by guilting those who are only too ready to be gulled.

But it must always be a first consideration with us, who have to defend an impugned truth, to keep the truth pure. We do not care whether it is a question of the reality of a rap, or of the actuality of a materialization. Let us have every phenomenon presented under conditions that leave the observer's mind free from that perplexing condition of doubt which is engendered by a suspicion that he is being fooled. That is a *sine qua non*.

It would not be necessary to say this at the present time were it not that there is apparent a certain inclination in some quarters to insist on a general acceptance of "facts," from whatever source derived, and on an exclusive attention to them. We shall not be suspected of any desire to undervalue any fact. What we want to know is whether it is a fact. And then we desire to know what it means. We need not point out to any student that the world has been enriched first, by the accumulation of facts carefully observed, and next, by the interpretation of those facts by some master-mind which can correlate them and show their meaning. We have our facts in plenty. We want their interpretation now.

Another danger signal it may be necessary to raise. There has been a foolish attempt in unimportant quarters—whence, however, it may spread—to claim a monopoly of truth for what the writers understand as Spiritualism, to the exclusion of the barest consideration of any other forms of thought on the subjects with which we, as Spiritualists, concern ourselves. The arrangement of such a view is obvious, and need not be dwelt upon. But it may be a serious matter if views, entertained in the early days of investigation before we had much knowledge, become crystallized, to the exclusion of a candid consideration of other views entertained by other students of our subject. That is a real risk, and against it we raise a danger signal.

We have no exactitude of knowledge such as entitles us to take up any attitude, which, in any being less than omniscient, would be indecorous. In those who deal with a confessedly obscure subject, about which we all know very little, is merely ludicrous. Yet, again, a danger signal. We have always recognized the risk that there may be to the individual in unknown research. The physician who carries into the slums the blessings of his healing art during a small-pox epidemic must undergo grave risk to his own life. The patient submits to an experiment, respecting the whole result of which uncertainty exists, does so at his own peril. It is at least to be expected that any such experiments should be carefully guarded, should be in the hands only of qualified men, and should certainly not be practiced for amusement, or otherwise than in the interests of research calculated to increase our store of knowledge. Risks in new research must be faced, but they should be as few as we can make them.

Now, is that the cause with hypnotic experiments as now conducted? We have more than once expressed our opinion as to the general and promiscuous practice of hypnotism. There can surely be nothing much more to be depreciated than the domination of one will by a stronger one; and when the hypnotiser is a man and the hypnotised is a young girl, any parents will be able to say how far that would meet their approval. But this is not all. There enters into the practice of these occult subjects a certain development of natural powers which may involve risk. The ancients, wiser than we, refused to permit the sporadic exercise of powers which they were acquainted with. They confined them to those who knew how to use them, and how not to use them. The babes and sucklings now-a-days are playing with this fire from heaven that they have stolen.

The results are disastrous, and may be worse. We do not desire to draw added attention to a painful case by mentioning names. But we are aware that a recent trial that occupied some attention in connection with Spiritualism was resolved into just this magnificent influence of a powerful will, with a dominant idea to which all else must bow, over two feeble wills that had no chance against the powerful one. Hence misery, scandal, pain, and something hardly short of that which is worse. The more attention is directed to these occult powers of humanity, the more they are likely to be used. And, even in the honest man of integrity and uprightness, they are a most dangerous weapon. What are they, we pray then, in the hands of the sensual, the depraved, and the unscrupulous?—*London Light*.

Minor Troubles.

"Charlie got a raise in his salary," said Mamma. "Did he tell you?" "N. Y." "Then how do you know?" "Because he now calls the head clerk Jack!"—*New York Sun*.

Landrum (real estate agent)—This corner lot you may have for \$2 a foot.

Bingham (prospecting)—Sleep? No! Just look at the magnificent sky over this lot that I don't charge anything for!

Tommy Traddles (threateningly)—I'd tell my father on you.

Willie Waffel—What do I care for your father? He can't hurt me.

Tommy Traddles—Can't he? Can't he? My father is a doctor.

Friendly Spirit—By the way, you have not met Mother Eve yet. Let me introduce you to her.

Spirit of Anthony Comstock (with averted face)—I fear I could not bear it. Is—is she partly attired?

Bigley—Johnson seems to have had bad luck with the paper out west. Bailey—Yes, it was a right smart paper, too. Bigley—Don't the people seem to like it? Bailey—Why, yes. It rose higher and higher in public estimation every day, until it finally went up altogether.—*Times*.

Judge to tramp—Ten days.
Tramp—Thanks, sweetest.
Judge—Two weeks;—contempt of court.
Tramp—Merel, darling!
Judge—(mad) Thirty days.
Tramp—God bless you, old gal!
Judge—(furious) Sixty days!
Tramp—Oh, how I'd like to smother you with kisses!
Judge—(livid) Ninety days!
Tramp—(as he goes outside) Thank God, I've got shelter for the winter!

Mental pressure.—A zealous clergyman was examining a Sunday-school. He asks the first little boy sternly: "Boy, who has created the world?" Boy, in consternation: "I don't know." Parson, with increased sternness: "Who has created the world, you bad boy?" Boy, crying: "I really don't know." Parson, with great ire and vehemence: "What! Not who created the world, boy? If you don't tell me directly, I will have you caud." Boy, blubbling in despair: "Oh! sir, I confess I have done it, but I will never do it again!"

How are Mediums Developed?

A Warning.

If we would develop mediums, without questioning the spirits; if we will leave all that takes place at the seances to the spirits alone; if we do not wish to assent out impotently at developing seances, but will observe tranquilly and with patience the events that occur at these seances; if we will be convinced that the gradual development of the medium and the increasing and improving phenomena which this gives rise to will remove from our minds the suspicion of his genuineness, which troubled us at first, and if to this end we leave the medium at peace, instead of vivisectioning him by our scepticism; if we are willing to devote even years to his development, without even demanding truthful answers, we may then obtain good and reliable mediums and be free from lying spirits. It is solely the pressing for answers to questions when sitting with mediums who are novices, that is the cause of so many lies being told in the spirit communications. These cause many to doubt the truth of Spiritualism altogether, and they give up the whole thing. The spirits will soon find out ways and means to tell us what they wish to. If at a table seance a medium becomes entranced, he should be conducted behind a cabinet formed by a curtain being hung (Others advise not to do this). The remaining members of the circle should form a magnetic chain in front of this cabinet and wait for what occurs, but should neither speak nor ask questions. If raps are heard, even then questions should not be put. The medium, or rather the spirit through the medium, will say what is necessary, if not at once, then in future sittings. As soon as the medium's development has commenced, his hands should be left free on the table; this is made apparent at first by jerks, and later on by strong convulsive movements of the arms. The so-called table tiltings is very often passed over. I mention this for the benefit of those who think that when this occurs it is not due to the presence of a medium, and that nothing, therefore, is to be expected. Persons who only look for table-tilting have no idea of the importance of the magnetic chain of hands on the table, and that the latter is not necessary to establish a magnetic connection between human beings and the vegetable world; that is, be it human magnetism and that of plants; therefore, for magnetising a table, as it is of wood, a piece of wood may be laid from one table to another and held, by which means the magnetic fluid necessary to the material manifestations of the spirits is set free to act upon the nerves of the medium. Those persons are ignorant of the fact that at the moment when the hands are joined upon the table forming a magnetic chain, those on the other side, though at first invisible, act upon us, influence and control us mentally, and make us more intelligent. Frequently the effect is one more peaceful and harmonious as when engaged in fervent prayer. Men alone suffice to form a circle, according to my experience, but the circle should always be composed of the same members. Only with fully developed mediums; that is, with such as have been sitting for years—perhaps even as many as five years—should outsiders be admitted to the seances; and then only after they have expressed an earnest wish to join the circle. But even then great precautions should be taken that the harmony of the circle be not disturbed. It is especially desirable for the sitters to beware of wisecracks and Scripture quotations, as well as of reading the works of savants, for such studies might have the effect upon them of disturbing the healthy freedom from prejudice, harmony and peace of mind necessary to the success of a seance. The seances, if they are conducted in the way I have described, will convince persons better than any reading can do, that the phenomena are only explicable by the action of spirits (rather than *la force des choses*, like ourselves). For even if much may be attributed to our own spirits, it should not be forgotten that a person in a state of trance acts as a being of ether (a spirit), because he is then free from corporeal impediments, and as such he can communicate with other spirits, as like with like, and deliver the results of such conversations to us through his bodily mouth.

Mediums may be developed by magnetising, as well as by table sittings, but hypnotising by gazing should be avoided, as it is injurious to the eyes and will never induce true clairvoyance, like of Davis; passes with the hand, however, may be used. Hypnotism is similar to magnetism. The latter we use when we undertake no hypnotic experiments with the magnetised person, and desire nothing from him, but leave him to himself, and allow him to wake when he will (when he passes from his trance into his normal condition). When the magnetic sleep is induced, the magnetizer should say: "I now leave you to the control of your guardian spirit (*Schutzgeist*)," after which he should neither speak nor ask him any questions. These experiments should be treated twice a week at the same hour. The classic long passes made slowly from the crown of the head over the forehead, across the eyes, parallel over the breast, the body and the legs, with a pause over the knees and feet, and short, quick passes over the temples, then again long passes across the eyes, over the shoulders, down the arms till the third finger is above the third finger of the magnetised person, always have been and still are the best to develop clairvoyant or trance medium. The magnetiser should operate slowly and earnestly, but he need not concentrate his thoughts upon what he is doing. He should say "I

leave you," otherwise the medium will become uneasy when his magnetiser quits him, and he should therefore add: "You will have the power to remain seated in the chair, moreover your guardian spirits may control you." If the sleep should last too long a period, say over two hours, he should say, "I desire that in five minutes you pass again into your normal state." Persons with heart disease should neither be hypnotised nor magnetised, but may take part in table sittings. It need cause no alarm if a person sitting at a table comes uneasy (*schlief*), for this is a sign that mental development is commencing and will pass off by itself when the seance is terminated. Persons with heart complaint may, however, be treated with healing magnetism—that is, with direct touches and passes made locally with the fingers, for this will benefit them. After every operation of magnetising the hands should be washed.

It may cause surprise to some that I dissent in many respects now from the practical advice which I gave in the second edition of my essay, *Spiritualistische Philosophie als erweiterter Realismus*. But I, too, advance, and in the present article I published the results of my progress in spiritual knowledge since the writing of my essay; and while I still hold the theory of Spiritualism being advanced Realism, I have my views in regard to the way and means by which mediums should be developed.

LUCIAN PUSCH.

The editor of *Neue Spiritualistische Blätter* has the following remarks on the above communication:

MAGNETISE, BUT NOT HYPNOTISE. We published last year a guide to the development of artistic mediums by Herr L. Pusch, which according to our opinion could only do harm, and we therefore wrote an article in No. 48 of this journal entitled "How it should not be done."

To our regret, in spite of our advice Herr Pusch published this guide (*Ausleitung*) in the second edition of his essay *Spiritualistische Philosophie als erweiterter Realismus* and now we print an article by the same writer, "How medicine should be developed," in which he recommends exactly the contrary to what he before did, and returns to the generally received ideas of the development of mediums. He says himself in conclusion that his ideas have progressed and that his opinions have changed.

This is fine and manly behavior, for not many persons have the courage to confess themselves to have been in the wrong, and we are heartily glad that our friend has emerged from the chaos of too hasty formed ideas. It would indeed have been better if he had not incorporated his hypnotising theory in his essay, but had waited to see if his ideas, which he had too quickly taken to be right, were confirmed by further experience. We should in Spiritualism be especially cautious before we attempt to prove that we have found the right, or even a better way to proceed. The first principles of rational Spiritualism are easy to understand, but the inner nature and modus operandi in practical Spiritualism are most difficult to comprehend, and demand hundred-fold observations; therefore to act so hastily is to sin greatly in this matter.—Translated by "V." From *Neue Spiritualistische Blätter*.

A Wonderful Seance.

To the Editor of The Better Way. I have attended many interesting and wonderful seances during my connection with Spiritualism, but never one that was more absolutely convincing, than the one I saw the other evening through the mediumship of Mrs. M. E. Williams, of New York City. She came on to Boston by a special invitation, and a selected company of about thirty persons were invited to meet her at the elegant apartments of Mr. and Mrs. J. W. Fletcher, who live on Beacon Street. Through the courtesy of a friend I was fortunate enough to gain admission, and it was the privilege I shall not soon forget. The seance took place in a large front room, and a curtain was stretched across a solid corner, which contained nothing but an ordinary chair.

At about half past eight o'clock the company entered the seance room, and were in a body presented to Mrs. Williams, but no names were mentioned—the light lowered somewhat, and in a short time a voice spoke from the cabinet in deep, distinct tones, and during the entire evening as Frank Cushman proved himself a most interesting and instructive spirit, answering all questions in a quiet, dignified manner that was most impressive. Mr. Holland, another control, discussed somewhat upon various themes, in a voice totally different from that of Mr. Cushman, and the method of expression and words employed were also different, showing two distinct mentalities. An interesting spirit was the one giving the name of "Bright Eyes," whose pleasant chatter and sweet presence will ever be remembered. She must be about four years of age, and she walked about the room, seemed as lively, as most young children are. It was not the medium, as some who were not present might contend, and a confederate was an utter impossibility. Tais much for the familiar spirits of the cabinet, which, wonderful as they are, were surpassed by the appearance of individual friends who called up one after the other, and whispered much words of living encouragement as a dead friend would speak—tall men, short women, old and young, appeared and disappeared before our eyes, and was recognized as plainly as one person recognizes another, and were so intelligent, apparently concerning their friends and past life. Altogether it was an experience elevating and convincing, and serves to show whatever the critical may say, that there is a mighty power through which the disembodied can act, and that Mrs. Williams is possessed of it to a greater degree than any mortal I have seen.

FRED LEIGHTON.
Boston, Feb. 1, 1899.



A Trip to the Moon.

Dear children: How would you like to take a trip to the moon? But remember it is a long distance—about 240,000 miles, and undoubtedly very cold, both on the way and on the moon itself.

How shall we go—by rail or electricity? By locomotive speed at the rate of 60 miles an hour, it will take us about six months to get there; but if we travel by electrical speed, we can be there almost immediately.

Here we are! Phew, how cold and penetrating is nature here, but no raw and cutting wind to take away your breath at all events, and no snow a'd ice to impede our way or cause us to slip down, and that is some consolation any how.

But don't we feel light? Why, I think we could jump ten feet in the air. We will have no trouble in traveling now—just follow me and jump as I jump. See, we can make strides of thirty feet at a leap, and do not get tired out of breath either.

But how long will it take us to go around? Let us see. We can make about three of these long steps or leaps in a second—making 90 feet each second in 60 seconds or one minute we can make over 5000 feet—that is a mile a minute or 60 miles an hour; and one day having 24 hours, we can travel over 1400 miles a day, or around the moon in about five days with plenty of time for stoppages.

Here we go! Through the vales and over the hills. Now let us climb this mountain side, and see what's to be seen on top. Why this was once a fiery fount—the crater tells the tale of woe.

Well, here we are; the earth is down, but not a bit of change as yet. The whole is but a barren world—e'en worse; for not a shrub is seen that tells of life or force.

Now for the night, That brings us other scenes and light. Behold the skies, how bright and clear; Northward, see the greater bear. Capella, too, towards the East.

The planet's dead, no more to thrive; And never will nor can revive. She's fallen heir to our old world, And some day on her will be hurled.

There is a man in Warren's who has a mania for whistling all the latest tunes. He has whistled so much that he has blown the center of his mustache all away and it only grows at the corners of his mouth.

Be careful now, your time to keep, Thirty feet at every leap; Here we go, and off again, We've started for the rocky main.

But how is it possible for people to travel so fast upon the moon's surface—do any of you know? It is because they feel so light. The moon's attraction of gravitation is very feeble, and makes your body appear to have hardly any weight at all, causing you to feel as light as a feather.

What was then believed? That as reason advanced faith would decline; that reason would be exalted to the throne of the world, faith would be consigned to oblivion.

From outer forms to invisible forces; from worlds to atoms; from matter to spirit; from the material body to the indestructible soul.

Permeated with faith in God and the revelations of his works; faith in the integrity and innate nobility of the soul, in the ultimate triumph of justice and right.

Why will reason be considered the highest, noblest object of human consideration? She will not stop at the tomb but fearlessly follow the golden light of faith across the shadowy stream of death, returning to bridge the river with shining facts, and will wait to welcome the celestial visitants from other spheres.

Not to bring spirits down to earth, but to rise ourselves by spiritual unfoldment into a condition where we shall be able to perceive spiritual realities and converse with spiritual beings upon their own plane of existence.

Myself and husband being patrons of your most esteemed paper, and also new beginners in Spiritualism, I think it will be of some interest to your devoted readers to learn of our experience in this most worthy fact I can only say that during the short period of five months to which our experience is limited, we have had remarkable success in our private sittings at home, which we adopted about three months hence.

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The Lyceum. BY ALONZO DANFORTH, AGE OF REASON.

What have all religious systems rested upon? Faith; and sacred writers merely asserted, but could not prove their assertions. What resulted when man began to question nature and doubt theological dogmas? Then commenced the long and bitter conflict, not between faith and reason, but between tyranny and oppression and the few brave advocates of liberty, fraternity and justice—of the right of man to the possession and use of all his physical and mental powers.

What was then believed? That as reason advanced faith would decline; that reason would be exalted to the throne of the world, faith would be consigned to oblivion.

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

Cincinnati, Ohio. The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. B. Hall, 115 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 sittings, for members only, first Friday in each month.

New York, N. Y. The American Spiritualist Alliance meets at 228 West 42d street, New York City, on each alternate Wednesday at 8 p. m.

Newark, N. J. The People's Spiritualist Fraternity holds meetings every Sunday at 7 o'clock, at 139 Congress street. Mrs. G. Dorr, Secretary.

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. in G. A. B. Hall, 170 Superior St. Spiritualists and Liberalists earnestly invited to send their children, and the public cordially invited to attend FREE.

Chicago, Ill. The Chicago Spiritualist Fraternity hold public meetings every Sunday at 3 and 7:45 p. m., at Kimball Hall, 247 State street, corner of Jackson. Rev. Moses H. Foster, Secretary.

Albany, N. Y. First Spiritualist Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10:45 a. m. and 8 p. m. Admission free. Ladies' Aid meets at the same place every Friday at 8 p. m.; supper served at 6 p. J. D. Chalm, Jr., Secretary.

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DR. FELLOWS

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At Two Dollars per Year to Subscribers in the United States; Two Dollars and a half to all Foreign Countries. No subscription entered into without the name of the subscriber, and no address on application.

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

Selfishness impoverishes the soul.

Those who readily find fault are the most sensitive to criticism.

As intuition is the tale-bearer of causes, psychometry is the same of effects.

Going to sleep during church service is very often due to the sensual aura emitted by the preacher.

We are happy to state that many new subscribers have been added to our list during the past few weeks.

When man regrets the past he has fallen spiritually. But when regarding it insignificantly, he has risen above it.

As the pure-minded grow stronger in spirituality, the impure and willing advocates of immorality become weaker, the latter becoming subservient to the former.

Goose-quills have written golden thoughts while gold pens have laid idle for fear of contaminating them with ink. So modesty often does effective work while pride is resting in idleness for fear of contamination.

Of course children should be admitted to seances, and just as much as they feel the inclination to do so. Their eagerness proves that the soul is already hungering for spiritual food, and to reject them would be to cruelly starve them.

Love diminishes distance. The lover overcomes it to seek the object of his affections. The patriot senses no weariness on the march. The medium sees his loved ones though far away. And the perfected soul who has bounded space and dimensions knows naught of distance.

Mistakes are necessary in life in order to learn by experience. Without blunders we can never appreciate the blessings we have on hand. A sing-song life is uninteresting and leads to ennui. This makes the soul remiss and the body craves for sensual indulgences. The result is worldliness, materialism and finally selfishness. Spiritual darkness begins with the latter because intuition ceases, selfishness being the bar between man and God and disallows him from spiritual or divine guidance.

Mediumship constitutes a law. Universal law is an equilibrium of spiritual and material force. Thus the nearer a human being approaches this harmonious state the more applicable he or she becomes as an instrument for spirit action. Too much positivity repels a spirit, for in it is involved too much individuality. Too much negativity implies an excess of material force, and allows no foundation for spirit impression or control. An intermediate state constitutes mediumship—a condition of law.

Of Dr. Fred. L. H. Willis, the Banner of Light says: "We understand that this talented gentleman—who when a student at Harvard College became a physical medium although studying in the theological department, and was summarily ejected by the bigoted authorities there, as they considered the divine gift of mediumship of no account—will soon speak from the rostrum of the Independent Club in Boston, giving a full history of the then opposition to the Spiritual Phenomena, and likewise the opposition to it in certain quarters new. Just at this time much interest is manifested in the subject, and no doubt the Doctor will have a large audience in the Berkeley Hall."

A note addressed to a lady in Washington and signed by another party in the same city, was sent to us for perusal. The writer, in reference to herself, "wonders if he knows anything about Spiritualism now! By his own admission, as I read it, he did not some time ago."—"Yes, we know something more about Spiritualism than we did ten years ago when we first received the light, and even more than we did six months ago, and hope to know more about it six months hence. We trust that we may never stop progressing or become clogged in a limited sphere by believing that we know it all; for these Spiritual ends, and often by attracting a set of obsessing spirits around us who are of the same opinion, and where all the folly and humbuggery of so-called Spiritualism begins. God preserve us from such calamity.

"Angels Whisperings for the Searcher After Truth" is the title of a volume of poems just issued by the Religio-Philosophical Publishing House, Chicago, Ill. Mrs. H. J. Ray Curtis is the authoress of the above-named book, and we must candidly say that the poetry is good throughout. The book contains about one hundred and sixty poems on a variety of pleasing subjects, embodied in 275 pages. The lover of good poetry will not be deceived in sending for this book. The price is not given, but a postal card sent to Col Bundy will be readily responded to.

THE BETTER WAY now comes before the public as a new-born child and desires to be presented in a new dress, with new ideas, new thoughts and modern revelations—just as modern as we can get them and in harmony with the new year 1889. Reminiscences of the past have been so often aired that they are overlooked by the majority of readers; for Spiritualists in general are exceedingly modern and constantly crave for something fresh, spicy and new from the mental realms of existence, and thus we ask for something original. We believe in evolution and constant progress in spirit.

ORGANIZATION. Newspapers constitute the life principle, the law, on which a cause depends for light, support and advancement, and as such should be the first to set the example of harmony and good will towards each other in respect to the cause they represent. Disension or jealousy among these must produce baneful results; for effects partake of the nature of their causes—the law on which they depend for support, etc., while harmony leads to good results—peace, brotherly love, and finally—organization.

MEDIUMS. Spiritualists must hold to their mediums, for they constitute the law which governs the new dispensation. Mediums though must hold themselves aloof from mortal opinion and ancient ceremonial customs otherwise they disturb the harmony of the law of which they constitute a part. The latter cramps their gift and has the same effect on them that attempting to restore a flower to its bud has. The cause or law of mediumship is an evolution of the new out of the old and has no further connection with its source than a chicken has with the egg from which it emerged. So the past must be left untouched, and non-mediums must not interfere by referring to it. Mediums are the only apostles of the new dispensations and should be obeyed accordingly. Without them there would be no Spiritualism.

THE DUTY OF SPIRITUALISTS. Would we lay down a duty for our brethren in the cause? No. Every one feels what that is intuitively; there is but one impulse which vibrates throughout the whole Spiritualist world, and that is love! None need be admonished or enthused to "hold fast to the faith" or "be true to the party"; for Spiritualists are not of that class of mortals. They are above it. Nor are they to be governed by touching upon their emotions. Such belongs to the rabble—not meaning honest laborers or those whom circumstances have deprived of worldly goods, but those who wilfully oppose law and order from motives of selfish gain or being prompted by immoral tendencies. Spiritualists too well know their duties as individuals towards their fellow beings and then exercise care not to imperil themselves in the eyes of the spirit world. Therefore the security that any form of government may labor under as far as the Spiritualists themselves are concerned. But what might be done under the guise of Spiritualism or what might be claimed as coming from the spirit world when it is but the effect of idle fancy or morbid and bitter repinings arising from discontented human spirits, is another thing, and may eventually give cause for suspicion and the governments reason to regard us with some kind of disfavor. It is this we have to guard against as a duty to preserve the cause from a peradventure future inconvenience. Not by waiting for its enactment, but by nipping every such demonstration in the bud and making our protestations both heard and felt.

The more unprincipled the faction that has an underhanded aim in view the higher and purer an agency will it pounce upon or utilize for its purpose. And Spiritualism is just beginning to gain the respect of the thinking world, and consequently will soon become what the fashionable world terms popular. At this point it will meet its greatest danger from trans-cursionists, part of which, like all novices, will want to teach us what Spiritualism is and make it ridiculous, while the rabble, which invariably follow the popular tide, will want to make capital out of it—either politically, socially or individually. To foil both we must be on the "qui vive" as the Frenchman says, and not permit the former to gain the control too fast or until they have proved themselves worthy and competent, and discountenance the actions of the latter in the instant or precede them by measures that will give the incipient warning to what may be expected. Such is the duty we would instill in the hearts of our brethren in the cause, and we do so now, before they become deaf to it by the stir that will be manifested when the tide begins to flow. The cause is already implanted. It needs but to take root, and then the day will be near at hand to deal with the effects. A stitch in time makes nine, a bad rhymer said, but he no doubt meant well, and so we'll take the work for the deed and govern ourselves accordingly.

NO COMPROMISE. Some people seem to think because Spiritualist papers are liberal-minded and advocate free thought, they must necessarily be an avenue for every new theory and policy that may be advanced by individuals or sects—many of which are branches or side-issues, growing out of Spiritualism proper. Now, we have no objections saying a kind word in favor of anything that will benefit mankind or aid a good cause, but it should always be taken in consideration that the majority of our readers are Spiritualists, with very few outsiders, except where the papers are sent to them by friends of the cause with a view of enlightening them on our philosophy. Thus we cannot deprive them of space for the furtherance of measures that do not interest them.

Spiritualism itself embraces every progressive idea that the world can offer, only that it is promoted in a way not generally understood by the materialistic world, therefore the reluctance exhibited in accepting anything that comes from that source—except perchance it be of educational benefit or whereby the sick and needy may be relieved. Otherwise Spiritualism can always offer something better or the same in a more perfected form, it being the highest revelation ever made to mankind, and therefore not without that which is needed for man's intellectual and moral advancement.

Spiritualists are well aware that this life is a practical one, and that material labor is necessary whereby to earn their living; but they also know, and too well, that all of life's duties are not to be concentrated on gathering material wealth and worldly power. There is a life beyond this which also needs preparing for, and a little preparation in advance is not amiss. Spirits returning speak of this very emphatically, and give us the benefit of their experience in this respect, and not infrequently relate how much they regret lost opportunities. Now, their version is not to be disregarded, and Spiritualists are endeavoring to govern themselves accordingly.

It is true, they mingle with the world in every-day life, but in social affairs they are somewhat conservative or retired, preferring the society of their own people to that of any other. This is because Spiritualism gives to every department of life a different aspect—a more interior view of things, and in possessing this, all else seems dull and monotonous to them.

Thus it will be seen that all reform measures—be they ever so well meant—can never come up to their standard, because they lack the interior principle—the soul—that Spiritualism gives to every thing. There are some issues though that are purely Spiritualistic in principle, only that they are propelled under another name, and we may say an assumed name in some instances, because they found their birth in Spiritualism, and now either ignore their parent in whole or in part, but are not unwilling that the old mother should aid them; i. e., through the press, and if permitted, it wouldn't be long before they'd want to convert Spiritualism into—well, something else.

Spiritualism is to these side issues what the Christian mother church is to the many protesting ones; and will remain the controlling power as long as it is kept pure by its advocates, its supporters, its children, so-to-say. But let every Tom, Dick and Harry, who has a little mediumistic power, set himself up as an apostle under the sanction of Spiritualists, and to the injury and depreciation of our good and lawful mediums—those who are serving the cause honestly and honorably—and Spiritualism will fall into disgrace, will disintegrate and finally die as a cause in its present shape—though as a law of nature it never can—or be converted into scores of little isms, taking on all manner of fanciful names, as already exists among us. Some may have been impelled by this motive and serve as a warning. Others may have been the effect of personal motives; but however arisen, they cannot expect us to support them, advocate their cause or bow to them as if they were our superiors. Properly they ought to be treated as secessionists or rebels, or naughty run-away children. And as for the others, with their many high-sounding "progressive" and "liberal" appellations, they don't concern us at all. We are Spiritualists, and have the truth, and they are only truth seekers as they call themselves. If they wish to join us, they won't have to search much longer after truth, their aim being really to become happy, and nothing but the evidence of a life hereafter will create this happiness. Spiritualism offers this evidence, and by seeking in this direction they will find all that the heart can wish for. And more; for while embracing every principle that the world at large is advocating in slices, Spiritualism has one fundamental principle that is divine in its effect on man. This is love. It is the centralization of everything, and without which happiness can never be found. Intellectualty, science, orthodoxy—with or without prefix, or whether with prefix or affix—are cold compared to Spiritualism in its pure and simple form, and thus few thoroughbred Spiritualists can be induced to take up with any side issue. It is useless to try and therefore it is useless to encumber us with any foreign platforms or schemes. All we can advise is to fight your own battles. We have our own to campaign for, and it requires all our generalship to "hold the fort." Pure Spiritualism is enough for us and our good readers. *In hoc signo vinces.*

WHAT IS EDUCATION? VIII. If the argument in the preceding chapters of this series is logical, it establishes the proposition that that which most nearly concerns the business of life our school curriculums almost entirely exclude. All our industries would cease were it not for that information which men begin to acquire as they best may after their education is said to be finished. And were it not for this information that has been from age to age accumulated and spread by unofficial means, these industries would never have existed. Had there been no teaching but such as is given in our public schools, this country would now be almost wholly devoted to agriculture, and the mechanic arts would possess little interest for our people.

That increasing acquaintance with the laws of phenomena which has through successive ages enabled us to subjugate nature to our needs, and in these days gives to the ordinary laborer comforts which three centuries ago kings could not purchase, is scarcely in any degree owing to the appointed means of instructing our youth. The vital knowledge—that by which we have grown as a nation to what we are, and which now underlies our whole existence—is a knowledge that has got itself taught in nooks and corners, while the ordained agencies for teaching have been mumbling little else but dead formulas from the dry leaves of antiquity.

For the third great division of human activities no provision whatever is made in our "system" of education. If by some strange chance not a vestige of us now living were to descend to the remote future, save a pile of our school-books or some college examination papers, we may imagine how puzzled an antiquary of the period would be on finding in them no indication that the learners were ever likely to be parents. "This must have been the course for their celibates," we may fancy him concluding. "I perceive here an elaborate preparation for many things, especially for reading the books of extinct nations and of coexisting nations—from which it seems clear these people had very little worth reading in their own tongue,—but I find no reference whatever to the bringing up of children. They could not have been so absurd as to omit all training for this gravest of responsibilities. Evidently, then, this was the curriculum of one of their monastic orders."

This is certainly a matter of great moment, but is it not an astonishing fact that although upon the treatment of offspring depend their lives or deaths, and their moral welfare or ruin, yet not one word of instruction upon the treatment of offspring is ever given to those who will hereafter be parents? Is it not monstrous, that the fate of succeeding generations should be left to the chances of unreasoning custom, impulse, fancy, joined with the suggestions of ignorant nurses and the prejudiced counsel of grandmothers? If a merchant were to commence business without fair acquaintance with arithmetic and book-keeping, we should exclaim at his folly and look for disastrous consequences. Or if before studying anatomy a man should set up as a surgical operator, we should wonder at his audacity and pity his patients. But that parents should undertake the difficult task of rearing children without ever having given a thought to the principles, physical, moral or intellectual, which ought to guide them, excites neither surprise at the actors nor pity for their defenseless victims.

What in fact is the result? To tens of thousands that are killed, add hundreds of thousands who survive with feeble constitutions, and millions who grow up with constitutions not so strong as they should be, and you will have some idea of the curse inflicted on their offspring by parents ignorant of the laws of life.

If you consider for a moment that the regimen to which children are subject is hourly telling upon them to their life-long injury or benefit, and that there are twenty ways of going wrong to one of going right, you will get some idea of the enormous mischief that is almost everywhere inflicted by the thoughtless haphazard system in common use.

Instances are plentiful. Is it decided that a boy shall be clothed in some flimsy short dress and be allowed to go playing about with limbs reddened by cold? The decision will tell upon his whole future existence, either in illness, stunted growth or deficient energy;—perhaps in a maturity less vigorous than it ought to have been, and consequent hindrances to happiness and success. Are children doomed to a monotonous dietary, or one that is deficient in nutritive value? Their ultimate physical power and efficiency as men and women will inevitably be more or less diminished by it. Are they forbidden vociferous play, or—being too ill-clothed to bear exposure—are they kept indoors in cold weather? Then they are certain to fall below that measure of health and strength to which they would else have attained.

REFORMING SPIRITS. A sort of sentimental idea still exists among some persons that they possess the power of reforming spirits, or that it is their mission to do so. Not that we wish to discourage any such intention—for in principle it is good—but merely to awaken them to the reality of the case. In the first place like attracts like, and if absolutely evil spirits intrude themselves on a circle or a medium, there is something analogous in their respective conditions, and reform should therefore begin on the mortal side first. When this is put into practice only spirits with like desires are attracted and such don't need to be instructed what to do, they having as much discernment as the mortals have to whom they are attracted.

Now imagine the assurance we give ourselves when condescending to instruct one who knows virtually more about us on the same subject than we of him; for as a spirit he has the advantage over us in every respect, being able to read our inmost thoughts and thus can smile at our innocence. But they can reform us by telling us of our shortcomings; pointing out our weaknesses; giving us a cue to our dormant passions—if we desire to know this. If not, we attract a like set, who neither know or care to know that they need reform, and believe as we do; namely that they are perfected and have a great mission to perform—that mission being to lay down the law to poor humanity and making their poor medium believe that he or she has been especially sought out as the divine funnel through which all this wisdom is to flow. Names and spheres are patent with them; the more elated the medium becomes, the greater the signatures that appear on the documents dictated by impression or mechanical writing. Instead of reforming themselves they want to reform the world, heading their manifestoes with "Oh, man!" "Oh, ye mortals of Earth!" and "Repent ye sinners!"

Such is not Spiritualism of to-day. It belongs to the days of John the Baptist. Nor do we need any imitators of this gentleman to foretell the coming of the new dispensation, for it is already fully upon us, and we in the midst of it, surrounded by phenomena to give proof of its presence. What we want now are examples of what Spiritualism has done for the individual. Not what it is going to do for others. Examples are better than precepts now-a-days. Show how much better and happier it has made you, and others will want to know how you did it. But you cannot give proof of this except you practice what you preach. Withdrawing yourself into seclusion like a wall spider makes you one-sided and finally just as sensitive and irritable, feeling offended when any one doubts that you have a "band," and unbridled because they do not accept your teachings as infallible. Follow them yourself first, and then they become a law within you and govern both mortals and spirits unsolicited. Under these conditions only can man reform those spirits that come within approach of his natural surroundings, even if they cannot reach him physically or come near enough to control him. You need not fear contamination; for those who are purified are positive to all impurities, as their nature only give out, being analogous to spiritual nature in that respect. It is only the negative beings, who are still susceptible to matter or material influences that need to be cautious, and such are the ones who need more spiritual unfoldment before their potency is felt in the reformation of either spirits or mortals. To reform spirits therefore, let reform begin with self and the attracting spirits will follow in your wake unsolicited.

Since assuming editorial management we have lost one subscriber and received two dissents in consequence of the change. Against that we have gained a large number of new subscribers and received scores of complimentary letters and expressions of gratification at the new departure.

From Our Reporter's Note Book. Cincinnati Brevities.

Full report of the O. V. M. A. next week.

Mrs. Porter still holds her seances at 16 W. Ninth street.

Various developing circles report good progress and a determination to push the work.

The following is the program of music for to-morrow, Sunday:

- MORNING. 1. Solitude (caprice) - - - Mercadante 2. Sei Mir Garguesi - - - Schubert

- EVENING. 1. Der Barber von Sevilla—Ouverture von - - - G. Rossini 2. Le Desir du Printemp - - - Schubert

Friends of the Union Society are invited to attend a social at Grand Army Hall, on Wednesday evening, February 20, in celebration of a general house-cleaning. At the same time a fine lounge will be disposed of to the lucky holder of the winning number.

Personal. Dr. J. M. H.—Report received, but must take its chances with the many others we have. Patience.

T. A. M.—"The chain of evidence from the death, burial, and resurrection of Christ up to the present time" is so unsatisfactory, that it may be regarded as broken in the light of Modern Spiritualism—except what chooses to be taken on faith. Without the latter the whole is repudiated and only regarded as a fable that has served its purpose, or as perverted facts garlanded together to preserve the principle that is connected with it. In this respect it will remain inviolate as a monument of human progress and may always be referred to allegorically or as a source from which to draw comparisons suited to many instances of the present day.

Reported for The Better Way, Cincinnati Society of Union Spiritualists.

Synopsis of Answers to Questions by Mrs. N. J. T. Brigham, Sunday, February 10, 1889.

Many questions were answered with eloquence and irresistible logic, but in reality they are comprehended within the answer to the first question discussed, of which we give a brief synopsis following: "Why do we live?" Did you ask to live? Did you ask to be born, to come into the world in the place you did, and have the parents and race and nature you have? You live, not because you want to, but because you must. Life is the greatest of mysteries and yet so simple. Death is not the cessation of life but the door of a grander unfoldment of your existence, of your soul powers. You find yourself here, endowed with many powers and capabilities of unfoldment or development. You live in the world, as others do yet you are not the echo of another's life. You are yourself and no one else, and yet there are certain parallelisms in all lives though you may never be able to understand or believe the depths of each other's natures.

What is the object of life? For what are we living? This is the meaning of the questioner we apprehend, and not just as we have answered it, as yet. It is the question of one who is reaching out and striving to know more of himself. The object of life is not merely to breathe, to exist, to live an unthinking round of selfish desires and the forming of a mere shell of formality and coldness around ourselves. Care in our judgments of others and their motives is demanded from the fact of our inability to comprehend each other.

To live is to unfold the soul to its highest possible individuality; to reach the fullest state of harmony and to develop with our aspirations so that inspiration may flow in upon us. Something more is required of man than to merely have a life upon the surface, to be simply an animated vegetable. Some people were mere vegetables. They folded their hands in their laps and just vegetated all the days of their existence. Such people were barriers to the true life in others and were a hindrance to themselves.

There was a story related somewhere of a young man who became dissatisfied at home and said unto his father "Give me of the portion that is mine and let me go forth and seek my fortune in other lands." The father granted his desires and after the years rolled round and the young man had wasted his fortune; sated himself with the pleasures of life as they are called and had fed on the husks; then he repented and said "I will arise and go to my father." Did the father reject him? Did the father turn away from him and say "I know you not" He opened his arms and said, "This is my son that was lost and is found—my son that was dead and is alive again." Ah, the wondrous love of that father; all was forgotten, all was forgiven. So the heavenly father loves all his earth children. Lost? There is not a child of God that is lost from his divine harmony. A narrow minded personal God might lose his children, then he were not God; for who can believe that infinite mercy and love would reject one of its children.

Even so, the soul lives and returns home. Death sets it free and the soul is then ready to leave the husks of earth and return home to the father and live in endless progression. The prodigal son did not in returning to his home say, "Give me the best you have for I have wasted all that was mine" with a true humility he says, "Make me as one of thy hired servants." Not for gold, not for lands, not for honors, did he ask because he had returned, but "make me as one of thy hired servants." He realized the seeming unworthiness of his life, and therein lay his worthiness.

There are souls lost—but lost to themselves, not to the God of mercy and love. We live not to be like so many trees of the same kind, all exactly alike, but each one striving to be himself and looking forward to a grander blossoming and a richer fruitage. Life is an orchard, and men are the trees in that orchard, each bearing its fruit after its own kind—some bitter, and some sour, others luscious, ripe and sweet. You have seen a garden with its myriad hued flowers giving forth their sweet perfume. Like unto this: are human souls that live lives of right doing, of purity and truth, and for this we live, preparing to bloom in the garden of life eternal.

Obituary. On the first of February many people gaze for the last time on the mortal remains of Mrs. Amy Post. Few women are heretofore benevolent, her unflinching sympathy being always ready to act when occasion offered. Her love knew no nationality, creed or color, and her mission was to uphold that which could benefit mankind. What Spiritualism was brought to her notice, as readily saw the light in it, and embraced it as a progressive measure that would eventually break the bonds of mental slavery and so she made this the hope and anchor of her soul. Under its influence she predicted the future moral and intellectual advancement of mankind. Now she has entered the spirit world to continue her labors of love, but will be kindly remembered for many years to come by many who have been benefited by her in earth life. She passed away at the age of eighty-six years.

DANIEL WESTWORTH one of the pioneers and respected citizens of Paulding county, Ohio, passed to the higher life, January 29, from his residence at Hicksville. This was and is a spirit possessing the power of a Spartan—and he imparted into all of his labors. Becoming a conjoined Spiritualist, he could not rest content to see his fellows without the light of this truth and comforter. Upon a tract of his land where a grand old grave stands, for several years he has, with help of others, held an annual meeting, to which the people for miles around flocked. Now, that he has left the body of earth, no doubt the place will be sacredly kept as a reminder of his worth and merits to which the people for many years will go and often express gratitude for his efforts in behalf of humanity. We trust that this grave will be so entailed that it may be continually reserved by Spiritual purposes. Such we know was his desire. A. B. French, of Clyde, O., conducted the funeral services. G. W. K.

CORRESPONDENCE.

Fort Dodge, Iowa. Mrs. S. E. Warner-Bishop continues to hold meetings here, on Sunday and Thursday evenings. Large audiences greet her and the interest is constantly increasing.

Springfield, Mass. Quite a large audience came to G. A. R. Hall last Sunday to listen to our eloquent speaker Miss Emma J. Nickerson, of Boston.

Fairmount, Kas. Mr. Aaron Barrows writes that his three little girls have all developed as mediums, playing the organ without having ever received a lesson.

Brooklyn, N. Y. The Brooklyn Spiritualists have been active in this season's work commencing the season with W. C. Bowen, as speaker, followed by Geo. Chalmers, Mrs. Brigham, J. J. Morse, Mark M. Pomeroy, Brick, Judge Daily, and continuing February and March with J. Clegg Wright as speaker and Mrs. Henderson as test medium.

Alliance, O. Mrs. S. S. Rockhill writes: In sending the enclosed list of new subscribers and renewals, I would also mention the fact that the good cause is progressing, there being quite a number of new converts.

Haverhill, Mass. In this city last Sunday at the First Society of Spiritualists, held at Unity Hall, opposite Commons, an immense audience greeted Mrs. Joseph Stiles, the test medium.

Vicksburg, Mich. The Vicksburg Spiritual Society held their second quarterly meeting, Feb. 3rd. Although no speaker was in attendance from abroad, we had a general good time instructing and entertaining ourselves.

Baltimore, Md. At the annual meeting of the "Baltimore Psychic Spiritual Society" the following officers were elected to serve for the year '89: Levi Weaver, President; Fr. Fickey, vice-president and treasurer; Mrs. M. I. Childs, secretary.

Troy, N. Y. The First Society of Spiritualists, of Troy, meet each Sunday evening at Weiman Building, Room 18. Inspirational speaking, and psychometric readings and tests at close. Many strange facts come at each meeting, and much interest is manifested and is steadily growing.

Topeka, Kas. The lecture of Mrs. S. R. Stevens at Music Hall, last night was very interesting, as well as psychometric reading by Mrs. Emma E. Hammon. But instead of giving a synopsis of their work I desire to relate an incident of spirits returning which was given by a person in the audience.

Evansville, Ind. Mrs. Seery, of your city, has been here giving sances to the wonderment and gratification of enquirers and friends, an extended account of which will appear in next week's issue.

Denver, Col.

Thinking a few words from this rapidly growing city would be acceptable, I will simply say: Denver is bound to rise and shine temporarily and spiritually. Its location is superb, backed up by the Great Divide, looming up to sublime heights, twenty miles to the west, while it is rapidly spreading out over a gently rolling prairie, extending clear to Kansas. It is growing so fast that the ambitious citizens here already consider Kansas City as a near-calling suburb.

The Beacon Light Sunday evening meetings held at 232 West 46th street, under the direction of Mrs. M. E. Williams have from their inception been well patronized.

Chicago, Ill. The meetings held by the Spiritualist Mediums' Society, at Avenue Hall, Sunday afternoon, are rapidly increasing in numbers, there being about seventy-five present this afternoon.

At the meeting of the People's Spiritual Society Sunday, February 10th, President G. L. S. Jenifer was in the chair. Services were opened by silent prayer. Miss Thomas gave a soul-stirring address on a higher and a better development of mediums and dwell strongly on individual uplifting in order to understand the true mission of Spiritualism.

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Briefs.

Lyfe Manning is now traveling in Europe. Walter Howell is lecturing in Titusville, Pa. Alpha Hall, San Francisco, was dedicated on the 7th inst. by W. J. Colville.

The Chicago Spiritualists gave a grand reception and fancy dress ball on the 12 inst. W. J. Colville is conducting a series of instruction in spiritual science at his rooms in San Francisco.

Chestnut Spiritualist is suggested as a name by which to designate those who persist in hanging on to old creeds and customs. Frank T. Ripley is filling his second engagement of this season at Albany, N. Y., lecturing and giving tests to large audiences.

Bro. G. H. Brooks writes that he is meeting with grand success in Elmira, N. Y., but has had to fire some hot shot to meet opposition. Don't forget the dance at the G. A. R. Hall on the 20th inst., by the Society of Union Spiritualists.

Gerald Massey is now at his residence, Villa Bordighera, New Southgate, London, having been summoned home by the illness of his daughter. The Banner of Light writes against "Prof. W. W. Dayton, and suggests that his "co-shoulder" be given to him. Cincinnati will give him cold hands.

O. B. Lisher writes that Miss Maude Jones, Oceanide, Cal., has developed as a fine slate writing medium, of which we will print particulars as soon as space permits. In addition to the above Mr. Lisher states that Mrs. Reynolds contemplates a trip east and will lecture in the Queen City on her journey.

Judge G. W. Featherstone, of San Bernardino, Cal., a young man and promising lecturer, recently stepped to the front in that city and replied in an interesting address to the attack of a local minister on Spiritualism, which address was published in full in the S. B. Courier of the 13 inst. Judge Featherstone should be encouraged and sustained, both for his manliness and intellectual ability.

Mrs. J. William Fletcher will deliver one lecture before the Independent Club in New York City, Sunday, February 17. This is Mrs. Fletcher's only appearance in Boston this season, as she graduates from the College of Physicians and Surgeons in April.

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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 months of March and April, and will speak week day evenings at any place in the state of Indiana, during February.

G. W. Kates and wife lectured and gave tests in Hampton, N. J., Sunday morning, February 10th, and at night in Columbia Hill, Philadelphia. They go to Elmira, N. Y., for one week commencing February 21st, and to Pittsburgh, Pa., for March. Mr. Kates will spend next summer in New England.

Miss Jennie H. Hagan is now ready to make engagements for camp work in the months of July and August, '89. She may be addressed at South Framingham, Mass. 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, as she is now doing in New England, or a less number, as may be desired, at moderate charge. Regarding such engagements she respectfully solicits correspondence.

Mrs. J. H. Stowell, Trance, Bates Avenue, near Colerain. Mrs. S. Seery, 34 Gest street, Trumpet and Slate Writing. J. D. Lyons, 188 Richmond street, Trance, Readings from Letters, Photos, Hair, etc. Mrs. M. Englert, Trumpet, 67 Marshall Ave.

Mrs. A. Kibby, clairvoyant and test medium, 88 W. Eighth street. Mrs. Stewart, Trumpet and Independent Slate Writing, 10 Addison street. Mrs. Anna O'Brien, 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. Lavina Knowles Douglass, Trance, Test, and Healing Medium, 86 West Seventh st. Joseph Schwenberger, trumpet medium, No. 3 Corvint street, between McMillen and Walnut.

S. S. Baldwin, Magnetite Healer and Developing Medium, 34 East Sixth street. E. F. POOLE, Clinton, Iowa. Dear Sir:—Received your milled pebble spectacles. I am very much pleased with them. They are a perfect fit, and would not part with them for \$5. Yours respectfully, CHARLES RUSSELL, No. 587 Hudson St., New York City.

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Most Wonderful Cures AGENTS WANTED. California Novelties, Made from Yucca Palm. This wood is lighter than cork, and pure white. Made into Pincushions, Boxes, etc. A Marine Engine run by clock work for show windows. Sample sent for 25 cents with Price List. E. B. BROWN MANUFACTURING CO., Monrovia, Cal.

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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 in accordance with the laws of nature. Patients permitted to be treated by their own physicians if required and their instructions carried out. This home offers hope when all else fails.

ARE YOU A MEDIUM? WRITE TO J. Wm. Fletcher, The test medium for a reading and how to develop your powers. Terms, \$2 00. No. 6 Beacon Street, Boston, Mass. AGENTS WANTED. TO SELL California Novelties, Made from Yucca Palm. This wood is lighter than cork, and pure white. Made into Pincushions, Boxes, etc. A Marine Engine run by clock work for show windows. Sample sent for 25 cents with Price List. E. B. BROWN MANUFACTURING CO., Monrovia, Cal.

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SPIRIT MESSAGES.

Through the Mediumship of Miss Emma J. Nickerson, Boston, Mass., by SPIRIT FANNIE CONANT.

1. A lady comes to me, gives me the name of Hubbard. I think she has not been out a great while. She sends her love to her dear ones and says they come here sometimes. She speaks of her husband too and says "I will return and prove my promise."

2. An old man comes leaning on a cane. He brings a great power with him, also a wife from the spirit side. Says he lived in Boston, accomplished his work and was satisfied and ready to go. He wishes to be remembered at the temple and says there are friends here that he would like to take by the hand. He gives the name of Allen; simply says, "Say Allen."

3. Another spirit now comes and says, I do not belong here; I don't see any one here I know, but this medium goes to my old home at Springfield, and I want so much to have them know that I am not dead but that I am happy and contented, though I did not want to go. I passed out in Chicago; I had trouble with my stomach. It was not cancer; tell House, if she had obeyed her impressions I could have been saved. I want to find Charlie in Chicago. Things have changed with him, but he doesn't forget Nellie, and I can help him in many ways. My parents live in Springfield; my name was Nellie Richards.

4. A spirit comes here who says, my mamma lives in Haverhill and papa lives there, too. Please, dear lady, tell my mamma I am so glad she can have her spirit child come home. I do see what nice care she takes of my things. I like the picture very much, and Aunt Etta says she would not change the dress very much; so mamma when you go to Grandma Marshall's tell her I come there too, and I wish so much she would talk to Grandma when he comes back to her. It won't be long till you come, mamma, and the daisies will bloom just as they do in the meadows at home. I must go now. Tell papa I love him very, very dearly. Oh, mamma, please give my dresses and the half worn shoes to some one who needs them. You will know whom before long. I would like that best. I am Annie Williams.

5. Friends, this is not my old workshop, not the place where I was known when I was on the earth side; but I sometimes feel as if it is a help to me to come, and I remember the words of our friend Thomas Paine, "The world is my country; to do good my religion." I used to be a mouth-piece for the spirits, and since I came over here I have met many whom I comforted and helped, so they tell me. I also find many who need comfort and help. I have not ceased to be a medium because I am on the spirit side; I still go on with the old work because I love the work. I am just as skeptical as ever and find just as many stumbling blocks as I did in the old time; yet I feel the call of hearts that are depressed and sorrowful and I like to come back to the old places. A good many of the old familiar faces are gone, but there are other faces that are growing dear and familiar to me, and I like to think the good old cause is being supported by strong hands. It does me good to meet you here this afternoon, and to feel the earnestness and sympathy of your lives. It helps other spirits beside me. We do not come alone to educate, but we come to be helped and gain strength from little batteries like these, that we may go out into the desolate and sorrowful places of the world and bring comfort and sunlight to those who do not know the truths of our beautiful philosophy. I suppose you wonder who I am. Well, I used to be known in the old place where the Banner still waves to the breeze and where so many still go for comfort; and I am glad that I can still use my influence and feel that broadening out across land and sea, bringing hope where the dark waves have engulfed some soul, for that is the most beautiful mission of Spiritualism, to me the grandest side of it, when I can find some that I can help and lift through the sympathy of my heart into the light where other spirits can reach them and help them to sail safely over the darkening waters.

6. I feel I have accomplished a little in each day. I want to say for the benefit of those I do not reach very often, that I have chosen this instrument for my work. I chose her many months ago. I hope to give through her lips some of the things I could not give when I was a medium here because she is differently constituted from me; and through the combined powers of our natures I can do a work that I could not touch. I was retiring and sensitive; she is surrounded by positive magnetic forces that enable her to be stronger in her individuality than I was when here, though I was an instrument chosen for my work at that time, and fulfilled it to the best of my ability. Then I had ill health and diseased body to contend with, while she has a fine physical structure that enables the spirits to carry forward their plans to perfection, lifting obstacles out of the way that used to be their trouble with me.

I bring my Indian girl with me; she is now my helper and attendant in the spirit world. You will know me by the name of Fannie Conant. I leave my blessing for many who are not here to-day, who are present and so much desire greater unity in this work. Why, if mediums everywhere could see as I see, how much could be accomplished by hands clasped with hands, and hearts strengthened by the sympathy of spirit upon the earth side, you would make the condition for us to give you so much more than we can do when you stand aloof and will not give us the opportunity. Open the windows and the light will stream in. Each human face is an index to me as I look at you, and I desire so much to speak for many who are here to-day. Will have to do this myself, as my medium has not been accustomed to this kind of work very much, and I promised her three years ago that I would do this work through her some day. I did not tell her when it would be done, and she has almost forgotten that promise; and I remember our friends used to say, "Why don't spirits redeem their promises?" I want to say, friends that I come to-day to redeem mine; and all spirits who are attached to you through the principles of truth will redeem every promise that they make to you, if you are true to the sacred trust they place in your hands. What we need is more consecration upon the part of those to whom we bring these divine gifts of the spirit.

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

THEODORE PARKER,

Of Boston, Mass. Dear mortals, I am interested to communicate a few lines in the interest of right and truth and for peace and quietness amongst my acquaintances on the material plane. I notice a slight disturbance has occurred recently among a few earth minds upon the matter of the Fox sisters denying Spiritualism. I am only astonished because any Spiritualist should give it the slightest notice. Suppose a thousand or a million Spiritualists who had been recognized as prominent in its support, should deny that Spiritualism was true, what damage could it do to the truth and facts of the matter? Not one particle. It is a matter of history, that a certain reputed religious sect denied the fact of the planet earth's rotundity and movements around the sun, and even carried their disbelief so far as to torture and persecute those who had certain knowledge of their statements as fact.

8. One of their severely persecuted scientists who to save his life, had been compelled to admit his statements as to the earth's movements to be false, but afterwards whispered to a friend: "The earth does move also, notwithstanding." Did this management stop the motion of the earth? Not a particle. Likewise would it be about man's continued or spirit life and ability to commune with mortals. Nature's laws, or the results and effects of the workings of these laws, cannot be affected by disbeliefs of mortals, or the bulls of priests, popes, or kings. But man may be kept in ignorance by mortal transactions, which seems to be one of the most important works of certain scheming sectarian orders; for their continuance and support is dependent wholly upon keeping the masses of their mortal adherents ignorant of truth and fact.

9. That Fox movement was for a money purpose to them under the psychological influences of mortal and spirit enemies to the progress of spiritual truth. What harm can such transactions as those by the Fox sisters do? Are their actions worth noticing? Not in the least by those having the spiritual light, and the only harm that can result from their actions will be to themselves longer in ignorance.

10. It seems also that many of the should be best educated persons in Spiritualism and their laws, do not seem to understand that persons may be good mediums for spirit communion and be enemies to the truth and progress or if not open avowed enemies unbelievers. It seems, therefore, that the Fox sisters have refused to advocate Spiritualism, because of poverty—or we might as properly state for lack of remunerative support. However, this statement may be true or not, it is certain they have gone before the public to declaim against the phenomena of Spiritualism being true for pay. What influence upon thinking minds can such persons as the Fox sisters have—do what they may? But my friends, there is a mass of human beings who are ignorant and thoughtless. This class being the main pecuniary stay of the church, the fear was and is that the simple teachings of Spiritualism in the vernacular and methods of these primal classes, might enlighten them, hence the church would lose their support. This is all. You see, mortals, the silly plan of making the "great toe-joint crack and snap" might and would be easily brought to bear to make the ignorant classes see how ridiculous Spiritualism was, and they would shun it, and sport would be made of them to own a knowledge of the spiritual facts. See how cunning and deceitful each character are, for their own interests—as they believe.

11. Now my friends, I assure you, this Fox church speculative bias will prove a boomerang to the enemies of Spiritualism, and an eye opener to the human soul, for let me inform you it will be the means of thousands of humble spirits reaching their friends in primal conditions of knowledge, through the information derived and the magnetism generated through the discussions and assemblies, for by these disqui-

ted and meetings the minds of all the people are concentrated upon a spiritual object, hence the laws of communion and adaptation for the object sought, will become more generally understood, both by spirits and mortals. Fear not then all they can do, for there are others can work as well as they, the enemies. Spirit enemies have ignorantly gone into this exposure business, through the selfish prayers of mortals, being led thereby to do the wrong—all against their own interests and happiness, as many by this transaction have found out to their chagrin and sorrow. This, then, makes friends of those hitherto enemies through prejudice and ignorance, to the glorious cause of Spiritualism. Therefore you will see good will result from that which was intended for evil. History gives us many such incidents. Haman, it is said, was hanged on the gallows that were built to hang Mordecai upon—and the gallows that Haman built too. The angel world is capable, able and powerful. They will care for the advancement of spiritual truths as they understand will be for the best. In this matter and other matters spiritual, fear not to trust the spirits.

The following messages will appear next week:

Marcus Richardson, Emerson Blake, Mrs. Capt. James Blakely, Fayette Green James Lake.

Given through the Mediumship of J. Wm. Fletcher.

EDWARD S. WHEELER.

Well, Mr. President, good afternoon, and good afternoon everybody who is here. You see I have got the advantage of you;—I can see every one of you and there isn't one of you that can see me; you only can see the person through whom I am speaking. I have a purpose in taking control of the medium to-day, but I have a few words to say to you and words to say to those who are away from here and at whose request I have come this afternoon. First, I haven't been able to congratulate you upon your work for some time, although I was present at one of your meetings, (since I came to the spirit, I mean,) but it was months ago; and I am here today and am pleased to see that you are working along on the given line of work and I think you are going to accomplish some good before you get through.

There is one good thing about you, you will give some of the other societies a rest; they have been having about all the fault found with them for the last ten years, and they are really growing quite fat; so they are having the pressure taken off of them, and you ought to consider yourselves public benefactors. When they used to be pommelling me, I used to say of the other fellow that got pommelled first, he is going to sleep; so in that way I got consolation, not much, but a little. I understand this Spiritualism, I guess about as well as any fellow that is here, for I walked up and down the world with it a good many years. We were all pretty good friends, all of us, though there was some trouble that came at the last.

I want to say that the only thing for you folks to do is to go straight ahead, the same as David Crockett used to say, you know, "Be sure you're right, and then go ahead." Well, go ahead anyway; that is the thing to do; and instead of spending your breath trying to contradict what your enemies say, save it to do some good work with; it will accomplish more in the end.

I want to send a word to a little girl of mine; well, she is a big girl now; never mind, I'll call her little. Tell her I know what has taken place and I hope everything will be as bright as it seems to be. I have only one thought, that is for her happiness while she is here on earth, for she was good, faithful and true while I was here, has been ever since to my memory, and from the home in which I am in the spirit world, I often turn my face to her; for if prayers amount to anything, I have prayed to heaven that the wind might be tempered, that the sun might be brightened and warm, that all things pleasant might fall across her pathway. The year has begun, my little wife, in a new way for you. May it be brighter as it goes on, and every year be brighter still until the shadows of this life fade into the brightest sunrise of the spiritual world; and then when you shall have come to me I shall stand there waiting for you and all will be well with us. You may put me down as Ed Wheeler.

Diner—What kind of chicken you call this, waiter?

Waiter—Dat am a Plymouth Rock, sah.

Diner—Ah! I'm glad it has historic interest. I feared it was an ordinary cobblerstone.—Town Topics.

SPIRITUALIST LECTURERS.

- Mrs. N. Andross, Dalton, Wis.
- Mrs. R. Augusta Anthony, Abington, Mich.
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Re-Incarnation.
To the Editor of The Better Way.
In your issue of January, 26th under this head, C. P. Meskimm expresses "surprise and disappointment" because "the guides (or control of a medium speaking in Brooklyn, name not given.) made light of it," i. e. the doctrine of re-incarnation. He does not give what was said upon the subject except that "another feature was that of losing our individuality did such a law exist" and further says: "I am surprised that an enlightened spirit should promulgate such an untenable argument. It doesn't necessarily follow that because I assume several characters in a drama that I am sinking my individuality; on the contrary, when I resume my station in private life is not the same ego there? Hence, if in the great workings of nature it becomes necessary for me to engage in myriad rounds of fleshly habiliments, either on this or other planets, and other systems, ad infinitum, is it not the same entity?"

First let us look at the comparison made. An evening's masquerade in the different characters of a drama, or play, compared to the spirit life! The changing of garments during an hour, compared to the final change called death. The entering into an indefinite period of spirit life, the retrogressing steps of a spirit, who, having gained experience, individuality, and a name, returns back to a mere germ, again prepared to enter a mother's womb, be born a child, pass through the scenes of youth and manhood, gain yet another name and individuality and acquire a new line of experience, and continue this "drama" or play (Chinese fashion) "on this or other planets, and other systems (of worlds) ad infinitum. Comparisons of this nature are odious! Who wonders that a truthful spirit guide, or a thinking mortal, would make light of such a doctrine? Will C. P. M., or anyone of its advocates who is more of "an adept with the pen," answer?

What is the retrogressing process from individualized spirit to life germ but the losing of one's very identity? Does the professed re-incarnated have any memory except in fancy, of the past? I have read somewhere, of a lady who remembered that she was Cleopatra in the past incarnation, and of a man who was Nero, and then Napoleon, and now a blacksmith. The next following the Hindoo fable will be an animal and then a worm. Can any one now in the body bring any proof, beyond mere assertion or opinion, that he or she has lived a prior life? And what is unsupported opinion or intuitive perception worth as the foundation of a doctrine so fraught with interest to not a majority of Spiritualists, but to humanity?

It is a little singular, I think, that the announcement of the conversion of well known men to Spiritualism calls forth no comment whatever, while a self confessed humbug, enchains public attention and interest for weeks together. I have noticed with interest the growing liberality of many of the clergymen, who seem to be infinitely wiser than their creeds, and who were it not for the name with which their early religions burdened them, would be really liberal men. It is not infrequently the case that I have met clergymen, who in private were deeply interested in the truth, and who would really insist that the larger ideas were the necessity of our age, but who were among the very first to raise their voice in public against the advance of new ideas. When asked, why they only smile, as if they considered the whole thing a joke, as no doubt it really was. The following is from the Boston Herald:

The Spiritualists of Providence and the Methodist Episcopalians of the state were electrified yesterday by the announcement that there had been a new conversion to Spiritualism, and in consequence of that notice Blackstone Hall was packed to-night to hear Hon. Sydney Dean of Warren, formerly a member of Congress, and latterly in charge of Warren church, and for several years editor of the Star. Many were drawn by curiosity, and not a few believed that the venerable divine had drifted from the path of sanity, but all were treated to an exposition of the faith on the subject of Spiritualism viewed from an intellectual standpoint, such as have never been given here. Mr. Dean spoke for two hours, and held the large audience spellbound. He is to speak again in the same hall next Sunday evening, and from the sensation his acknowledgment of conversion made to-night, he will be greeted by a large and very intelligent audience.

While to this I add the words of Dr. Parker, who said to a Neweastle reporter, when asked about Spiritualism, and if it would make the same headway among the churches here as in America:
"Certainly not as it has done in America. In that respect, as in others, it would be difficult for America to reproduce itself in England. We are altogether on too limited a scale for the American pattern. The so-called Spiritualists have brought some discredit upon Spiritualism, but it does not follow that Spiritualism is an imposture. For myself I believe we have great advantages to make in that direction. I have long had a firm faith in the supremacy of mind over matter to an extent which is not generally recognized. I have been intensely interested in the works of Lawrence Oliphant, Sinnett, and writers of that class. I am open-minded enough to believe that in Spiritualism there is a great central truth. I know that Spiritualism has arrested some people on their downward career. Anything that could work such a miracle is to be regarded thankfully by Christian preachers."

of the law to be done in order to assist spirits dwelling on lower earth or spirit planes, and place them on progression's path, will by wiser and more advanced one's be done. The higher law rules, and a knowledge of this law gives power to aid when a continued earth experience will be of benefit to the spirit. Under the law a spirit can accompany the spirit germ of life, watch the moment of conception, and attach itself to the life which has entered the womb, watch over and guide it, being instructed by the guardian spirit, be present at the birth, and from that moment partake of its earth experiences, be so closely wed to its earth mate as almost seeming to be one. Yet they are not one, for the spirit seeking, its experience has not laid aside its identity; has not, as it were, stored its former earth experience, or lost its name or individuality; but those are not so prominent or so active as though it were standing alone. At times during the sleeping hours of its charge it must return to its spirit home, and there review the past and take counsel with its teachers and friends, so as not to be overcome by the influences of earth life and lead its charge in error's ways. One may think that by this drawing from another life and gaining experience thereby, the mortal would be dwarfed or wronged, but not so, for the guardian spirit assisted by friends of the attaching spirit watches over and guides both, and on entering spirit life the attaching spirit returns of its dual experience, leading its mate along progression's path."

Which picture carries with it the stamp of reason and truth; the one which taking the Hindoo fable for its source, paints the path of the retrogressing spirit from the standpoint of experience back to a life germ, from a man back to a worm, with all of name and nationality, experience and individuality to gain; or the picture given by an advanced spirit, of an attaching spirit, friend, guide and instructor, taking but giving and returning all in the spirit life? We pause and await C. P. M.'s answer.
JAMES H. YOUNG.
Onset, Mass., January 31, 1889.

Written for The Better Way.
Drifting.
BISHOP'S BEALS.
I watch in the evening's sunset
The clouds like golden dust,
That departs in the crimson West
O'er the path of the setting sun.
And I float on memory's pinions
To my childhood's early dawn;
And my thoughts, like beautiful visions,
Catch the breath of a golden morn.
I see not the shadows that deepen
And drop o'er earth like a pall;
For the dreams of my heart they deepen
The spirit of joy, our all.
I know love's tints are broken,
Though silent their presence may be;
They leave on my sad heart a token,
Unchanged their love is to me.
Though tears dim my eyes with longing,
As I wait on the borders of time,
I know there cometh a morn'g
We shall meet in a beautiful clime.

Straws that show the Way of the Wind.
To the Editor of The Better Way.
It is a little singular, I think, that the announcement of the conversion of well known men to Spiritualism calls forth no comment whatever, while a self confessed humbug, enchains public attention and interest for weeks together. I have noticed with interest the growing liberality of many of the clergymen, who seem to be infinitely wiser than their creeds, and who were it not for the name with which their early religions burdened them, would be really liberal men. It is not infrequently the case that I have met clergymen, who in private were deeply interested in the truth, and who would really insist that the larger ideas were the necessity of our age, but who were among the very first to raise their voice in public against the advance of new ideas. When asked, why they only smile, as if they considered the whole thing a joke, as no doubt it really was. The following is from the Boston Herald:
The Spiritualists of Providence and the Methodist Episcopalians of the state were electrified yesterday by the announcement that there had been a new conversion to Spiritualism, and in consequence of that notice Blackstone Hall was packed to-night to hear Hon. Sydney Dean of Warren, formerly a member of Congress, and latterly in charge of Warren church, and for several years editor of the Star. Many were drawn by curiosity, and not a few believed that the venerable divine had drifted from the path of sanity, but all were treated to an exposition of the faith on the subject of Spiritualism viewed from an intellectual standpoint, such as have never been given here. Mr. Dean spoke for two hours, and held the large audience spellbound. He is to speak again in the same hall next Sunday evening, and from the sensation his acknowledgment of conversion made to-night, he will be greeted by a large and very intelligent audience.
While to this I add the words of Dr. Parker, who said to a Neweastle reporter, when asked about Spiritualism, and if it would make the same headway among the churches here as in America:
"Certainly not as it has done in America. In that respect, as in others, it would be difficult for America to reproduce itself in England. We are altogether on too limited a scale for the American pattern. The so-called Spiritualists have brought some discredit upon Spiritualism, but it does not follow that Spiritualism is an imposture. For myself I believe we have great advantages to make in that direction. I have long had a firm faith in the supremacy of mind over matter to an extent which is not generally recognized. I have been intensely interested in the works of Lawrence Oliphant, Sinnett, and writers of that class. I am open-minded enough to believe that in Spiritualism there is a great central truth. I know that Spiritualism has arrested some people on their downward career. Anything that could work such a miracle is to be regarded thankfully by Christian preachers."

A Seance With Mrs. Edie Moss.
To the Editor of The Better Way.
On Wednesday evening, January 23rd, I was privileged to attend a seance held by Mrs. Moss at the house of a friend. A curtain across a corner of the room formed the cabinet, that the possibility of collision with confederates was out of the question. The medium, after being entranced, took her seat behind the curtain, a hymn was sung by the friends, consisting of fourteen ladies and gentlemen. At the close of the singing Jack, one of the cabinet spirits, greeted the circle. Lillie, the little spirit daughter of Mrs. Moss, who is the speaker of the band that control Mrs. Moss, greeted all present, and said we should have a splendid seance. Grandmother Brooks, another of the guides, spoke next. She was ninety years of age when she passed out of the body; she is of English birth. On being asked why she came back assuming old age, she said she had a son John living in California, who would not recognize her if she did not come back as she passed out.
Saidie, the leader of the oriental band of spirits of the Sun Angels Order of Light, materialized in full form. She greeted all the friends and sent her blessings to earth's children. As there were three members of the order present, they were called to the cabinet to see the emblems of the order, which are a crescent and star and this being done, she made a very fine address, full of advice and good tidings. As Saidie retired, the spirit of a young lady appeared, saying her name was Sarah, and that she had friends in the room, who were called to the cabinet and recognized the spirit.
A remarkable incident occurred when this spirit was materializing. Jack, the spirit guide of the medium, spoke at the same moment, the other one conversed with her friends. The reason I call it remarkable is, there are a number of people who go to seances that claim the spirit forms are nothing but the medium made up to personate these spirits. Mrs. Jennie McElroy, the spirit wife of our president, was the next form to appear, and Mr. McElroy being called, recognized her as his companion in earth life. She also requested some other friends, who had known her, to come and see her, and each one corroborated what had been said. As this spirit retired, the form of a little girl appeared, and a lady who sat opposite from the cabinet was called, and recognized her as the daughter of her sister, and said her name is Mary. Little Lillie Moss pronounced her too sweet for anything, and almost as sweet as herself. An old lady, bringing with her two Claras, comes to a lady, and they are all three recognized. Following these three spirits, Miss Lucille Western walked out of the cabinet, greeting her friends and shaking hands, and the light being quite good, she was plainly seen by everyone in the circle. After retiring she sang her favorite song, Beautiful Star, which was very much admired and applauded. Lillie Moss also sang one of her sweet little songs, composed for her by Mr. Clark of New York, and after singing requested two gentlemen to come to the cabinet, saying she wanted to whisper something in their ear, and, on stepping down she kissed both of them.
Miss Lillie Wallace, the beautiful spirit daughter of Mrs. M. E. Wallace, of New York, who is almost the counterpart of her dear mama, appeared next at the curtain. She is apparently about fourteen or fifteen years of age; very fair complexion, with golden hair, and eyes blue as the sky on a bright summer day. She called several ladies and gentlemen and kept up a conversation with them for about fifteen minutes, and then requested the light to be turned up full, so all would see her; and she wanted all to see her blue eyes, which would be a test, as the medium's eyes are dark. About a half dozen more spirit forms appeared, and they were all recognized. This closed the seance. Mrs. Moss is a splendid medium for full form materialization, and anyone wishing to investigate should try to see her if possible. Her address when at home is 265 West 38th Street, New York City.

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