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OBSEQUIES OF MRS. ANN LEAH FOX UNDERHILL.

Specially Reported for The Better Way by W. Rogers, Teacher at Graham's Shorthand and Typewriting School, No. 50 West Twentysecond Street, New York City.

The recent transition of this world renowned woman to a higher, holier and happier state of existence is an event of the eldest of the famous Fox sisters through whose mediumship the marvelous manifestations of spirit return caused the most intense interest and inquiry, not only in America, but throughout the civilized world, and the simple announcement of Mrs. Underhill's death may well remind us all to pause and reflect. Innumerable memories of the many bitter trials and sorrows to which the Fox family were subjected to during the early period of their strange and eventful experiences come unbidden and must strike a chord of sympathy in the heart of every unprejudiced human soul. Under the honest but searching scrutiny of such minds as Horace Greeley, Wm. Cullen Bryant, John W. Edmonds, Prof. S. B. Brittan, J. Fenimore Cooper, Jas. that mortals could receive messages Hopper, Gov. N. P. Tallmadge, John E. Robinson, Prof. Agassiz, Prof. Mapes, stood strong and secure as an oak stands Prof. Horsford, Wm. M. Thackeray, (the novelist), Robert Chambers, E. W. Capron, Jacob G. Cuyler, Dr. John F. Gray, Dr. A. D. Wilson, N. P. Willis and hundreds of other men and women of that period. The Fox sisters passed through many trying ordeals, abundantly proving their honesty of purpose and causing many of their learned and skeptical investigators to become firm believers and defenders of the new light and the new dispensation.

The following prayer and discourse by Mrs. Helen J. T. Brigham at the funeral obsequies, and the affecting solemnity of the accasion will long be remembered by the large number of mourners and friends present. At the conclusion of Mrs. Brigham's beautiful and touching discourse, Handel's exalted musical inspiration "Angels ever bright and fair," was rendered by Mrs. Louise Vescelius Sheldon with such prayerful and tender pathos as to draw copious tears from the eyes of many of that she has won with her love and genher sympathetic listeners. This beauti- crosity. O Father! for the beautiful ful composition was indeed a fitting close to the sacred ceremonies.

Invocation: O, thou who art at all times with us, whose hand expresses infinite tenderness and care, and fathershadows, bringing strength through all O, God, we thank thee. our weariness and weakness. O, God, and answered. Our Father, in the midst of sorrow we yet have the rejoicing that we bring to thee our earnest thanks that of sorrow we bring to the our earnest thanks that of sorrow we have the rejoicing that we bring to the our earnest thanks that of sorrow we have the rejoicing that we bring to the our earnest thanks that of sorrow we have the rejoicing that we bring to the our earnest thanks that of sorrow we have the rejoicing that we bring to the our earnest thanks that of sorrow we have the rejoicing that we bring to the our earnest thanks that of sorrow we have the rejoicing that we bring to the our earnest thanks that of sorrow we have the rejoicing that we bring to the our earnest thanks that of sorrow we have the rejoicing that we bring to the our earnest thanks that of sorrow we have the rejoicing that we bring to the our earnest thanks that of sorrow we have the rejoicing that be felt, may be accepted here to-night. There are many here to-night who need our earnest thanks that of the butterfly wafts itself in the broken, the butterfly wafts itself in the bod, and given of her possessions to bless them. Here life has gone out to all the rose of thorns that pain our fingers as we hold it, but, lo, upon this stem up-

and changeless in thy love and goodness, light may shine in; and, O Father, we bles at this point. But if death is birth, by thy every law humanity grows up- trust in thee, lead us, guide us, let thy if it is the dawn of the day, if it is the melt away, and we learn that thou art now and forever. Amen. love, and we trust in thee who art the spirit of truth, the giver of all truth. And when from time to time there comes amid the darkness some helper, some guide, some hand to lift the lighted torch amid the gloom, we thank thee, for thou art the love and light that make these things possible. O, Spirit of Truth, may we still apprehend thee. We may stumble in thy way, we may doubt, misunderstand and misinterpret, vet steadfast and sure stands the truth, and we thank thee that it is so.

O, our Father: while human hearts are grieving, while shadow, pain and sorrow lie darkly upon so many assembled here to-night, yet through all our night of sorrow the great, bright stars are shining, and there is a silvery radiance that glides through the darkness and rests upon us where we are. We thank thee that we know thou didst give a little child to the earth. We thank thee for the love that sustained and sheltered her, for the love that nourished and developed her; and we thank thee for the maidenhood and womanhood; for the love in the wife and mother; for the daughter; for the sister; for the friend. And, O, our Father! now that this friend is gone from the weariness; gone from more than ordinary significance. Being the storms of the world that are lashed on every hill; gone from the turbulant ocean of sorrow, whose murmuring was always in her ears, now that she stands in the clear and cloudless light, O, Father! for the light and liberty and the peace and happiness which she has found; for the work she had done which brings the light of blessed truth to those who sat in darkness; for the beautiful dispensation of immortal life that she was strong to bring, and steadfast and unswerving to keep before the eyes of the world, for all this we thank thee, O, Spirit of Truth. In those days when to speak of this beautiful truth which gave to her strength and glory, was to incur derision; when, in those days to assert you saw not the light of that smile. that heaven and earth were blended, and call forth criticism and bitter scorn, she amid the storms of winter.

> O, our Father! for the hand, small as it was, and frail as it was; the hand cold and nerveless to night, the hand which helped to open the great door, to unlock the great mystery to those who are longing, hungering, mourning-for this, O, God! we thank thee. We thank thee, that in those days, when the light which she helped to bring was seen by multitudes instead of a few, that in those days when she stood firmly by this beautiful truth which she felt and knew, and lived day by day, for this strength, for this loyalty, for this purity and honesty of purpose in the woman, in the medium, for all this, O God of love and God of truth, we thank thee.

And now that her night is ended and her day has dawned upon the eternal hill, now that she has gone as a visible presence from those who love her so tenderly and so dearly, from the many welcome that has been given her at the home invisible shall we not thank thee? There have been words of gladness; sweet words, happy greeting. There has been a great and sweet surprise in hood and motherhood in one: we would the wonderful light, the light that has have thoughts of thee come to us to- no equal on all the face of this broad night, bringing light through all our earth. For all the beauty she new sees,

And now, O Father, help us, Help thou whose light makes beautiful the those whom she has helped. She was world, thou whose love is the light, com- always quick to respond to the cry of the fort and instruct us, for we need thee needy, her sympathy was always ready this vestibule of toil, as you are wont to now. We bring to thee in our prayer all to aid those who were in trouble, her the hunger and thirst of our spiritual tears were as quick to flow as April nature, all the longing, all the weari- clouds to shed their rain, over the sorness, all the doubt and all the trouble, rows of others. And, O Father, from and we bless thee in the clear light of thy that beautiful land where she lives with death. When the night ends the day is love and care; and, lo, even while we millions of angels standing in the light, pray we are strengthened and uplifted we pray that the same love and helpful-

whatever men may think of thee, how- ceptive of it; make their natures plastic change, an evolution, an outgrowth. ever they may stumble and be mistaken to receive it, open the eyes of the spirit, Ami friends, if death is not the birth of in striving to know thee who art infinite open the windows of the soul that this the spirit, then science halts and stumward and sunward and the shadows angels strengthen and comfort us all, breaking of the chrysalis, then it is but

ADDRESS.

"Death shall be swallowed up in victory." This is an old saying, which is an instance of that wonderful inspiration which is all over the world. Now is brought to pass the saying: "Death shall be swallowed up in victory." Oh, death! where is thy sting? Oh, grave! where is thy victory?

There are some words of comfort that we could recall, many that come flowing back to us like the ghosts of sweet music from the hills forever green and bathed in light, and beyond our yearning mortal sight. But among those echoing words there are none which can express so perfectly to us as these we have quoted. Now, indeed, is brought to pass the saying: "Death shall be swallowed

up in victory." Friends, you have come from many places-from homes where the name of our sister was a household word. Did you ever go to her house before when you had not from her a loving welcome? How ready she was to reach out her hand to greet you? How quick the smile sprang with the light in her face. how warm were those friendly, kindly words of greeting, so dear and so familiar to the memory of all. You have come here to-night, and there, with the crown at the head, and strongly significant—the cross, also-is a quiet sleeper. But she whom you love is not there. It is only like the slumber that lies like a beautiful benediction of peace on the tired face. And when you look at that casket, and the wearied dust that occupies it, we would have you remember that our friend is simply gone out of it, and that she lives never so truly, never so really, as to-night, and she has spoken the words of welcome to you, but you did not hear them. She has smiled upon you with sach angelic sweetness as you never saw on the worn, tired face, but

And friends, though you call her dead she is living, and comes as truly as any A. Garfield, Robert Dale Owen, Isaac T. from their unseen friends, was only to come to pass the saying, "Death shall be swallowed up in victory." Friends, do blinded her sight. Oh, brave, faithful, to-night, the message that we bring you we may not hear the dear old w you know what this life is? Do you living worker, brave heart, silent now. is one of love and congratulation for the But it says rejoice, rejoice, know what death is? These garments Oh, brave in purpose, strong and vivid, one who has left the night behind her For at last my life is free: you are wearing are only yours, not you. They are the shells, or robes, or houses, whatever you choose to call them-your possessions. You are interwoven in the very fibers of this body, but the body is not you. And when you look upon the faces assembled to-night, you are looking only upon the veil which one-half reveals and one-half conceals

the love of your friends. you not know that this is not your home? That it is not the abiding place? That day after day, and year after year, you are building a house that you shall find in the other land? It is built of thoughts, and motives; it is built of words; and, day after day, you are weaving, thread by thread, thought by for you in the life invisible to you tonight. And sooner or later this change which has come to our friend so suddenly, and with signs and warnings - partly unnoticed or misunderstood — this change will come to you all. It will come swiftly; it will come soon to some of you; it will come lingeringly to some, but it is on its way. No, you are on your way to meet it. It is not a dreadful thing; it is not a fearful thing—this opening of the door and passing out of the shadows into the light, to the sweet call it. And so day by day, as you are here learning your lessons, it is wise that you should stop and consider what this life really is—this life that men call

Entered the Post-Office at Cincinnati, Ohlo, 4 thy love is perfect. We thank thee that this comfort. O Father, make them re- Is that death? No, that is a natural one link in this long chain of evidence in this one great chain of evolution and progression.

Priends, why should we stop to ask for evidence and indications and suggestions of immortal life? Why should we speak of intuitions and of longings for another world? Why should we speak of the strength of the pure affections, which will not lie down in the dust of the grave, when that proves of itself that life flows on beyond the shadows? Why should we bring to you texts of Scripture? Why should we tell you stories of the angels of the olden days who came to the seers and patriarchs and disciples? Why should we tell you of these things? There is here in your mind to-day a name. It is the name of one whose life-work shines as bright as the brightest star in the heavens-the work of demonstrating immortal life.

Friends, when you think of our dear ister, Leah Fox Underhill, the name tself has a sound which seems to carry with it something to the affections, something to the intellect, assuring us by these demonstrations of immortal life; and then we remember that we do not need to search and glean in the fields of philosophy and science and history, to show you the reality of life. We can think of her as still living. We can trace the path backward. And you come with us in your thoughts till you find the time when those raps sounded as though the angels had said: "We seek admittance, and we will not be set aside. we will not be denied." We know that this woman has stood before the wise and the learned; she has stood before men who were proud of their intellect and attainments; her powers have been carefully scrutinized, and she has given to all these questions the clear, straightforward answers that demonstrated inmortality. She did not shrink, as some mediums, from exhibition, she did not hide beyond false conditions, she did not grieve, and I am sure your father, your stand before the world, saying, "I dare mother, and all your dear ones, are see- She has found at last her crown. not let this light shine," but she let it ing more light than they have seen, and And we think of realms of light, shine; she held the torch when its glow I know it will not be very long when we Far beyond earth's weary night. and glory shone in tears, in tears that shall all be together." and intense in the spiritual life; we forever, and who stands on the morning I have passed the misty sea; bring you homage, we bring you greet- shore, who stands beneath the peace ing, for you were the one who demonstrated life after death, who demonstrated the power of the invisible over the visible, you were the one who gave to the world proofs that spirit is all-potent, and that it thrills matter and communicates through matter. Oh, brave, garment that is east off. She will not Nor hear the bitter winds that blow loyal spfritual worker, we lay at your need it any more. She is strong, young Here upon this earth you are placed to feet this crown of our loving rememfulfill a mission, to learn a lesson. Do brance, our loving gratitude; and why ter as she could not have in that poor, should we need to seek for proofs of tired body among the troubled surround-

so full and so perfect? the bitter waters that flowed to her feet, found the victory. "Death is indeed we remember the ingratitude that gath swallowed up in victory." O, death, ered around her; and then the purpose, where is thy sting? O grave, where is like the purpose that stirred the saintly thy victory? thought, the robes you shall find waiting souls of old lives beyond the shadow, and we say, "Father, forgive them, for they know not what they do." Friends. now is brought to pass the saying invisible is all around you like the at-

'Death shall be swallowed up in victory.' Of what are you thinking, as you gather here to-night? First, her powers tain and let you see the beyond, you to bring spiritual light. You were thinking of them all of these later years, rooms a thin curtain is drawn aside, and when, as part of this home, made bright they are thrown into one, between this and beautiful with love and welcome, room and that there hangs a curtain of Greenwood Cemetery by the side of her and singing birds, and green leaves, and lace, but just beyond there are green sainted mother whom she loved so tenchange you call death. It is only an fragrant flowers, she lived and welcomed leaves and flowers and birds. You only derly, on Wednesday, 5th inst. A beauyou. Those loving hands were reaching need to open the doors or windows tiful cross and crown of flowers was out to the aged and the poor, always and glorious splendor that lies beyond ready to give, always ready to help, always thinking of the needs of others. Those loving hands were stretched out asleep, between you and the beautiful greateity of the dead. Many relatives and her arms, she kissed them, she loved bloom, there is a curtain hanging; one to their final resting place. Mrs. them. And, friends, she gave a mother's would that you could draw it aside. You Underhill's generous nature and many care to the motherless. She has helped cannot, but angels' fingers will do this kindly acts toward the weary and friendbeginning; when the bud uncloses the others; she has led them along the pathrose blossoms; when the chrysalis is way of life to manhood and womanfriends shall we say good night? No, let hardly be commented upon here, for

As we stand here to-night, back from lifted is the rose, and that rose is the the land that you cannot see, where the good morning for our friends. For all clear light is shining, and where the the sad and troubled ones may the peace darkness of earth fades into the eternal of God come, the benediction of heaven, white, there comes a presence, strange the clear light of the truth. For the perhaps to you, not strange if you could dear companion whom she loved so see it, and we remember one who was a deeply, and who has so nobly aided her "Sojourner," and one "whose name was in her work, faithfully standing by her 'Truth," and we know that Cears ago through years of care and pain and trial, she gave to her loving welcome. She for this companion we need only say, cast her not out, she thought not of the there will be light, there will be strength, sable-hued brow and cheek, she only there will be recognition "when the thought of the purpose, and gave wel- mists have rolled away." For the dear come to the woman who has given her ones who have made the light of the welcome to the better land now.

Friends, you who come here, rememper the kindly deeds that characterized love; for those who have called her sister this life, how hearts have been filled to not alone in name, always ready to foroverflowing with blossoms that graced give, always ready to do, always ready to her pathway, flowers that grew from the help them; when the night of this very soil of the human heart of love and mourning seems deepest and darkest, sympathy. When you remember those we only say look up and think of her things, let your thoughts rise above where she is at rest and peace, and then your loss, and think of her gain-she say, "Now, indeed, is the saying brought whose home was open to so many, she to pass, death is swallowed up in whose ready sympathy flowed out to so victory." many. Friends, how beautiful these Fading flowers are sparkling flowers, words are, "Death shall be swallowed up in victory.'

What has she found? Her friends. There are names we might speak, the names of men and the names of women that are dear to us in memory and in reverence: and she has spoken those names, she has seen the old familiar faces, she has clasped the hands of welcome friends in the better land, and the old life of trouble, pain and weariness, and advancing years, is left behind her. Oh, loving sister, loving friend, loving wife, heaven is indeed brighter to-night, because it has one more kind heart dwelling therein.

Among those who have loved her among the names of statesmen, among the names of men who have helped shape the very character of our country itself, among the names of poets and teachers, we might speak of one, yes, more than one, but of one, especially, whose young, sweet life flowed away like a strain of sweet music in a land where music is In the glory of that land, the eternal language.

And she has stood by the dear boy, and she has clasped his hand and said: "I have come from those who mourn and And so, friends, that can never, never fade away.

at that face which lies so pallid and so pathetic there with the last shadow of Where the storms and night shall cease; pain, say to yourself, that is not your Where the glory of the day friend; that is not Leah; that is only the Lasts with peace and light alway, and free, and with such a pride of characimmortal life when you have given them ings of earth. And when we think of this, we will comfort our grieving, we When we think of her, we remember will dry our tears and say: You have

Friends, you are spirits. Now while you are wearing these garments of the body a little while, the world you call the mosphere. Oh, hearts sad and burdened, if we only could draw aside the curwould know these things. Between these between.

beautiful home where the birds are not beautiful sun shed a bright halo over the to little children. She folded them in beyond where the flowers are all in friends followed the remains of the dear

home, we have only these words of kind sympathy, of sweetest and tenderest

Plowers that speak of Heaven's dark blue. Lying there with breath so sweet, Pading, withering at our feet. We know of lands of fadeless bowers, We know of shores of deathless flowers. Grand blossoms rich and rare, Breathing fragrance in the air.

She has faid her burden down; And has found her glory crown: She has passed her pain and loss, There must stand the risen cross; But in the land you cannot see, There her soul is made so free That it feels no pain or loss: It has the crown, but not the cross.

Friends who look through mists of tears, Friends who stand in earth's dark spheres, You cannot see the shining way, You cannot see her opening day And yet amid earth's cross and woe, Some sweet message you may know, How her soul has found the light, How her way is past the night.

She has heard her mother's voice, That which makes the soul rejoice, She has heard her father's tone, And she is not there alone. She has children there, Beautiful, bright and fair, Whereithe pure and deathless stand.

She has mourned for many a year. Seen the faces which she lost, For the river she has crossed She has laid her great cross down,

We may not hear the dear old voice, I have found the shining shore. And my loved ones gone before.

Friends, when you take your last look So, dear friends, from the realms of light, When we say to you good night. She will not feel the drifting snow

> She has found the sweetest land, Where the purple violets grow, Passed from toil and earthly woe. So, dear friends, there in the light Say good morning, not good night. Send us all from shores above. The benediction of thy love.

Closing Prayer: And now, O, Father, may thy blessing rest upon us who so steadily need it; upon the suffering companion, weak and weary; upon these dear ones she has cared for and loved; upon these friends whose love follows her over into the land where she is to-night. May thy blessing give us strength and truth and peace, until all shall realize that there is no death, but that which seems so is "swallowed up in victory."

AT GREENWOOD.

Mrs. Underhill was laid to rest in placed at the head of her grave. The And, oh friends, between you and the day was charming and serene, and the

Written for The Better Way THE BIRTH OF THE SPIRIT.

Or Death and its To-morrow, the Spiritualistic View of Heaven, Hell, etc., etc.

BY MOSES HULL.

In number one of this series I think was successful in showing from the Bible that the birth of the spirit is not what the church so supposes it to be; I also think the careful reader could not be otherwise than convinced that the birth of the spirit and the resurrection of the dead are nothing more or less than being born out of, or rising out of the body because the body is dead. This brings me naturally to the to-morrow of death. 'The question as to what follows after the spirit has been born out of the body is one in which we all have a personal interest. While it is true that we are interested to know what has become of our friends whom we call dead, we are more interested for ourselves; for what death has done for those gone before it will do for us. We will land on the same shore, if there be a shore; or go into the same heaven, hell or nonentity, (if that be the doom of death-bound pilgrims) as those for whom we mourn,

The thing called orthodoxy fixes up two separate and irretrievable states or conditions for those on the other shore. These are called heaven and hell. Between these places or conditions there is an inseparable gulf, and therefore each one is doomed to spend eternity wherever he may happen to land when death takes him aboard his boat. Catholies have a purgatory where persons not quite prepared for heaven can go and be prepared for heaven.

Ancient and modern Theosophists, use the word karma as a kind of substitute for the other words mentioned above. The word sequence comes as near defining the word karma as can be done by any word in our language. Your karma is what is made for you by your life here.

To illustrate; if a man works in a livery stable, he carries with him all the time the odor of the stable and its horses. This particular aroma the hostler carries, is neither a reward or punishment for working in a livery stable, but it is a result-something which his daily occupation fastens on him. After he leaves the stable he will still carry that until he wears it out That is karma. Thus karma may imply happiness, misery, both or neither. With • that definition, I think Theosophists have hit upon a better word than either their Catholic or Protestant neighbors.

Immanuel Swedenborg wrote a book entitled "Heaven and Hell." This book described, I think correctly, what he to what he saw in the world of causes of of results of this existence and its surroundings; and therefore called it Heaven and Hell.

he plainly tells us that everything here ably true, but perhaps it would be better stated if he had said, many things there have their counterpart in things here. Men do not employ architects to build houses and then draw plans to correspond; the plan is drawn first. So, what is built here may be modeled after the more real buildings in the spirit world. the architect before it is put on paper obtained it. I think it existed in the world of spiritual realities-the world of causes.

But is that also the world of karma, or punished. Sin carries its punishment. Punishment draws its vitality from the same stem that produced the sin-in fact it ripens in the sin.

The liar always lies to himself; the thief steals from himself. He that deceives his neighbor to get the best of a bargain always cheats himself. When Prof. Agazis was asked to go into a money making scheme, he said: "No. I have no time to make money." The world laughed at the noble man, but he was right. Money often costs too much -too much time, too much honor, too much soul wealth. Jesus said to the young man, "Go sell all thou hast and give to the poor." I do not claim that this would be necessary in every case I do claim that when persons hoard and worship their wealth wealth which really belongs to those who have been robbed of it, a person may make a fortune by distributing it. The wealth hoarded here curses the hoarder in the hereafter. He has kept it from relieving suffering in this world, it will be his torment in the other world.

James said: "Go to now ve rich men; weep and how for your miseries that shall come upor you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire Ye have heaped treasure together for

the last days." Jas. v: 1-3.
I believe this, not particularly because James said it, but because it is true.

This writer said it because it appeared to him a truth.

I believe misery shall come upon those who in this world defraud the laborer. I believe the garments given to the moths instead of the poor, will testify against the individual who has kept that which he cannot use himself, away from the poor. The wealth which has been allowed to canker and rust instead of being used to ameliorate the condition of those who need it, will act as an eternal barrier in the way of progress.

· Those who have tied themselves to gold in this world will find themselves tied to it and held back, by it in the hereafter. They are here damning or sentencing themselves to spend perhaps hundreds of years in what otherwise might be the bright and glorious here after in counting and recounting their gold; which, instead of being wealth will be an incubus-a nightmare tor menting them day and night.

The poor man, for such are always poor who robs his fellows of the comforts of this life will find his home in the other world a poor, miserable, rickety dark, furnitureless apartment. In rob bing others he robbed himself.

Oh, that the world could realize thi as I do, how these millionaires would shell out. It is reported of W. H. Vanderbilt that he came into a circle once upon a time, on being asked how he found harself in the spirit world, he replied: "That which I hoarded is lost to me; that which I used for the benefit of the world I have."

This is true; men in the other world are not measured by what they are worth in stocks and bonds in this world, cleansed, purified, educated, and thus but by the opportunities they have improved for making this world better and happier. I would prefer to live a good honest pauper in this world, using every oppportunity I can find to elevate the world out of its selfishness and sins, and when I leave the world have my body dumped into a dirt cart and hauled off to the potter's field, with the driver cracking his whip and singing:

Rattle his bones over the stones. For he's only a pauper that nobody owns," than occupy the luxurious position of the richest man in the world and know that I had obtained even one dollar of it by

wronging another human being.

There are other hells besides the rich man's hell in the other world. Real wealth over there as here, consists of intellectual or spiritual accumulations. We only own what we can appropriate. If a poor man appreciates more of a golden sunset than a rich man can, it follows that he owns more gold in the sunset than the other one does. Wealth consists in ability to enjoy. The most real enjoyments are intellectual and spiritual. Therefore real wealth is in that saw in the other world. The great seer line. Even physical wealth cannot be simply attached his own religious ideas enjoyed only under certain conditions. The best dinner in the world cannot be this existence and its environments, and relished by the dyspeptic. Only to-day I read in the daily paper the announcement of the death of a millionaire who said a few days before he died, "I would give I say he saw causes of things here, for millions of dollars for the ability to eat as much as a small crust of bread." The had its counterpart there. That is prob- beggar boy, blessed with a good appetite is a Crossus compared with this man whom perhaps the world envied.

This man's ungoverned appetite per haps brought him to his grave, and probably placed him where he would give millions for the enjoyments of a appetite made a hell for him here and

before it becomes a real building here erned appetites in this world may be our so-called "Christendom" pretends to Now where did the architect get it? It the hells in which we may be tormented existed somewhere or he could not have in the next. When a person says I cannot break off from my tobacco and whis ky in this world, it has too much of a hold on me, I pity him. I pity him not only because he is not a man here; at sequences? Yes. There is no arbitrary best he is only a slave, bowing in obedilaw outside of man's law by which sin is ence to an appetite which takes away his manhood here, but he is preparing karma of suffering for himself in the great hereafter.

In the next article which will finish this series, I will explain that point.

Written for The Better Way

WEALTH, PRODUCTION AND DIS-

TRIBUTION. BY CALVIN BROWN Every thinking man or woman living under the consciousness of their dependence upon their own individual labor as the sole means of their subsistence, is profoundly impressed with the conviction that their present environment with its confused and antagonistic customs concerning industry, labor, trade, capital. etc., does not furnish to the laboring classes those required opportunities for employment upon which their well-being depends. In spite of the clamorous present industrial system are continually putting forth through the commercial and political party press and through economy," that social affairs are as good as they can be, the laboring classes are veniences and deprivation induced not by their own fault or unwillingness to work for means for the prevention of these evils, such assertions are no better to deny them by any intelligent and pos-

by which they have become especial victims, and they also profoundly feel that you." somewhere in their surroundings somebody or something is responsible for it.

Such is the attitude of the laboring classes or those who depend upon mere wages, in respect to the prevailing conditions which concern the opportunities they seek for employment; such is their state in regard to personal comfort, and such are their convictions in the view they take of industrial affairs. Their position is one of stern fact, and involving as it does, potential human discontent, becomes every day more and more invasive on the existing order of things and must finally prove distinctively didactic. History records crises great and small where these classes have attempted to better themselves, though apparently with small success. Such examples in the past seem to have done but little more than to reveal the misery of the masses to the few philanthropists who had eyes to see it; while official authority and military power promptly stepped forward with bullet and bayonet o suppress these so considered unlaw ful efforts. So far in this prolonged an tagonism between the wages of produc ing class and what may be termed the wealth absorbing class, nothing seems to have been effected but an intensification of the envy and bitterness of the former and the ominous fact that the opposition of the two parties constitutes a threatening condition of positive and negative, social electricity gathered in their respective bodies like opposing thunder clouds, which if not conducted safely away by timely arrangements, will, when they come within striking distance, shatter in fragments the whole

civic sabric. Is this internecine battle always to be waged? Must society, composed of human units with equal claims to all cosmic resources, eternally have its basis on the existence of a division of the people made hostile through the want of some system by which their vital interests may be justly and harmoniously secured to all? Such questions are pressing upon the consciousness of the end of this nineteenth century as they never pressed before, and with the minatory persistence of the Sphinx for an answer. Shall they be answered with the despair ing confession that we have given up all hope of any practical, fraternal system, and abandon ourselves to the desperate conclusion that such internecine war with all its horrors of poverty, ignorance and crime is the normal condition of humanity?

In spite of our present social anarchy positive science as well as rational philosophy, forbid this gloomy conclusion. The constitution of man fashioned in accordance with universal order and involving the principle of progressive development towards social harmony, contains no such absolute destructive tendencies as implied by such a view-it clearly points to assurances of a different sort, attainable upon the recognition and application of the divine laws of humanity, and the abnegation of the infernal laws of Mammon. This condition of riches, luxury, leisure, culture represented by the few on the one hand, with poverty, want, toil and ignorance by the masses on the other, illustrated by the personalities of Dives and Lazarus, the crust of bread. If so his ungoverned millionaire and the pauper, is not one adapted to the development of human The model is conceived in the mind of may make one for him in the hereafter. society on the righteous rule laid down Spiritualism teaches that our ungover by the avowed divine authority which acknowledge.

One feels almost ashamed to refer to the dismal social facts of our times it the face of their so frequent repitition within the past few years, but as the smith's hammer-blows must often and persistently be repeated upon the obdurate iron before it can be fashioned into the desired form; so must these stern truths be forced upon the public mind until it is practically resolved to form itself into a more righteous condi tion to serve the proper destiny of its human constituents. Within the last two thousand years or more, civilization has accumulated a stock of truth moral political and scientific upon which but few practical drafts have been made for an intelligent application to universal human interests. The investment, with few small exceptions, has lain idly dormant outside of the threshold of public consciousness waiting for entrance there and for appropriation to its purposes. From time to time attempts have been made to apply it to the needs performed by Spiritualists. They too of humanity but with feeble success, being always resisted by powers and influences entrenched in old customs chararassertion which the defenders of the terised by selfishness and greed on the one hand and ignorance, prejudice and superstition on the other. The most notable effort in this application their books and pamphlets on what they of the truth fund seems to have been call the "rigorous science of political made not quite nineteen hundred years ago by an individual calling himself the "Son of Man," if we may trust the recnot convinced thereby; to their keen ord of his appearance. This man keensense of what they suffer through incon- ly observing the condition of the people of his time, especially of a certain class constituting the majority, in respect to the necessities of their daily subsistence. saw in these old truths a formula whose than lies; though they may not be able practice would produce the desired possession of all things needful for the well

injustice in the present state of things of God and the righteousness (justice) and all these things shall be added unto

> Considering the length of time and the human area over which this "Son of Man's" precepts have been preached, and considering also the past millions who have professed themselves his disciples with the existing millions arrogating the same fellowship, it seems strange that his doctrine has had so little effect. That "these things" have been produced all of us know, and we know they now exist in greater abundance and variety than the imagination of antiquity could possibly conceive; but the "addition," in other words, the distribution Jesus promised and implied, has evidently no occurred as far as the majority in our so-called "Christian" populations are concerned, a fact suggestive of severa inferences in its relation to the afore said formula, not complimentary to the professing disciples of its propounder

It is not pleasant to impute delinquen cy to our professing Christian communi ties, and to remind them of their assumed obligations to carry out the precepts of their avowed Founder; it is merely intended to intimate the inquiry whether they have not forgotten some of them or have concluded that some of them may be set aside as of small account. He clearly enough taught the brotherhood of man and insisted upon its practical recognition through the operation of a general system based upon the fundamental principles of righteousness or as we said, of "Justice." The only approximation the world knows of an obedience to this divine principle, is in sporadic instances of individual charity, all honor to those who even thus regard it, but these scattered examples do not in any sense meet the implied obligations of the community to which the injunction is addressed, nor can this obligation be fulfilled without especial institutions adapted to the just production and distribution of "these things" and practically adopted by general assent.

The first disciples of Jesus, with motives inspired by a recognition of this great scientific truth, organized themselves into a co-operative community, rather crudely perhaps but earnestly, with the intention and hope of establishing a fraternal sodality and demonstrating its practicability. How far "these things" were added in their efforts to seek the "kingdom" we do not know-the record implies their success while their little band was left unmolested by their outside neighbors,-they probably had but limited opportunity for a continuation of their experiment in consequence of the dispersive effects of persecutions they finally found themselves subjected to. Their successors still claiming the name of Christian for the nation to which they belong, have remained uninfluenced by their fraternal example even though the obstacles to its permanent establishment which overwhelmed its ancient co-workers have been removed, and they have commanded the occasions wherein they might have imitated these beneficent arrangements with all the advantages gained by experience and improved po-

litical conditions. Our Christian friends who have enjoyed the domination of civilization for so many centuries, instead of seeking "the condition for the acquisition of "these scribed by their Founder, seeking first jealousy. the kingdom of Mammon and his injustice, the partial result being their "addition" to the few and their subtraction

from the many. This is not the place to set forth all the inferences which may be drawn from this formula so clearly and emphatically proclaimed by Jesus, and the prevailing deplorable facts related to it in our socalled Christendom: whoever looks into the matter cannot fail to discern the wide departure between the avowed faith in his precepts and the gross disloyalty of his titular followers. These inferences are patent to any eye gifted with vision, and to say adequate understanding they must sum themselves un in the conviction that Christianity in its essential application to the temporal needs of humanity as believed by its Founder is a failure, or that his precepts are not thus applied.

But leaving the dilemus to be considered by our Christian people there is evidently in the promises a duty to be are concerned in this business of the "addition of these things" and by the principles of their philosophy and belief therein, abide under a serious obligation to exert themselves to bring this result about,—not indeed on the partial individual plan characteristic of nominal Christendom, but on the infinitely broader one of universal and just distri-

The revolutionary signs visible in our so-called "society," which Carlyle significantly calls an "Isolation;" and the wide dissemination of the knowledge of Spiritualism and its absolute inferential principles, clearly enough impose on its professors a necessity for the consideration of what action in conformity to those principles can be taken for meet-

know at least that there is wrong and the simple words "Seek ye the kingdom Although the writer cannot comprehend build this Temple and devote it to be the significance of the term "kingdom of God" in the theological sense, he believes the man Jesus annunciated to the conception of the people of his time, the fundamental condition upon which salvation from social anarchy depends,were be with us here to-day enlightened by the intellectual progress made since his time, he would probably modify his formula in more republican speech and tell us to "seek the Commonwealth of Good and Justice and all these things would be added." Spiritualists can understandingly accept this rule thus anciently adumbrated, and formulate its details of action when they organize themselves fraternally for the purpose.

> Written for The Better Way LETTER FROM BOSTON.

JOHN WRTHERBER. The position of Spiritualism in this

cinity this fall is quite respectable. and the interest in it, as usual, quite active. We have had so far six weeks of meetings, which have been interesting and well attended. I suppose the Berkley Hall meetings are generally considered first on the list; the hall has a seating capacity of 700 or 800. This society makes it a point of employing the most popular speakers. Mr. Colville was the speaker (on his own account) during the month of September, the society not commencing its meetings until the first of October. The speakers since have been Mrs. Watson and Mrs. Lillie. The latter lady is a great favorite in this city and of this society. The former, who is from California, gave great satisfaction. I think it was her first appearance in this city. There is no discount on either of these speakers, as being among the ablest and most popular on the platform. Neither of them are friendly to the phase of materialization, the eloquent California lady saying there is no such thing as materialization, that they were all and always frauds. This assertion is not very complimentary to the wise men and women of the East, who know better, many knowing with as much certainty as any physical fact is known that there are real, genuine materializations of spirit forms. No doubt there are frauds, and often the conditions of the phase are favorable for frauds, and no people are sorrier that there are frauds than those, like the writer, who know with absolute certainty that "departed spirits" can and do materialize and show themselves temporarily in human form. We liked, as we have said, Mrs. Watson, and listened with attention to her teachings, but both she and Mrs. Lillie need a little illumination on physical phenomena; but their adverse remarks on this distinguishing feature of Modern Spiritualism, did not detract from the value of their eloquent addresses.

The thought comes to me sometimes, when platform speakers give the cold shoulder to mediums for physical manifestations (and there are others who do it besides the two speakers of whom I have spoken) what would become of them all as public lights if the phenomena should die out, become a lost art? There would not be any Spiritualism in a generation except as a matter of faith. I have generally attributed this "cold shoulder" business to jealousy, but one must remember that it is phenomena kingdom of God and his justice" as a that make Spiritualists; no one is converted by argument, but in the cases of things," have adopted and practiced the these two eloquent ladies it is the lack subversive antithesis of the formula pre- of illumination on the point rather than

> Well, I have digressed a little from my point, so will switch again on to the main track-the Boston meetings-and say the three smaller and popular meetings, which have continued each season, and in fact are perenial, are full of the modesty to believe that there speakers and full of listeners. I refer to possibly be some overshadowing the Echo, Eagle and Twilight halls. In each there are three meetings every Sunday, and some during the week. It is astonishing how steadily some people attend one or the other of these meetings year in and year out. These three meetings are conducted without much ex- higher spiritual influences that let pense, only for rent, which is only a trifle. The exercises are gratuitous, some forty or fifty local celebrities, or trance, test, business, healing mediums circulate among them, doing the talking, and giving what are called platform tests, giving their time very willingly for the advertisement it gives them. The Independent Club seems to be in a flourishing condition this season, and ums. It is the devotional and holds interesting meetings in Twilight hall every Tuesday evening. We must not forget to say a word

about the Spiritual Temple, and we will finish this letter in doing it. It is located, as is well known, on the Back bay, in rather aristocratic quarters, but is a little ont of the line of popular travel, so it has not generally so large an audience as its scating capacity would admit, but it has been growing from the first. Mrs. Dyar took a great interest in this Temple society when she was with us in the form; there has been, however, no falling off in interest since she became a spirit. She has appeared at materializations and other sittings several times, and gives evidence that she takes the same interest in this Temple as ever she did when in the form. I think there is evidence of spirit influence in this itive conception of a better system, they being of the race and enunciated it in ing the crisis which is evidently near us. Temple movement. The influence to Philo, the Jew.

itualism was from a well known spie M. S. Ayers, who has had wonderful pericuces in spirit manifestations it gives evidence of his sincerity by investing in this attractive build \$250,000 for the benefit of the cause Mr. Ayer is a successful business

and his connection with and liberal to Spiritualism in the disposition of Temple has added a respectability los cause itself to the world people or | who know the man. The large hall a senting capacity of 2,000, and 1 seen it well filled a great many time though ordinarily the audience is say a third full, and that would enough to fill a hall of smaller the said the Berkley hall meetings were on the list, but I must except this Te ple, all things considered. It has a speakers every Sunday, some draw more hearers than others, and the ings are free, the speakers and single which is artistic, and other expenses borne by Mr. Ayer, excepting what voluntarily contributed, which is a trifle, and it is hoped the contribution will be increased, so as not to be heavy a burden on one generous man

One of the features of this Temple the giving to the public from times time seauces for physical phenome There have been some very interesti seauces for materialization where to 300 to 800 persons have been present witness them. Last Monday erem some two hundred people were in and present to see some materialization the medium was Mrs. Stafford. This the first time she had done so is all to a large number, but they were satisfactory. About thirty forms peared, among them was the spirit Mrs. Dyar, also Mr. Ayer's sister, others to different people, that were ognized, and some seemed to be tests, by the statement of those to wh they came.

Of course, in these large gatherin only a few can be favored, but all feel sure that the forms that appears spirits materialized; they can see ! the recess where stands the cabina intact, and they know there is no open tunity for fraud, unless Mr. Aver in collusion, which, under the circ stances, is not even a supposable of One fact alone satisfied a very card and rather skeptical man who was ting near me, and all present could may have noticed it, which was this the instant as the medium, wearns dark dress, retired behind the curtaform appeared clothed in white ma stantaneously and a different post from the medium, that it must have be a spirit or a confederate; it would be been a physical impossibility to be been one and the same person. Ibm need to say there are no confedent when Mr. Ayer gives a seance Temple, and that is the satisfaction feels in attending them.

There are not many materializing diums giving seances this season in 🛍 city. Mrs. Stafford gives a few ... week in the parlors, 456 Shawmat and Mrs. C. B. Bliss, also, at No. 12 M broke street.

Prayer.

A spiritual lecturer is reported # ing that "only inferior and crim minds ever indulge in prayer." (We cerely hope that he is not reported rectly) Was there ever a noble that did not pray at times and seed spiritual guidance from some port youd himself? In the dark days of rebellion our noble Lincoln praced we have no doubt he received ing strength thereby. Stonewall son was a praying man; so were ington and Adams. So were new the great men of history who their mark upon the world. The ence or intelligence in the us greater than their own.

So called spiritual lecturers or ! ers who ridicule prayer and persist insult the devotional sentiment # man nature by ribald allusions race onward and upward, are 🕬 kind to uplift humanity or to make world better. Such false teachers unite themselves with materialism right, as in Spiritualism, and in ence of sensitives, they open the the ready coming in of those crast undeveloped spirits which often ruin and wretchedness to their tional features of mediumship sensitives find their strongest tion. A devout medium is generated good medium, and always protests safe and trustworthy guides, fe evil influences.—Golden Gate.

We will continue to live, even our bodies are destroyed, for our immortal. We ought to avoid excel grief, since we know that the our friends will always live.-Dr. Rabbi,

The soul was made of no created ter, but proceeded from the Fol all. For as to what he says."he had etc., nothing else can be meant by a divine spirit coming from his spiritual nature sent into our book the advantage of mankind, who, alu as to their visible part are mortal. to their invisible part are image

DR. ROTHERMEL'S SEANCE. Will you kindly give me space in your wonderful manifestations which we have

ten days.

During our stay at the Mt. Pleasant manestations through this medium. were wonderful, yet we find them still more so in our own home, surrounded by our friends and neighbors, and many heart has been made glad by his kindly | the kingdom of heaven. mininistrations and the beautiful uplifto all with whom they come in contact your paper would not suffice to do full justic to the seances which the doctor gave while here, even if I were capable of reporting them which I am not.

There has been a rattling of dry bones sitters from first to last have consisted of a very mixed element including Presbyterians, Baptists, Methodists, Catholic, Infidels, Freethinkers, soul sleepers, materialists and every shade of belief and unbelief, even the Salvation Army drammer was delighted with the evidence be received. But I wish to speak particularly of the physical demonstrations which occurred in the presence of this medium, who always sits under test conditions, his hands are tied by some of the skeptics in a manner that is perfeetly secure, he sits outside the cabinet with a curtain thrown over his body, and often during the seance he comes out into the room bound in such a manner as to be unable to stand erect, and those who tie him are allowed to examine the bands and see that they are still imbeded in the flesh as they left them, and they are often struck with remorse and wish to unbind him, but this he never permits for only the controls are able to do so without injury to their medium, when the manifestations are over they call for a knife, it is passed into the cabinet they open it and after wheting it on his chair, they insert the blade under the hands and they snap loud enough to be heard in any part of the room, every evening after the doctor is bound and ready for the influences he selects those in the room who are most skeptical and sends them through his cabinet into all the room to see that every door and window is fastened. The cabinet was formed of curtains and the folding doors between two rooms with a large screen for the back. No sooner were we all seated, and the lights regulated than the manifestations would begin, hands were shown from all portions of the cabinet; the doctor's cap would be thrown from his head to some one in the room, the music box would be wound by a small white hand with great rapidity, the telegraph instrument would be manipulated without visible contact, messages ticked out to those present, giving names of sitters and spirit friends, the telegraphic key and the music box were at least a foot from the cabinet

and three feet from the medium; bells,

tamborine tablets table, in fact every

thing would be handed out of the aper-

ture above the medium's head until noth-

ing that had been placed in the cabinet

remained, a great number of messages

were written and passed out, they all prov-

ed to be for some one in the room.

taken from those in the room, passed

into the cabinet, written upon and thrown

back to the owner without even a mis-

take and many things were done of

which I have not time and space to speak.

The playing on the zither which is al-

ways one of the features of these sean-

ces was a pleasure to us all; while the

room was perfectly quiet they would

hold the instrument up in full view and produce the most beautiful music, sometimes playing so softly that it seemed only a faint echo of some far off heavenly music from the spheres above, and Jiminie, one of the controls usually gave us an entertainment with the bones during at the the evening which was considered wonderful, keeping perfect time with the music box and always during the seance those who were skeptical were invited up to the cabinet and given every possible chance to detect fraud but the manifestations went on just the same One levening the doctor's control Miss Emma Hirsch invited three people into the cabinet and sent four more into the room back of the cabinet, to watch for confederates. But notwithstanding all this the manifestations continued Through the medium was taken away mon from the cabinet and seated at one side of the room by Emma who was controling him, the three people in the cabinet exerted all their strength to hold down a small table which was inside. but to no avail, it was lifted from the floor and laid on its side instantly and insisted on waltzing around the cabinet much to the suprise and chagrin of those who were attempting to hold it, hands appeared, raps were heard, and other demonstrations occurred proving that it

was all done by invisible power. The

swore that no one entered it from behind. Every evening our little daughter saluable paper to tell your readers of the 9 years old, of a sensitive spiritual nature was called into the cabinet and used received through that well known me- in various ways. We could hear them dium Dr. A. W. S. Rothermel, of Brook- patting and caressing her, while raps lyn, N. Y., who has been with us during and other demonstrations continued, and if she attempted to come out they would gently pull her back, and show Park camp grounds in August, we had their strength by holding her there and the good fortune to witness some of the when they finally permited her to come outside we could see hands caressing her but although the demonstrations there from head to foot, even after she was entirely outside the curtain. Let me stop to moralise just here. Suffer little this that could not be through other children to come unto me for of such is

When they called the child to come ining influences which his guides extend side, she obeyed without a fear or a suspicion in her gentle soul, (although expression of the spirit sending the and continued rapping louder than bethrough their medium, a whole issue of this was her first experience), with all message are faithfuly transmited through fore, so Mr. Green asked one of the sitconfidence in the doctor and his controls, and a feeling of perfect security, seemingly glad to be permitted to go and as they requested her. How since these seances have become noised much better if we older ones would meet gas was located at Summerland. He creabout, in fact every one who attended their advances half way, as the child did, ated quite a sensation by finding an turned champion for our cause, and his throw aside some of our worldliness and Indian skeleton while here. He was ridremember that "unless ye become as ing one afternoon at the foot of a bluff little children, ye cannot enter the kingdom of heaven."

Were we ready to be taught and guided we might realise more of the kingdom of heaven here, but alas, the ways of the world have so warped our better natures and implanted suspicion and distrust so deeply in our hearts, that we deprive ourselves of many blessings which we might enjoy if we would root out these two evils from our nat-

Now I must speak of the full form materializing scance which the doctor so kindly gave to our family and a few invited friends. There were 15 of us in all, but three of whom had never witnessed full form materialization before, the cabinet was formed in the same manner as for the other scance; the light was the strongest I have ever seen at any seance of this kind. As soon as we were seated, the doctor was entranced by Dr. Pomeroy, whose dignified and commanding presence was felt the moment he began to speak, and after a few appropriate remarks, he gave way to Jimmie who is his assistant in these full form scances. Jimmie is a host in himself, and after he entranced the medium made a few remarks in his droll way well interspersed with Irish wit. He brought his medium forward and gave us all a hearty hand shake and a kindly jovial greeting, then taking his medium into the cabinet, immediately a form clothed in white and draped with lace, appeared, advancing into the room and raising her hands on high, called down the blessings of the spirit world upon us, then retired, but soon came again bringing another spirit with her, also clothed in white; the two joined hands and advanced into the room; one of the sitters knew the second form and she responded when he addressed her by name; they then entered the cabinet and Jimmie called "look sharp now Emma is going to make up outside the cabinet close to your feet." Soon our attention was attracted by a bright spot on the carpet about the size of a silver dollar: it was very bright at first, and soon

luminous vapor seemed to rise from and as it arose and expanded it gradually assumed the form of a beautiful woman who bowed low and waving her hands and the lace with which she was retreating towards the cabinet dematerialized about three feet from the curtain, but soon appeared again attended by two other forms, one standing just inside the curtain, the two others just outside. At one time two little children household who passed out at the age of 214 years, the other was a little cousin of here. her's, who entered spirit life when one year old and was just learning to stand alone. The older one seemed to be supporting and sustaining the younger one, as she had her arm thrown lovingly about him, they made a picture that once seen could never be forgotten, then a winter at the age of five parted the curtains and called hulloo Uncle Fred; how do Grandma.hulloo Aunty!These relatives were all in the room and instantly recognised her. We asked her to come out, she could not, but called us to the cabinet and sent a loving message to her dear mama in Chicago. I cannot tell of all who came, but it is enough to say that all who did come were recognized by some friend in the room, they nearly all gave their names and those of the friends and gave many things by which they and taking the hand of our little daughter, (of whom I spoke before) led her half way to the cabinet, seated her on the

present considered themselves twice the little one having entrusted him to blessed, and felt it was good to be there. One of the most satisfactory means of him visible to his mother. Subsequentcommunication which it has been my by Lucille materialized between the curgood fortune to see, is the doctor's oc- tains, merely her head and shoulders cult telegraphy. The person who desires a cummunication writes names and questions which are enclosed in the box with the instrument. The medium does not see what is written, but the answers | She said, she was trying to show us the come through the telegraph and are inwariably correct and with the names signed, many were convinced through channels, for the message always bears the imprint of the personality of the one who cummunicates, even the language, idioms of speach and peculiarities of the instrument. Dr. Rothermel's powers of psychometry are seemingly unlimited. He locates coal, gas, oil, water mineral, help them to pick up their paper, pencils lost property and in fact every thing. It was through his wonderful power that about four miles from town, and was sudenly directed to stop the horse, get out and go up the hillside. He did so and when about three rods from the carriage. he was stopped by a voice saying "dig me out."This was repeated three times before the doctor comprehended what it all meant; then he began to dig; and about six inches below the surface struck the jaw bone of a human skeleton. He called to the gentleman who was riding with him to hitch the horse, and come up and help him dig, but as they had no tools and the soil was very compact they only took the skull and a few small bones, which trophies they brought to town and created no little excitement by relating how he had found it, of course there were some doubting Thomase's, so a party from town went out the next morning to unearth the rest of the find. It lay obiquely under a point of the spirits replied "suddenly," also that if bluff in such a way that while part of it was only 6 or 8 inches under ground much longer, she would have lost power yet some portions were covered by 4 or 5 feet of soil, and some of the bones were

> many years. Now as Dr. R., has never been west of could discover these remains if he was harmonious-in sympathy with each that the big Indian was much pleased to outer atmosphere was remarkably clear think he had succeeded in getting the and bright, the stars sparkling like mydoctor to dig bim out.

so decayed that they could not be re-

moved, but crumbled as soon as the air

struck them. It proved to be the re-

mains of an Indian of great size, about

ance were taxed to the utmost, yet he publicity than the above. always even under the most trying circumstances manifested the same kindly conditions, and in the words of a mewho could meet the want of every class and condition of people, as can Dr. Rothermel and his ministering angels.Our best draped, moving about gracefuly between wishes will follow him wherever he goes, us and the cabinet, taking flowers from a and we speak for him the hearty co-opvase placed near the curtain, she present- eration and support of all good people, with the full name handkercheifs were ed them to members of the circle and then for when we assist such mediums we This book are assisting the whole spirit world to spread the light of truth and help them to come nearer into our lives, and the presence of two such helpful beautiful spirits as his guides Emma and Hattie in your homes is enough to reward you stood in full view but could not come for all that you can do for their medium. out, one was a little one of our own Success attend him is the wish of all who had the pleasure of meeting him

Yours for the success of THE BETTER WAY, F. W. Toedt.

A SEANCE WITH MRS. BLISS. To the Editor of The Better Way.

The undersigned, the writer of this among the number, would feel grateful bright little spirit who passed out last if you would kindly through your columns give publicity to a remarkable phenomena which occurred at a seance for materialization with Mrs. C. B. Bliss as medium, at which we were present on Sunday evening last, Oct. 12th, at the Bliss Cottage on West Central Ave.

For the benefit of those who have never description of them will be in order. The moment to the being and continuance outer door of the seauce room which is on the ground floor, opens on to a piazza; the cabinet is a recess, or passage way in the room for whom they were looking between the scance room and that at the rear, with a door between which was were recognized. There were some locked previous to our sitting and the twenty forms in all. Emma materialized key placed on the organ. A curtain is drawn across the entrance to the cabinet. Mrs. Bliss remained with us until she was controlled by "Little Wolf" her Indian guide, when she entered the cabifloor and placing the zither on her lap played a sweet air upon it, and after kiss- net. I shall not take up your space with question of the most vital importance in ing and caressing her returned to the cabinet, but immediately came out again and taking the child's hand directed her where to distribute the flowers she placed out holding the form of a little babe, stol and Swift is, that one thinks the whose features were plainly visible to whole matter fixed and ordered by Proviin it; there are many more points I would from the back room, they had heard what was going on in the cabinet, but space forbids.

However I must add t'ant all who were lost him at birth, the spirit guardian of Lucille for the purpose of trying to make above the floor with one arm and hand visible. She had what appeared to be a mass of white drapery on the floor facing her and she was making passes over it. process of materializing a babe.

When the senuce was about half through a knock was heard at the outer door; Mr. Green, the manager of the seance, thinking it was a late comer seeking for admittance called out, "it is too late, you cannot come in now!" However, the intruder, as we thought, was persistent ters if she would kindly open the door, and say that there was no admittance In the meantime a spirit form had come out of the cabinet and was speaking with Mr. Green while the door was being opened, when lo! and behold a spirit form clad in long gauzy drapery stepped in and went up behind the sitters to a gentleman present, greeting him, and being recognised by him. We all clapped hands in admiration at her achievement. She had materialized outside on the piazza, while the other spirit had come from the cabinet so as to engage our attention and concentrate our thoughts. She then advanced towards the cabinet, and there for the space of a few seconds we saw the two forms standing together. She next stepped towards the writer and shook hands with her in an ectasy of joy, her face wreathed in smiles and glowing with delight at her success. It did our hearts good to see her. She then retreated to the cabinet. The other form having previously done so, and one lady asked whether that was the first time this phenomena had occurred and the reply was yes." The question was also asked as to whether she had materialized suddenly or slowly, and "Billy," one of the cabinet she had been kept waiting at the door and have sunk down, as one spirit-a male form-had done between the curtains just before.

Many other forms appeared, which need no special mention, as the writer has described the manner of their com 714 feet long, and had lain there a great ing in public reports in the past.

One word more in conclusion. The conditions for this seance were excep-Chicago before it is a mystery how he tionially favorable. All the sitters were not guided by spirit power. Jimmie in- other and with the medium,-it was formed us at the seance that evening essentially a family circle. Also the riads of gems. The writer has seen Dr. Rothermel was constantly em- much in the way of materialization, but ployed while here; his powers of endur- never anything more worthy of note and

Merely give the spirit world the right genial spirit and consideration for others dium of old, verily do they say unto you: which I am sorry to say is not found in "Even greater things than these shall ye all mediums, and it was with genuine see!" Signed at Onset, Mass., Oct 15th regret that we bade him good bye when 1890: Mrs. Elizabeth A. Wyman of Brookhe was called to Sioux City by telegram lyn, N. Y., Mrs. Etta Bullock of Onset, to attend the bedside of a very sick child Mass., S. E. Sweeney of New York, Laviand nothing but his promise to return | nia Dunhaw of Middleboro, K. L. Green could have comforted us, for we feel that of Boston, O. I., Gillett of Braintree, Mass. the doctor's work is not done in this Mrs' J. R. Stone of Boston, Mass., C. D. vicinity, we have never found a medium Fuller of Boston, Mass., Mrs. C. N. Greenlaw of Onset, Mass.

A SENSIBLE VIEW.

Criticising a critic on the "Kreutzer Sonata," Mr. F. C. Swift, of Atlanta, Ga., says, among other good things, in the

This book seems a very literal translation, and every one knows how difficult it is to translate the thoughts of a writer from one language into another correctly. It either loses or takes on too much coloring, if the ideas are tamely given. The "Kreutzer Sonata" would not offend in the language in which it is written as it does in English, and doubtless would be far from being considered "absurd or vulgar" by a Russian. The English language smacks of the Puritanic spirit, and is too rigid to be the graceful vehicle for the transmission of much that in other tongues flows off so lightly that it does not offend. However, it is sometimes well for the world to be shocked by the plain truths being told, especially when they are of such vital importance as those given in the book under discussion.

The great satirist, Swift, said: "Although reason were intended by Provi- enteen articles in prose and ninetten songs seen the seance room and cabinet a brief seems in the two points of the greatest moment to the being and continuance of the world, God has intended our passions to prevail over our reason. The first is the propagation of our species. first is the propagation of our species, since no wise man ever married from the dictates of reason. The other is the the River;" "Home of the Soul." love of life, which, from the dictates of reason, every man would despise, and wish at an end, or that it never had a beginning." This, then, seems to be the idea of other great men, that the world is influenced by the animal in the details of the seance, but will merely de- life. Can we wonder, then, at the misscribe the most important points. "Lucille takes, or that we see so many ill-fated Western" one of the cabinet spirits came marriages? The difference between Tol-

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PHOTOGRAPHING THOUGHTS.

To assert that thoughts can be photographed would probably be regarded by the skeptical world as an impossibility, vet it hoots at the idea of seeing or hearing spirits and institutes thought transference as a solution to these phenomena.

Thus it accepts thought transference or telepathy. But will it accept thought photography? Not if we make it a hypothesis. Spirit photography could not be believe in a personal God and in the imaccounted for and therefore was denominated a fraud. Now the spirit photographers are catching the thoughts of their sitters on the plate. We know how it is done in some instances, and might make this the hypothesis on which the manifestation is based.

The first case brought to our notice was that of a lady being told by her Indian spirit guide that he would hold his tomahawk between her and the camera and have it photographed on her breast while sitting for her own photograph. She did not inform the photographer of this fact, but the tomahawk was there. This spoils the fraud theory, except the photographer be a mind reader. But if the lady can be previously informed of such a manifestation by another manifestation in the shape of a spirit voice, we may take for granted that the above was a clear case of spirit photography. The second instance was that of a lady making a wish herself; namely, that a filly should be photographed on her breast. Nor did she impart her desire to the photographer. Now, was this also of spirit agency, or was the thought photographed directly?

The skeptical world would rather reject the spirit theory and accept the other -and would probably set this up as a hypothesis were we to hold strictly and entirely to the spiritual agency. But will we? We have accepted thought transference as far as it really goes as such-in fact we knew of it before scientists did, only it was in its infancy then and but few sensitives (or mediums) were able to read thoughts or do mind reading. The majority were mediums, an undeveloped state of individualized spirithood we may say. For what mediums, as mediums, are enabled to do with spirit help now, they will be able to perform later (whether as spirits or mortals) without spirit aid. Mediumship is the Kindergarten of spiritual development - the infant school for the unfoldment of man's spiritual faculties. Mind reading is one of these faculties perfected. Clairvoyance, clairaudience, diagnosing diseases (knowing a spirit's barometric condition so to say), psychometrizing, reading character, being cognizant of spiritual odors that often perfume the room occupied by a harmonious circle, and like powers, are other of these faculties perfected. Without any of them a ing our gifts or discoveries and placing spirit reaches the other shore in an new cognomens on them-hypnotism almost unconscious state-mentally un- for mesmerism and hallucination for conscious as a babe comes into this world. clairvoyance, etc.,—and fear that we tronomers. But with one or more (intuition being a combination of two or more centralized that it will change Spiritualism into the spirit is like one being born into this not be fully convinced of the genuinecannot happen here, but it can there, and is self development.

Now, if the skeptical world will not accept the spirit theory in this photographing process, let them have it as mind reading. But when it is proved that the photographer is no mind reader and could not be if he tried what will they make of it then? Here is a fact-a very stubborn one at that. A lady's thought is photographed on the plate and reproduced on the photograph. The photographer is no mind reader and the lady kept her desire secret - to "try the spirits". we presume. What are scientists going to do about it?

In addition to the lilly there were several faces of departed relatives on the her mind set on the lilly. How did they by experience-to find out something get there? mind reading too? Well, then the camera is a good mind reader. But it is strange that not every camera can obtain such results. It takes one who lust.

THE BETTER WAY. furnishes the conditions—the magnetism for this effect, if needs be. We would term such an individual a medium. A medium for what? Why for spirit operation—therefore he is called a spirit photo-

grapher. We invite the scientific world with all its bousted knowledge of chemistry to photograph one single thought by the aid of material apparatus or manipulation. Nay, we challenge them to do it. They may imitate our materializations, account for the manifestations of our trance me diums on the hypothesis of mesmeric illumination and through it mind reading (unconscious cerebration), but they cannot explain thought photographing. which may be done in either light or darkness, and in which phenomenon the operator is neither in trance, nor in a mind reading state in any respect; but wide awake, for he has his camera to manipulate as any other photographer has to do when attending to his business. properly.

Such is one of the new phases in Spiritualism just now and which as yet has not been imitated or counterfeited by the Egyptian Magi of 1890. Let us be happy with it while it is still undefiled. and hope that it may never fall into the hands of unworthy mediums, who might find a method of aiding it materially and thus deceive their patrons. But so far, we believe, the latest phenomenon is beyond all human agency and comprehension and therefore out of reach of coun-

LET THEM LIVE.

Man will never attain his full powers a moral being until he has ceased to mortality of the soul. Reade.

A hit and a miss. While a belief in a personal God does detract somewhat from a man's progress toward individualization it would be wrong policy to rob those undeveloped intellects, whose moral progress depend on a theological religion, of such a belief. All are not ready to accept a natural religion as our more radical Spiritualists and freethinkers do. An uneducated man without intuition or self-acting reasoning faculties school of nature-lacking self-dependence and mental force -- and cannot comprehend the science of life or the effect that an unspiritual existence in the body has on the spirit, except he be brought directly to the gateway of the spirit world (Spiritualism) and taught the philosophy of spirit intercourse in its simplest forms. But this is not yet possible. The great mass of ignorant people that sojourn among the enlightened portion of the world are subject to more temptations than the uncivilized tribes and nations are, and would perhaps tread on class of spirits from the darker strata of the spirit world and play havoc with both the sensitives among this class and the cause generally. It would convert Spiritualism into a sort of Hoodooism or witchraftry, and what then?

Like attracts like. If freethinkers choose to take this responsibility on themselves let them rob the ignorant of cation - not a worldly one. the only religion they can comprehend. Spiritualism will find plenty of converts Every religion is a stepping stone to outpourings of human wrath? Spiritualism, and by trying to destroy them we are undermining our own fu-

NEEDLESS FEAR.

Some people are ready to weep because the materialistic world is absorbshall be robbed of the credit due us, or for a symphonious or concordant effect) something else. Now, such people can--and see who would be the gainer thereby. Let them begin with hypnotism and some people will be suddenly startled by a spirit test. Let them practice hallucination (clairvoyance) and somebody will be surprised, not only, to see their own departed spirit friends, but will so accurately describe others' friends that it will be accepted as a test in favor of Spiritualism. Let them call Spiritualism by any name they please, as long as they will practice their sensitives Let them play "seance" if they into a cabinet, and the "circle" will be surprised to see a spirit coming out of it. Let us not rob them of this pleasure. photograph—persons of whom the lady The first spontaneous manifestation will figuratively known as God taking care of was not thinking at the time, for she had hurry them over to our side—as we know

By concord small things increase; by do this. Nor can every photographer discord the greatest fall to ruin. -Sal-

more about it, and then they are ours.

LIBERALITY IS HARMONY. A questioner in the Banner of Light wants to know if spirits cannot agree about a thing, are they to be called harmonious spirits.

The answer is: "Certainly. Why not? You may disagree with a brother or a sister who is very dear to you upon some subject that you do not understand equally alike, but it is not necessary you should become inharmonious with each other because of this disagreement. Narrow minds, those who are selfish enough to claim and to hold that their opinion must be accepted, and that no one else has any right to adopt or to express any other opinion than theirs, will of course, immediately become out of harmony, first with themselves and then with the ones with whom they disagree; but souls that are large enough to realize a variety of opinion may exist in the world, that another has just as much right to think his thoughts and express his ideas as the one individual, will not be offended, nor will they be at all unduly agitated, because while expressing themselves upon a subject, some other intelligence should see fit to differ from them, and to express the opposite opin-

Just so. Our caption expresses our agreement with the subject; for liberality is love, and where that exists there can be no discord however much we may disagree in sopinion. Let charity rule and there never will be cause for dissention among either men or women,

SHALL HYPNOTISM BE MO-NOPOLIZED.

Mr. Taylor Innes, in an article in the Contemporary Review, on the relation of approtism to crime and the medical faculty, votes against the proposition that is made in many quarters in favor of making the practice of hypnotism a professional monopoly. Mr. Taylor Innes admits that it can be abused, but he stands by the ancient principles of English liberty, which he thus formulates:

"Our principle rather is, that everyone shall have freedom to investigate all the secrets, and to exercise all the powers, of nature and of mind-reserving to would be in danger of sinking amidst law the right ex post facto to punish the the immoral tendency of the age, were abuse of the liberty it concedes. It may he taught that he had nothing to fear well happen that in the case of hypnobeyond State law for misdeeds in the tism it shall never be found necessary to flesh; for as long as he senses comfort in depart from this most healthful general a deistic influence, he is yet a child in the rule. It is, at all events, far too early to do it now."

TALENTS-REFINEMENT.

Mau can either refine himself by study or through trials. Either allays the animal in his nature, at the same time opening the faculties of the soul to higher truths-to the causes of things. Every physical desire, emotion, taste, or fancy has its spiritual counterpart and manifests itself for a spiritual effect as its opponent becomes purified-neutralized. Man loses nothing by abnegation, therefore. In fact, it hastens spiritual unfoldment and gives him the benefit of dangerous ground -attracting a similar his spiritual faculties (and the attendant joys) while in the body. Teaching, writing, sympathizing, psychometrizing, describing spirits, giving tests, etc. are all effects of once physical passions or habits, tastes, desires and fancies, whether acquired by spiritualization, natural outgrowth, or inheritance. Refinement is therefore a spiritual qualifi-

While some delight in exercising a among those who are ripening for it hearty grudge against a fellow mortal, from one spirit description to another, subject itself to a calamity as above hint- doing-even when making the effort walking over a narrow pathway, and ed at. Let people believe what best fits after being incited to it. Is this because then gave a picture analogous to that into their souls. Let us attend to our one has not yet outgrown the animal and which would give the listener an impresown development and spread the truth the other has; or is it because the latter sion of an accident or a wreck of some as it is needed and impressed upon us. has already exhausted himself in the sort. Pointing to Mrs. A. L. Pree, of 497

> He or she who declares that "there has never been any communication obtained the spirit had come to thank her and (from spirits) which was not known to her friends for services rendered just one or more of the sitters, or had been previous to his death. In addition he known though forgotten," is an -well, something very stupid; for such a person has little or no knowledge of moved to leave the rostrum and go to Spiritualism, and appears in the eyes of Mrs. Free in order to take her hand. a Spiritualist as a Jasper does before as- This was for the purpose of giving his

B. O. Flower, editor of the Arena, says; 'According to a leading New York daily, there are forty thousand women and girls life somewhat matured-which of course, ness of Spiritualism to haroor any such in that city whose wages are so low that apprehensions. We, for example, would they must embrace vice, accept charity therefore the spirits' return to aid us in say, let them have it all or rob us of all or starve; while one clergyman receives this great work -- of which the main point our gifts-MATERIALIZATION INCLUDED twenty-five thousand dollars a year and others receive twenty thousand dollars a year for preaching the gospel to the

> SEND US NAMES OF SPIRITUAL ISTS OR FRIENDS WHO ARE IN TERESTED IN OUR CAUSE THAT WE MAY SEND THEM A SAMPLE COPY OF THE BETTER WAY.

Celibacy is right--if he who feels thus inclined lives it and keeps it to himself. and not try to make a philosophy of it. will-somebody will be impressed to go that shall govern all mankind. In that respect every theory of life is correctbut only for those who are thus prompted. Nature cares for all individually-

> Limit not your belief, for in so doing you may deter the admission of valuable information. That which is true will remain unsolicited in the soul, while the chaff will fade away as smoke.

PERSONALS AND LOCALS. L. W.-Accepted with thanks.

Dr. N. H. Eddy's private residence is 17 East Fifth street.

Next Thursday is general soul communion day for the United States, Thank God there is no tariff on turkeys many will say, at the same time praying that they be plentiful and cheap.

While the press to-day only pays con ributors who have carned a reputation, amateurs often have to recompense in some way to have their articles accepted. But it is the only road to popularity and those are fortunate who can find an outlet for their contributions by way of practice.

The Housewife, a New York ladies journal is exceeding "stiff" to its correspondents. In a notice to them it says: Articles accepted for The Housewife are not paid for until after publication. Rejected manuscripts will be carefully returned, if postage stamps are enclosed. Letters of inquiry, not enclosing a stamp, will receive no attention. MSS, must be sent flat, not rolled. Rolled MSS, will be burned unopened."

After having said all the disagreeable things we could think of in this column, we are ready to apologize especially as some of our readers felt touched whom we did not intend to touch. But we had cause to be aggravated at the extreme innocence of some of our correspondents, and hope that none hereafter will wear a cap that does not become him. In the meantime we wish them a happy Thanksgiving with lots of turkey.

The following is the formula of the invitation extended to all friends of the within named society: "Yourself and Company are cordially invited to attend a supper and social, to be given by the Society of Union Spiritualists, at G. A. R. Hall, 115 West Sixth street, Thanksgiving Eve, Wednesday evening, November 26th, 1890. Tickets 25 cents. N. B. Supper from 6 to 8 o'clock."

If the free trade policy defeated Cleveland and the tariff bill the Republicans latterly, what do the people want? Echoanswers: something new-no more chestnuts.

Where does Dr. —, magnetic healer and physician, have his office? The question came from a lady who had a child sick, but was averse to sending for a regular, though a neighbor. The answer could not be given because the one in question kept that from public viewdid not advertise. One call generally involves enough to pay for a month's advertisement, but people adopt the reverse policy; namely, customers first, then advertise; and in the majority of cases, when they accidently obtain a run of customers they claim that it is unnecessary to advertise, because they have enough practice already. Logical; but rect. Another was told that a certain years of privation or starvation may be judge was with her, but which she said required to reach this happy state. The best policy is therefore to advertise while business is dull. It is to a professional man what goods are to a business man. Without either there is no trade.

Mr. Emerson's entertainment on Wednesday evening, November, 12th, was not so conspicuous for its large attendance as the excellent and truly wonderful spirit tests he gave. One particularly created a stir of comment and aswith the case were made known. Passing Central avenue, the medium said: "I see a large letter S over your head," indicating that the spirit came to her, and that gave a few particulars pointing directly to the case. Then the medium was name. After several great efforts he managed to say "Stroop" or "Strope" and returned to the rostrum. Here he began to weep and said much that was affecting and sublime and apparently question as she nodded assent to it. Japan, When finished, Mr. Emerson said: "I believe that spirit was killed in an accident." Mrs. Free then arose and acknowledged the test as a perfect one, and said that on July, 20th, she was aboard of a railroad train on the Monon route when an accident occurred, the engine being thrown from the track and Engineer Strope was injured so that he died shortly after. Mrs. Free was one of those who soothed his dying moments, he dying while resting his head in her lap. It was a remarkable test in the fact that Mr. Emerson knew nothing of the case and proved positively that it was the spirit of Strope himself.

Bureau at Washington, says that a counterfeit \$20 silver certificate has been put in circulation in Ohio. It is of the "series of 1890." The treasury number is black off color. The large seal and XXs | American citizen, teaches me to be "free"

on the face of the note in colors, are by in all things within the bounds of Ca the ordinary process. It is a dangerous note in inexperienced hands.

At a scance held by Mrs. Hattie Stafford at 456 Shawmit avenue, Boston, miles from this city, by a party of Galthere was a small table with a top, not over eighteen inches in diameter, directly Lights were improvised and the under the lamp and opposite the cabinet partially explored, the hunters travent occupied by the medium. In the course a distance of a half mile or more, secon of the scance there appeared upon this ing to their best judgment. Vanta table a faint misty light, at first not larger than a hand. It slowly rose, en- and other beautiful geological form larging into a human form, whose head tions; a lake of solid ice; a beautiful nearly reached the ceiling, and, like rivulet of crystal water, and room was other materialized forms, apparently solid. It stepped down from the table cubes of mineral, and evidences of and conversed with several persons in former occupancy by a prehistoric me the room, and then disappeared in the

There is no aristocracy among mediums - all are under one law.

Prof. J. B. Grooms delivered a pleasing address on Psychology and Psychometry at the evening services of the Union Society on Wednesday, November, 12th, which was listened to with marked attention.

Those having anything prepared for the ladies entertainment next Wednesday evening, will confer a favor by sending it to G. A. R. Hall any time during that afternoon.

Mrs. Annie C. Rall occupied the platform of the Psychic Research Society last Sunday afternoon, and spoke words of comfort and cheer to attentive listeners in her usual happy style.

E. R.-Thanks. It will reach, but somebody else's turn comes next for that column. Probably on the 29th. Prof. James Aston, teacher of violin.

and for the past fifteen years with Russell, Morgan & Co., of this city, has been compelled to give up his position and will now devote himself to his profession. He is a Spiritualist, a fine musician and a man of culture, and deserves the support of the friends who have musical talent that needs development. See ad. in another column. The Sunday services at G. A. R. Hall

were as usual conducted by Mr. Edgar W. Emerson. The morning services The Professor begs his medical fried were somewhat interfered with by the weather but that of the evening enjoyed until his investigation shall have me a fair audience. The morning text was, more reliable results. The Pharmace Why does not God kill the Devil?" and sche Zeitung confirms the statement contained a high moral. The evening Koch's method is inoculation with sermon was delivered by Spirit Hosea Ballou and was quite a forcible discourse. Sunbeam came in for her share of the work at the close of each lecture and made some telling hits, both in her parenthetical remarks and her tests. She told one lady present that a spirit was here calling her sister, and that he was with her a week ago when she visited his grave, then giving his first name. The lady acknowledged both to be corwas incorrect as she did not remember such a person. But when the medium said he had first met her a number of years ago at Knoxville, where she became a Spiritualist, her countenance lit up and nodded assent. But when halfa-dozen family names were given in rapid succession she smiled forcibly enough to create a reciprocal pleasure in the audience; and when the name of an ation are found to be as represented, they old colored servant "Black Sue" was their confidence to satisfy the public tonishment after the facts connected given, she exhibited delight enough to "bring down the house," and Emerson added another feather to his already naturally and therefore does not need others cannot raise the animus for so the control "Sunbeam" said she felt like plumed cap. Various such were given, but one is enough to dish up as an appetizer, and those who wish to know more, must go and see and hear for themselves.

LOOK TO YOUR TAG ON THE WRAPPER AND NOTE WHEN YOUR SUBSCRIPTION EXPIRES, SO AS NOT TO BE CUT OFF. WE BEGIN NEXT NUMBER WITH A SERIES OF FINE ARTICLES FROM PROMINENT WRITERS.

NEWS ITEMS.

Distress among the poorer classes in Japan is increasing, and there has been further rioting, owing to the dearness of rice. At one town a mob made an attack on the residence of a wealthy merchant who is known to have been monopolizing rice, and demolished his place. perfectly comprehensible to the lady in That sort of speculation doesn't pay in

George Chainey writes to the Banner of Light that he is about to leave London for Jerusalem, where himself and a party of friends propose to establish a Spiritual College. He will, however, continue to issue the magazine Psyche, from its office in London, unless he succeeds in obtaining permission from the authorities to transfer its publication to Jerusalem.

Wm. C Sturoc in Boston Investigator writes: The word "freedom" in our vocabulary as Freethinkers, should not be limited, but should apply alike to all matters that concern the public and social weal. To shout ourselves hoarse for "free soil," "free men," free speech," lames I. Brooks, of the Secret Service and "free ballot," and then turn right round and mock at and denounce the word "free" as applied to the trade and commerce, by which, as a progressive and free people, we can only expect to believed to be the same on all-namely, live and maintain our standing among B2774258X. The check letter is "B". It the civillized nations of the earth, has is believed to be a production of the always appeared to me a flagrant solecamera, the work being shallow, and the cism. My principle of freedom, as an

stitutional and conitable law.

Galena, Ill. A remarkable cave discovered near Pilot Knob, about for sportsmen while out hunting for duck rooms lined from top to bottom; stalant sides and roof covered with glistening were some of the sights revealed to the explorers.

Ward McAllister, who has lately gained much notoriety bybeing caricular ed on account of his new book entitle Society as I have found it,"has this to me in the latter on broiled lobster, No. Yorkers never have broiled lobster, 1. Boston way produces a delicious more for a gourmet, for they take a live ster, kill it by thrusting a needle through the back, split it instantly and putital the grill. Thus the sea flavor is retained While New Yorkers are content to be a lobster which has died in the stalls, and which has been boiled, a open, placed on the gridiron, here through and then served as a broth lobster, and this Mr. McAllister prono ces an artistic offence.

Professor Peters, of Berlin, a non authority on diseases of the lungs, member of the Acadamy of Medica has been interviewed with regard to b Koch's homocopathic treatment of a

He says that he doubts the alleged crobe origin of tuberculosis, upon wind Dr. Koch's theory and treatment founded. He believes that the bacillad produced within and during the form tion of the tubercle, and not from wi out, and says that it is improbable inoculation can kill the bacillus.

The medical Journals refer caption to ProfessorKoch's cure for consumm to refrain from discussing the subi weakened cultivation of tuber bacilli. The Medizinische Wochenschi declares that the therapeutics of on sumption are on the eve of a new al victorious epoch.

An Honest Offer!

In another column will be found the ale isement of the great firm of J. D. Latin Company, of Buffalo. This firm is quoted the Commercial Agencies as being worth 🕍 ooo. They have been in business a great mi years, and their Sweet Home Soap and Tel articles are well known throughout the l'es

Much pleasure is taken in calling the tion of the public to this firm's advertises The firm shows its reliability in the lact 6 it is willing to let any body have its good 30 days trial. The following is taken from New York Illustrated Christian Weekly. Sep. 27, 1890.

COMPLETE CONFIDENCE.

If a business house is willing to send = goods to any part of the country and ask in pay unless the goods after thirty days' emil would advise our readers to carefully read advertisement of J. D. Larkin & Co., 184 N. V., which appears on the last cover page.
We print a few of the many letters of eciation Messrs J. D. Larkin & Co. receiv parties who have ordered their goods. The letters need no further comment from 🖦

New York, June & # Messrs. Larkin & Co.: Your package ceived in good order, and I am pleased wall that your advertisement was not at # " drawn, as everything was as you repress How you do it I do not know, but the prove themselves. Yours truly.

H. S. STREET Clymer, Chautauqua Co., N. V., April 18 193 J. D. Larkin & Co., Buffalo, N. were not at all disappointed in the box of you sent us some time ago. The children a good time in unpacking the different! cles. Enclosed find to in payment for in

der. Please send receipt. Respectfully yours, REV. JOHN HOFFEL

J. D. Larkin & Co., Buffalo, N. Y.-Gender Please find euclosed check to pay. I !!!! am giving you no soft soap when I tell! that your hard soap is good, and to see children unload the trinkets; some of iseful as well as instructive, would put

father for the outlay of money.

Yours truly, C. W. H EDWARD Remember in writing to this frm to state ou saw either this notice or their admen ment in this paper.

Deafness Can't be Cured

By local applications, as they cannot reads and p diseased portion of the ear. There is only a way to cure deafness, and that is by contional remedies. Deafness is caused by an flamed condition of the mucous lining of Eustachian Tube. When the tube reflamed you have a rounbling sound of offerthead of the flamed you have a rounbling sound of offerthead of the flamed you have a rounbling sound of offerthead of the flamed of the flamed of the flamed condition of the mucous surfaces. It is normal condition, hearing will be strong dorever; nine cases out of the flamed condition of the mucous surfaces. We will give One Hundred Pollars for cannot cure. Send for circulars free.

F. J. Chenky & Co., Token Sold by all druggists, 75.

B. F. Poole, Clinton, la .- Dear Sir. After R. F. Poole, Clinton, I.a.—Dear Sir. Adving the Spectacles and Magnetised Coapyon sent unclast July a thorough trial, its them just what I needed to rest my eyes Magnetized compound did so much for my eyes are in good shape now. I can entirely cured, and your Melted rebble at tacles are perfection. May the good thelp you is the wish of your spirits friend. MRS. A. M. CHAPIN, Noreick, S. Wedness and Matthewards and Matthewards

Advice to Mothers. Mrs. Winslow's Soothing Syrup should be used for children teething. It soots child, softens the guns, allays pain, cur-colic, and is the best remedy for diarrha-cents a best learning to diarrha-

city at that is

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Mrs

Mrs

Wednes office is Correspondence.

Muncle, Ind.

Richings has but few equals in the country,

and the address was well received by all present.

Mrs. Richings will repeat the lecture this eve-

ning at the Opera House, the admission being

Minneapolla, Minn.

The First Spiritual Society holds services

every Sunday, morning and evening, at odd

Fellows' Hall, 12 and 14 Washington Ave.,

North, 10:30 fact and experience meeting; 7:30 lecture, followed by tests by different me-

Aspinwall, President, 611 First avenue, South.

Spiritual services at 250 Second Ave., South

Mrs. C. D. Pruden, President and speaker, Residence, 808 Fifteenth Ave., South.

New Orleans, La.

the inmates of prisons who were all Chris-

Mr. George P. Benson also took part in the

The secretary read a paper entitled "What is

Mrs. Wall sang and played on the piano in

Chicago, III.

Permit me to say Spiritualism is progress

ing in this city. I have had the pleasure of at-

tending one of the spiritual meetings at Brick-

layers' Hall, corner of Peoria and Monroe Sts.

reliable mediums, addressed a large and intel-

ligent audience upon "Spiritual Porces." She

handled the subject in a convincing manner,

with ability and ease that bespoke of her many

years of faithful service in the cause of Spirit-

nalism. After the lecture she gave independent

slatewriting on the rostrum. Many very con-

soling messages were received by widowed

wives, mothers and brothers, with full names

signed to each message. They were addressed

As an independent slate-writing medium I

think she is the best I have ever met. Most of

the messages were written in full view of the

audience. A young man was invited to come

on the rostrum, and the state was placed upon

his head and a message was written by his' de-

parted brother, with full name signed, and was

recognized by the young man. A lady was

called up an entire stranger to the medium

She held one end of the closed slates while the

medium held the other in full view of the au-

dience, and received messages from her de-

warted husband, which were fully recognized

Others asked mental questions and received

their unswers, and there were many that were

As a clairvoyant and clairaudient medium

Mrs De Wolff has proved herself to be second

to none in the world. I further understand

convinced that our dear ones can come back

to persons entire strangers to her.

Mrs. Sarah F. De Wolf, one of the oldest and

WM. BRODIE.

diums passing through the audience.

The Herald of this city says: "The lecture

that she is engaged to lecture the two last Sab-I have many friends to whom I cheerfully recommend our worthy medium and estimable sister, Mrs. Wolff. Fraternally, MRS. REA A. De LASCAN, M. D.

At a recent meeting of the Religio-Philosophical Society it was voted unanimously to get details always in an accurate form, nor merge the society into another, calling that other the Progressive Spiritualist Society of mitter. Grand Rapids. This was with one accord, hecause we believed a better work could be accomplished by eliminating some undesirable rules and regulations out of the constitution

U. D. Thomas, our esteemed president, on acaccept a nomination for president of the new society, stating that he would be away so brief earth life a part of all life, a necessary stating that he could not do the position justice. Wind of applause that lasted some minutes, brief earth life a part of all life, a necessary experience to round out our better natures is organizing a society for scientific livestigation the grand and beautiful life to come, He would have been elected had he accepted the nomination for he was the society's choice. The officers are as follows. Effic F Josselyn

President, H. W. Bozer, Vice-president; J. B. losselyn, Secretary and Treasurer, with a Fi nance Committee of three.

ing new members and interest generally, un der the ministrations for the present month of that grand worker, Mrs. Adah Sheehan of your city. I need not speak further of the worth; n know it much better than I can tell you. We need such workers everywhere, and we hope our people will more and more see the necessity of organized effort to obtain such talent as will place the philosophy of Spiritualism before the world in all its beauty and truth, that we all may be benefitted thereby

Yours for the truth, EPPIE F. JOSSELYN.

the meeting place of the Progressive Spirit-

223 Holt Street, Dayton, O. Mrs. A. M. Glading serves our society during

Н. Р. В. December.

Boston, Mass.

Nov 3d-We closed our pleasant Onset home,

We have met many old friends, some forme manifested by the spiritual fraternity of this city, and feeling that the readers of THE BUTTER Way would like to hear something of the work that is being done here. At this time we hasten

to give them a sketch of our rambles: Wednesday afternoon we dropped in at Eagle

Hall, where we found a goodly number assembled and much interest manifested. The meetings here are conducted by Mr Matthews and are held every Sunday and Wednesday. Facts were given by Mrs. Wil-son. Mrs. Wilkinson, Mrs. Chandler Balley, Mrs. Wilkins and others. We called upon Prof. J. C. Hudson, musical composer, whose

old gentleman, who, although many years a sufferer from gangrene, by which he has lost the toes from his feet, and also suffered three shocks, still his mind is clear and vigorous and as we look upon his intelligent and benign given at the Opera House last evening by Helen countenance while he played upon the plane quart-Richlings on Spiritualism was one of for our edification, we could not help feeling the best of its nature ever delivered in this that he had become purified by much suffering. city. The house was packed and jammed with an intelligent audience, who were greatly ones and the shining crown await the coming pleased with the lecture. As a talker Mrs. of this good old man when he shall have comof this good old man when he shall have completed his labors here in the mortal. His is the only case of the kind in all the hospitals Sunday we visited Twilight Hall. Mr. Eben of man is to progress forever, Cobb Director. Mrs. Cobb officiated in that capacity in the absence of her husband-a deargood, motherly soul and friend to struggling mediums. We found the meetings here well attended and flourishing. The hall filled both afternoon and evening. Many skeptics and in-

quirers attended the evening meetings for tests and proof of the truth of spirit return. Among the mediums heard from were Father Locks Dr. Storer, Mrs. Hattie, Mason, Dr. Tripp, Mrs. Peabody, Dr. Harden and others, Dwight Hall is a very pleasant half for meet

Morning conference and fact meeting. Lyceum at 17 a.m. Evening, lecture and public tests ngs, and we find them also well attended. At Berkely Hall Mrs. Lillie is permanently located as a fecturer, and large audiences at-tend her lecturers for instruction. Her lecture Sunday on "Homes, Wives and Husbands." was highly appreciated.

Dr J W. Allen presided at the meeting of the The Children's Progressive Lyceum is being newly organized with Dr. Hale as President, association, 50 Camp street, Sunday, Nov. oth. He spoke of the number of arrests made and We are sorry to see so little attention given by Spiritualists to the education of their children tians-not a Spiritualist among them. The ed in this grand philosophy. We noticed the same want of interest in the societies of New ucation was wrong, and such a state of things would exist until the children were taught that York City, and was surprised and grieved to each one was responsible for every act of his find our foremost, intelligent workers among Mrs M. Henderson spoke under control; and the older ones sending their children to an orthodox Sunday-school, to have Instilled in their minds ideas that will take a life time to cradicate, and which will hinder their progress m development in the truth that shall make them free. What are the fathers and mothers of today thinking of to do such an injustice to the tender, pliant minds of their children. The Ladies' Aid of Boston has many energetic workers in their midst, and much work is be ing accomplished by them, and it would sur-

> the head that did not succeed. But my letter is already taking too much of your valuable space. I must not forget, how ever, to speak a word of encouragement to the estimable directors of THE BETTER WAY. find your paper circulated here and hear it highly spoken of by many. Some going so far as to say it is the best spiritual paper we have and predicting for it a successful future.

prise me if it were otherwise; for did you ever

know, Mr. Editor, of a society that had women

of business and tact and womanly energy at

AUGUSTA FRANCES TRIPP.

New York.

At the afternoon meeting for manifestations held in Adelphi Hall in connection with the First Society of Spiritualists, there were very many mediums present-so many that the President, Mrs. M. E. Williams, commented with evident pleasure on the feeling of harmony that exists among them.

Mrs. M. E. Williams opened the meeting with brief address, in which she referred to many of the various things that interest Spiritualists, after which she introduced Miss Maggie Gaule, of Baltimore, who is on a flying trip to this city. After some grateful remarks she gave a number of tests. Her descriptions and statement of facts were in every instance connected by some person present with a friend who had passed out. In no case was there a failure of recognition. One gentleman, who preferred not to have his name mentioned, but who said he was a carriage manufacturer, and recognized the initials, "H. O.," as given by the poirit, in acknowledging the accurate details baths of this month in Cleveland, Ohio, where of a departed friend, said: "It is one of the most convincing tests I have ever had. Every word is strictly true, and there is not one thing which I cannot connect with my dead friend.

Mrs. A. C. Henderson gave some psychometric readings that were evidently satisfactory. She remarked that the spirit does not is the medium at all times a faithful trans-

Mr II. J. Newton received a very cordial reception when he came upon the platform. When he did get a chance to speak he thanked profits by them it is a matter of no consethe audience for the kindly expression of their friendship for him, and when he said that he had not yet got through with his work, and that he feels more eager for the fray than he for membership from a prominent clergyman of the Episcopal faith in this city.

into an outburst of laughter when he said that possible for such a soul to assent to a judicial was wrong in the head, but it appears that he is only wrong in the heels." In drawing a itself has no right to take his life. A true comparison between the relative merits of churchanity and Spiritualism, he said: "We banish poverty and injustice; would obliterate present you with the facts to show we are crime, throw open our prison doors, and anniright; you orthodox religion bring the evidence to prove us wrong."

form was greeted with much enthusiasm on the part of the audience. Referring to a call by the (previous speaker for "absolute facts," tion to get an idea into the heads of some peohand in hand with the phenomens. There is no use in giving a pile of facts unless you offer some explanation. There are some people who obtain a test from the medium, they get a fact. and they have no more ability to comprehend to the wants of others. In such work is a joythe well-spring of that fact or the laws which govern the sources from which it emanates than they have to explain the law of chemistry. So the philosophy and the phenomena of

His address was brought to a close by a soul ful and edifying peroration, which lingers on the mind long after the words have been spoken, and leave a lasting impression there. The meeting was brought to a close by Mrs. Williams in a short address that reviewed the

Modern Spiritualism are brother and sister to

each other.

events of the afternoon in appropriate words. It has gone abroad among the friends of the cause in the city that the Pirst Society would move to another hall. It will not change its present place of meeting-at least not till next

Mr. Lyman C. Howe attracts large audiences to the morning and evening services. "The origin and destiny of man," was the subject of a lecture delivered by him last Sunday. are two theories for the origin of all things, one of which is gradually growing less, still remains, but evolution is fast superceding that conception. Evolution is another name for progression. The advent of Modern Spirit unlism made this universal sweep. Progres sion is God's method of doing all things. Nature yields to the mandate of the spirit in unfolding and advancing, step, by step, and nothing is done by a mirnculous decree or outside

but the spirit of the mentality that presides ing us to a better, purer daily life—one in as over the mobility of the lower world. From the cord with the best principles of nature, the least inexpressive form of the animal world it The conclusion to be drawn is that the splitt is the foundation of all organization, mobility, energy and intelligence; it is the reservoir in the foundation of the foundatio which all beginnings take place, and it is the fountain in which the higher types are fed, and every step drains larger on this storehouse that is qualified to feed and sustain. The origin of in Europe or America where the patient has been known to survive over sixty years of age.

Sunday we visited Twitten [12].

> well attended, and the character of the nudl-ence represents the best minds. Ten thinkers are of more value to the cause than a thousand cept that person and ourselves; and yet if it is indifferent, superficial curiosity hunters, who a message on states we must examine the mehave no interest in the educational uses and practical application of facts. Thinkers in dotted and the T's are crossed, and the message spire thoughts and command attention and re-

with phenomena and experiences, which give variety and furnish food for thought. The past has given satisfactory demonstrations of slate writing at the conferences, and I hear that she amply met the demand under reliable test conditions. As I was not present, I report from the testimony of those who were, J. W. Fletcher also shared in conferences, and his expressions

J. W. Colville is holding meetings at 3:30 and 7:30 p. m. Sundays at 574 Fifth Avenue, and giving lectures on "Spiritual Realing and Theosophy" every Tuesday and Thursday eve-

New York is spiritually alive, in spite of the obstacles and stumbling blocks that have con-

physical mediums who takes an active interest n the intellectual discussions and educational lectures

Mrs. Henry J. Newton is, as ever, active and earnest in all the good works her time and strenth will permit. She is an active member of Sorosis, and identified with helpfullness among several other societies whose efforts are for woman's advancement and help for the helpless. O. for more like her to honor the cause and advance the education of the world. We need philosophy and phenomena, but we we need also faith and feeling and loving inspiration to quicken and impel to all good.

Brooklyn, N. Y.

Pletcher opened the morning services with the question "Does a knowledge of Spiritualism interfere with earthly duties." He said: "Man comes in contact with all nature, and in response to the eternal law of magnetism is drawing to himself the higher and better part of the universe. There is something apparently pushing him on to higher, better and more glorious aspirations. We are here to work out our spiritual welfare, as well as the material. We must harvest our resources until be fed, housed, clothed and protected as well as brought into harmony with our spiritual natures, to develop the truest and best within us The moment we begin to see things spiritualthings. Theology has taught us to regard Sunday as a holy day. Spiritualism has taught us to regard every day as sacred. The Sunday representative of the church is very devont on that day, but requires watching all the balance of the week.

ness being two entire separate ideas. Spiritmalism teaches that each is required to be his own savior on Monday and all the balance of the week. It carries Sunday into every day every act, every thought of our lives. It is claimed that the only way we can be absolute individual interest first, last and all the time, From a worldly point this is important. The church deplores very many of its own practices. by which it profits in the shape of lotteries games of chance, raffles, grab-hags and very many other ways, that it not only would denounce in any other transaction but which are positively illegal; but so long as the church quence. The miser will tell you that happi ness lies just beyond the next bag of gold which he is to get, and yet people are beginning to feel that there is something of more Professor A. McDonald plunged the audience self-hood of the individual. It would be imnot fit to die, and society in order to protect knowledge of our spiritual possibilities would

do we know of the world of the hereafter' ment that amount to nothing. We are never so ing those in distress, or ministering lovingly may not be understood; our best efforts may be misconstrued, and yet if we but conscientiously fulfill our duties as we understand them. time will correct all misunderstandings. Tricks of circumstances make or unmake a man in a worldly sense, in short order; but to the spiritually cultivated man such sudden changes

many thousands of others-both political and ecclesiastical, although they filled their places in the world as best they understood it, yet the vorld did not appreciate them until their enlogies were written after death, and to-day their great names and virtues are held up to

According to theology, if we have a good time while in this life we must pay the penalty for it in the life to come. The church has presumed to say who are and who are not savedclassifying the great mass of mankind as the reach of all. Within the past quarter of a century the people have made grand strides forward. Twenty-five years ago nothing must interpreted by its ministers. To-day it is adhere; tried to make the world better for our having lived in it, we have nothing to fear. We

fords of wisdom from the lips of this grand not mean the old theological dogmatic delty. Higence behind that phenomens, that is leadcord with the best principles of nature, the highest and purest aspiration of the soul

> to inquiry as to the inture welfare and condi-tion of our friend; what has become of the man lies in the unfoldment, in the expression loved one; are they happy' We turn to our stand the possible condition of the friend lost to our vision, and we visit one of the despised. mediums, and then we get a message purport-ing to come from the individual, containing facts totally unknown to every human soul ex dlum's nails, notwithstanding the Is are was written upon the upper side of the state between the surface of the slate and the table in the small space made by the frame alone we have our doubts. If the message comes through a trance medium how are we to know two Sundays Mrs. Mott Knight, from St. Louis, they were entranced? The fact that we are stranger and the medium could not of her own knowledge know what has been given is of small consequence. We came here not to be convinced, but to satisfy our curlosity. Our friends may have waited long and watched just for this opportunity, but we cannot afford to have our credulity called in question.

What is the evidence of such men as Judge Edmonds, Alfred Russel Wallace, Prof. Crooks and thousands of other good and true men worth to me. It is not in the Bible, and our minister and priest says it is from the devil. I must see for myself, and what a grand thing for me to detect frond when these great scient tists were at fault; but then one such result causes thought, and with thought comes further investigation. Next time we are just acritical, but more reasonable, until we are brought to admit the truth and accept the comsolution given by our friend of continued life intelligence and love. When you open the gate of your own soul to your friends, you will understand the beautiful truths those friends are waiting to give you of their life after the grave has closed over their mortal remains,

Mr. Gordon opened the Brooklyn Spiritual Conference on Saturday evening with well chosen remarks, claiming that even at this late day it requires courage to announce ourselves as Spiritualists. Any one admitting such to be the fact is at once regarded as a little catraordinary-a little bit off. The fact that they may be a success in business life and regarded as intelligent persons to the contrary is of little consequence-the fact remains. And yet Spiritualists are persons of more than ordinary intellectual ability and independence of

Mr. Gordon's address was well received by the large audience present.

his thought for some little time, a word withcontrol the mind of his medium, a word which followed us from the cradle to the grave. to the world through our mother's love; makes influence had, the McKinley bill on our election. Friends bring your good influences to bear in your dealing, with each other; bring

in all places where you expect or desire to meet your spirit friends, if you expect the best rehome lives and family associations. broached a subject that opened the way for much thought, he hoped that each one would

them with you to your meetings, your seances,

tests, which were recognized, after which the chairman offered a brief address, tending to show the importance of a concerted effort of all the Brooklyn Spiritualists toward securing and establishing a Spiritualists' Home in this city. His address met with the decided approbation of the audience and several substantial offers of means. Such a home would tend to destroy the effect of the sareasm and finger of scorn pointed at us by the world.

by Mother Walton, Mr. La Fumee, Mr. Hirch and Mr. Jeffreys.

Mr. Elwell encouraged the conference by say ing they were improving. When he first attended the meetings a few years ago, he had tion, which will deal mainly with the phenom- into the grand and beautiful life to come, heard only reviling of all old forms of thought ena of Spiritualism, and he has had application | cannot wrong another, not through fear of the the Bible and the teachings of Christianity consequences, but from the fact that the act | He desired to add the word collectively or the itself would tend to degrade the better, truer massing of all spirit into one, and thus seek and not perpetuate individuality. In this way it was considered by people that Mr. Newton murder. If the criminal is not fit to live he is life there would be no occasion for division, po litically or religiously. The political party would be the party of progress, and the church would be the church of progress, all tending to the development of man's highest and best attributes. The Bible to be but the scaffolding upon which to erect the structure. We are entering into a new thought. The preachers see Mr. J. W. Fletcher's appearance on the plat- proportion necessary to the comfort of all, and it and know it, and who knows but that Spiritualism may be regarded as the basis for much of this thought.

This last speaker has not been identified with Spiritualism, except to occasionally drop in and criticise somewhat harshly some of our failing. and very much of what he terms growth i simply the working of his own spirit, which is one more evidence of the effect of the investigation of Spiritualism.

Another conference has been organized by the ladies of the east end of the city to meet a evening last to lend their aid toward estab followed by short speeches from a number of those present, and all enjoyed a harmonious

those present, and an enjoyed a narrown meeting.

The independent Club, at its Friday evening meeting, welcomed the return of its president, Mr. J. W. Fletcher, to Brooklyn, after being away for the season, and he gave a very congratulatory address to the members of the club, and spurring on the members to renewed effort for the coming season of work. There were other speakers and a social and a save interasting meeting. very intersating meeting. Respectfully, DOCTOR.

A faded or gray beard may be colored a beau tiful and natural brown or black at will, by

using Buckingham's Dye for the Whiskers. PSYCHOMETRY

lock of hair or handwriting and \$1.00. mitted that if we have done our level best while Will answer three questions free of charge, Send for Circulars, Address DR. THUMAS'

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chasing and establishing a manufacturing plant.

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Spiritualism?

this city.

an acceptable manner.

Grand Rapids, Mich.

A slight change was made in the officers. Dr. count of increasing engagements, refused to did seventeen years ago, he started a whirl- value in life than that which pertains to money.

tur society is is excellent condition, obtain

Mrs. Adah Shehan spoke acceptably to a crowded house last Sunday at Greenwood Hall, Mrs. Cora Denny has returned to her home

and placing it in the keeplug of our Indian friends who have promised to care for it in our absence, took the train for Boston, the "hub of the universe," "the seat of the cultured and strong minded," "the hot bed of Spiritualism," as we often hear it called, where we are comfortably located for the winter at No. 8 Dwight street, and are ready for business.

patrons of the doctor, and business has already begun in earnest. Being of an inquiring turn of mind we soon commenced to look about us to learn something of the progress and interest

The meetings at Adelphi Hall continue to be

In the afternoon the conferences are spiced

fused and misled many.

Mrs. M. E. Williams is one of the exceptional

LYMAN C. HOWE.

At Conservatory Hall, Nov. 9th-Mr. J. W

Religion is for Sunday only; religion and busily successful in life is to lookout for our own

hilate the business of our Police and Criminal courts; would apportion to each one the no injustice would be tolerated " In his evening lecture the subject was "What he said it would necessitate a surgical opera. He said: "We do not question what we believe of the hereafter, but what do we know. Man The philosophy of Spiritualism goes interiorly feels that we have more joy than sorrow, cares are so many burdens of the mohappy as when we are doing a good act-helpa satisfaction that words fall to express. We

> are not possible. Theodore Parker, Wm. Lloyd Garrison and view as models to succeeding generations.

among the lost. Spiritualism has torn down this terrible barrier, and places heaven within be said against the churches or Its opinions as office is in the same building. We listened to interference. When we speak of God we do know the fact of spiritual phenomena of intel- 195 Fourth street, Milwaukee, Wis.

thought.

The medium Mrs. Kurth followed the opening speaker. The medium being entranced the spirit said one word had been occupying out which it would be impossible for him to That word is "influence." It came with us iuits mark upou us throughout our lives, aided by that of our teachers, our school mates, our surroundings, socially and religiously. What

sults, and don't forget to take them into your The spirit here claims that short speeches were best-to give all a chance, and having

give the subject the proper consideration. Mrs. Blake followed with some very pointed

The chairman's address was ably seconded

each being a part of the grand oneness of all

Rochester Hall, 1836b Fulton Ave., each Thurs day evening at 8 o'clock. Mrs. McGibney, Presi There was a goodly number of the friends of the movement present on Thursday lishing the weeting on a firm basis. The ven erable mother Walton opened the meeting with an invocation and short address, which was

Consult with PROF. A. B. SEVER-ANCE in all matters pertaining to practical life and your spirit friends. Send

Good references. 2 d fress Dr. N. H. Eddy, Cincinnati, O.,

Ladies' Department.

Written for The Better Way.

The Unseen Bond. ELIZA LAMB MARTYN.

There is a mystic tie That binds together minds of the same mold. And o'er its unseen wires winged thoughts can

With an exactness words have ne'er controled

Go ask the poet's heart

To tell the wondrous secrets that he hears; Ask him who helps him in his subtle art, With sweet approvals or with unshed tears.

Go ask the artist where

His grandest ideal, his best pose, he found, Why he was certain that his canvas bare, Would yield the laurels with which he is crowned.

Go ask the ones who love,

What they can tell of this mysterious tie; If health and heaven, yea, even life, doth move Along these unseen wires that hidden lie.

. strange, magnetic chaiu! Life-principle, pervading sense and soul, Controling action, force, on every plane, Uniting all in one harmonious whole.

The limit of this bond's immensity That culminates in the divine God-man, The perfect human deity to be.

"DEAD MEN TELL NO TALES," To the Editor of The Better Way.

So it used to be said, but what of that saying now? I have just read "Our Toiling Children," by Mrs. Churchill. I am glad THE BETTER WAY is publishing such articles, and I most sincerely hope that we, as a people, will wake up to the gravity of the situation. As I read the pitiful account of the little toilers, the question asked of Mrs. Bible's control, at Indianapolis, came up before me with renewed force.

"Can the spirit world bring about the desired reforms under our present ecomomic systems?"

I bless sister Churchill's kind heart for her tender solicitude, but would ask her to stop and think. Is the method she proposes practical? Is it a method under our present system, or does it involve a new system?

So long as competition under the wage system forces parents to toil at such wages as to make it necessary to eke out a precarious living by child labor, all that can be done to ameliorate the effects of that condition will prove but a prolonging agony of the system itself. That is the ever varying, but ever present agony of those who are crushed by the system.

Oh, that I had the language to paint what I see and feel! I cannot, so I will tell you why I chose the above heading.

When I took from the office THE BET-TER WAY containing Mrs. Churchill's article, I also received a private letter from a friend, who says: "A friend took me to W's materializing seance. I will not try to tell you all, but Mr. Parsons and his little girl, Lulu, materialized for me, as did Louis Lingg. Mr. Parsons has controled Mrs. — three times since I have been here. While materialized, he laid his hand upon my head and and which cost him his life."

not because they had committed a crime. That of which they were accused was mever proven against them.

But they live, yes, they live, and see with yet clearer eyes the causes which crush both parents and children, sending them to starvation and crime here, and into darkness and desperation in tion because of the terrible teachings that they have imbibed, which make them feel themselves lost.

Yes, those and others who have risked all for humanity's sake, still live. "John Brown's body lies moldering in the

grave, But his soul goes marching ou."

Marching on where? To the distant heaven, the "summerland?" No, such souls cannot "sit down with Abraham, Isaac," or anybody else, in any "kingdom," but are ever turning their loving eyes and steps toward the earth that so needs them.

Let us work with them; let us go to bed-rock and build upon foundation principles. Lois Waisbrooker.

add to what is already said?

"Our Toiling Children!" Every one

mothers, all, all of earth's crushed and ing and waiting upon the street corner way in which "our toiling children" can | make a woman at times! with another, can prevail upon our earth line, in a post office or railway station, if no use in the fold of Spiritualism.

system. The present system must go. _____

I come not here your morning hour to sadder A limping pilgrim leaving on his staff-, who have never deemed it sin to gladden This vale of sorrow with a wholesome laugh -O. W. Holmes.

Look Out for Squalls!

Oscar Fay Adams, in the North American Review, sums up a few complaints 'The Bad Manners of Some Women," as

the convenience of others has been sacri- number of men in their relations toward ficed to her caprice. Very observable in women, presume upon the authority of young women.

"Second. The needless delay a woman often causes in making her appear: ance when visitors have called upon her. Most commonly noticed among women who are no longer classed as girls.

"Third. The unwillingness of a woman to wait for another to finish the same, to teach them, in as few words speaking before beginning to speak as possible, to be less so ere they beherself. Characteristic of nearly all wo- come old.

"Fourth. Woman's failure to recognize the importance of an engagement. Most noticeable among women who have the fewest social duties."

Mr. Adams concludes his article by a hope that "a little healthy discussion prices or wheedle her into purchasing may bring about a reformation in the public manners of our sister woman."

healthy discussion" won't be quite so healthy to Mr. Adams' peace of mind when "some women" get through with

To My Mother.

EUGENE FIELD.

How fair you are, my mother! Ah, though 'tis many a year Since you were here, Still do I see your beauteous face. And with the glow Of your dark eyes cometh a grace

Of long ago, So gentle, too, my mother; Just as of old, upon my brow Like benedictions now

Falleth your dear hand's touch, And still, as then, A voice that clads me overmuch Cometh again.

My fair and gentle mother!

How you have loved me, mother, I have not power to tell-Knowing full well

That even in the rest above It is your will

To watch and guard me with your love, Loving me still;

And, as of old, my mother, I am content to be a child By mother's love beguiled From all these other charms; So, to the last,

Within thy dear, protecting arms Hold thou me fast. My guardian angel, mother!
—Chicago News.

Written for The Better Way.

"THE MANNERLESS SEX." BY LEWISE OLIVER.

asking another, or a matter at issne by we lay stumbling blocks in its way or thanked me for what I had done and stating the opposite facts, it will not be shall we reach out a helping hand, with was doing for the cause he loved so well necessary to dignify each insignificant a promise of assistance to all who shall statement of the person who has exem- come wearing the garb of truth and It was because Albert Parsons and his plified the prevalent good manners of righteousness? comrades opposed the system that makes his sex by the term he has indiscrimin- A true medium is the man or the wo such "toiling children" possible that ately applied to ours, by taking each one man who is upright in character, one they were hated, belied and hung, and separately, and showing that what is ex- who is honest and true to the gifts beceptional, or the uncultured custom of stowed upon him or her. One to whom women whom he has had the opportunity we may point with confidence and pride, of observing most, he has applied to the one who has not buried his or her talsex in a mood and temper more to be ents, but one who has used them guardcommisserated than censured.

been sacrificed to some "young" woman High. who has shown herself superlatively inthe next life; to darkness and despera- different, if he has been caused "needless delay" when calling upon a woman "no longer young"-which perhaps would have been endurable had the woman been young, pretty and engagingor if any woman has so failed in the "reverence" she owes to her superior, inadvertence or unattentiveness, as to interrupt him when speaking-which, it seems, is the way "nearly all women" have treated him-he is much to be

compassionated. For, aside from his own lamentable experience, he has been obliged to notice that women were not as generally where in the annals of literature has this "rudeness of women to each other" judgment on such a case as this? Shall been charged home? Possibly in the Two days have passed, and the above case of poor, tired shop girls, whose emnot mailed yet, and why? Because I am ployers had not humanely furnished No, first appeal to the better nature of not satisfied; because, compared with them with a resting place while attendwhat I feel, the words seem so cold, so ing to the multitudinous wants of the charity. The spirit of truth says: First lifeless. What can I say? What can I fashionable women whose custom he

covets and solicits. It is considerate of him that he "is not are too often inferior in body, mind, or membered spectacle of 1876, in Philadelboth. . These things must cease! The phia, was that of men constantly running cause must be uprooted, and were I rods to jump onto a passing car to pre- paniouship. uttering my last words upon earth, did vent women with children clinging to How sad to even suspect fraud, much I know that when I lay down my pen at their skirts from getting aboard first more sad to know that it does exist! this time, I should never take it up Oh, this clinging of little hands, this While we endeavor to cultivate charity again, I could say nothing more impor | waiting of the infantile specimens of hu- | toward the weak and erring, we cannot tant and more absolutely true, than that manity at home, how inconsiderate of encourage fraudulent mediums after there is no way out of our difficulties, no all else, how apparently selfish does it we have failed to convince them of their

cousness, the right relations, one thing might be content to wait at the foot of of the law of the land, of such there is

except through a new and just property it were not for the scent and smoke of A silver mine in Colorado is about to tobacco ahead and all about her. What, be worked by electricity. The mine is in heaven's name, is half so "shamefully at the top of a mountain, about 2,000 inconsiderate or shockingly imperti- feet high, and the carrying up of coal nent" as that? If, mingling with all else, has hitherto been a very serious item of there is not the breath of alcoholic bey- expense. It is the intention of the minerages, it is exceptional. Who needs ing company to utilize a waterfall at the pure water, both inwardly and outwardly, foot of the mountain, where an electric even at a cost of the resumption of the plant to generate 100-horse power will barbarous ducking stool, which our be placed. The power will thence be wholesale censor evidently regrets being transmitted to the motors at the summit against women, under the caption of relegated to "desuctude?" To quote, of the mountain, and the mining operawith a slight alteration;

"It were useless to multiply instances tricity. "First.-The indifference with which in illustration of this part of my suba woman will contemplate the fact that ject. To put it briefly. A very great their sex, the degree of presumption depending largely upon the rank of the persons with whom they are brought into contact."

As for the poor, stupid "Typtilts," they are at the worst only thoughtless snubbery, yet need a Miss Sharpe, all

The author gives his longest paragraph, therefore the greatest amount of censure, to the woman "who can shop as never a man can," who in her "serene" self-possession, permits no clerk, or Shylock of a merchant, to obtain exorbitant that which she does not want. The sympathy manifested for those who attempt We are inclined to think that "a little it and fail would indicate some unfortunate experience in that line. And after the insult to the whole sex, "broadly" stated in the title of his article, he "declares" that he "does not mean that man is mannerly while woman is not;" what he "does insist upon is, that in public the average woman shows a disregard for the ordinary courtesies of life (which amounts sometimes to positive insolence) to a degree that is not anywhere nearly approached by the average man." Now, as the average woman, taking village and country, as well as town and city, into consideration, is in the majority of her sex, it will be seen with what we stand charged. Having had a sufficient familiarity with all of these classes for the purposes of observation, it is simple justice to make the counter assertion, that the majority of women are far more decent in language, morals, manners and habits, than the present degenerate average of men.

*Oscar Fay Adams in September North Amer ican Review.____

True worth is in being, not seeming— In doing each day that goes by Some little good—not in the dreaming ome little good—not in the greathing.

Of great things to do bye and bye.

—Alice Cary.

Written for The Better Way.

MEDIUMSHIP. MAGGIE STEWART.

Mediumship, a child, born of many struggles. Now, that the babe is with us, an acknowledged child of the cre-As it is rulable in this "universal ative power that shape our destiny, Yankee nation" to answer a question by shall we stay its tottering steps? Shall

edly as something most sacred, some-If his superlative convenience has thing priceless—the gift of the Most

Mediumship of to-day is in the custody of both a high and a low order of individuals, and when in the keeping of an individual who is not capable of governing himself or herself, is it any wonder that they are sometimes found prostituting their mediumship? And such seems to be the case, according to well not to mention the slighter failing of authenticated accounts. Is there no remedy for this evil-fraud in mediums?

There seems no clear way out of this difficulty except by human assistance. When we find one person who has so far forgotten himself or herself as to prostitute these most sacred gifts by stooping to fraud of any kind, in order to obtain money or to gain reputation there-'rude to men as to each other." But by, what shall be done to such an unworthy individual? Who will sit in we hand him or her over to the law of the land, where justice (?) will be done? the offender, in the spirit of love and seek the charity that is in thine own breast, go into thine own closet, and there commune with thine own conscience in of them, all our tramps, our overworked strenuous upon the point" of her stand- secret, and if there be justice, love and charity in thine own soul, then constisuffering ones have friends over there, for another car when the one that is tute thyself a committee of one to call and some of them know that children passing is full of the masculine element! on the offending brother or sister, and gestated-born under conditions of want l'or fear she would disturb or displace in the fullness of thine own good will and privation-are robbed before birth, a unit of it! The best (and worst) re- and charity for all, reason with the erring one, try to build him up by kind words, accompanied by your own com-

sins. If they prefer the way of the transand rest, no way in which justice, right- There are yet other reasons. She gressor, such must take the consequence

tions will be conducted wholly by elec-

Make reason your guide; give to serious subjects their due consideration.

MEETINGS.

Boston.

Dwight Hall, 514 Tremont street, opposite Berkeley. Spiritual meetings at 239, with developing circle at 11 a.m. Good speakers and mediums. Music by Prof. Feak. Mrs. Dr. Heath, conductor. Office Hotel Simonds, 26 Shawmut ave.

The Echo Sofritualists Meetings will be held in America Hall, 724 Washington street, at 4030, 239, 730 and Thursday at 3 p. m. Unexcelled test and speaking mediums. Music. Dr. W. A. Hale.

Twillight Hall Sofritual Meetings, 7 and 3 Washington street at 1630 a.m. and 730 p.m. E. Cobb, conductor. onductor! Eagle Hall, 616 Washington street. Spiritnal teetings at 1030, 2:30 and 7:30. F. W. Mathews onductor.

conductor. - First Spiritual Temple, Newbury street. - School at 11 a. m., and 2:45 p.m. Public Invited. Scats free BROOKLYN, N. Y.

BROOKLYN, N. Y.

Conservatory Hall, Rediord avenue corner of Fulton street. Public meetings are held Sundays at H. a. m. and 8 p. m.

The Independent Club meets every Friday evening at 8 o clock at Bradbury Hall, 29 Fulton st., where all are welcomed. — Dadiel Coons, Pres.

The Progressive Spiritualists hold their weekly conference at Everett Hall, corner of Bridge and Willoughby streets, every Saturday evening at 8 o'clock. All Invited; seats free. 8. Bogart, Pres. A Conference Meeting is also held every Tuesday evening at 8 o'clock at Bradbury Hall, No. 29 Fulton st. Good speakers and mediums. No admission and all welcomed. Mrs. 8. Smith, Free.

Spiritual Union, Fraternity Rooms, cor. of Bedford avenue and South Second street. Meetings Sunday evening at 8 o'clock. Services by good speakers and mediums under the abspices of the Ladies' Ald Society. — Mrs. M. Evans, Pres. Meetings are held every Sunday evening at 8 o'clock in the pariors of Mrs. Dr. Blake at 284 Franklin avenue near De Kalb.

CINCINNATI, O.

The Psychic Research Society meets every Sunday afternoon at Douglas Castle Hall, northwest corner Sixth and Wahult, at 3 o'clock. Admission free. Good speakers. All Invited.

The Society of Union Spritualists meets at G. A. R. Hall, 45 W. Sixth street, every Sinday morning at 18:20, and in the evening ff 7:30, Good speakers and music. Morning services, free; evening, 15 cents.

The Spiritual Progressive Society meets at Englert Hall, 67 Marshall avenue, Camp Washington, on the first and third sanday of every month. American Health College, Free college. Full Instruction. Prof. J. B. Campbell having established his superfor Vitapathic system and erected his college, now minishes college instruction free to prepared students. Also prescribes for the sick free at the American Health College, Falimount, Cincinnati, Ohio. Also Sunday free religious meetings for everybody.

CHICAGO, ILL.

CHICAGO, ILL.

Martine's Hall, 55 South Ads street, Mrs. Cora L.
V. Richmood will lecture at 10:45 a. m. and 7:45,
every Sunday.

Dr. Rushnell, Pres.
Medinins' Society, Dongoss Hall. Thirty-fifth st.,
near Indiana avenue. Lecture at 2:45 p. m. svery
Sunday.

Edwin Jones, Pres.
People's Society, Bricklayers' Hall, 43 South
Peoria street, at 2:30 p. m. every Sunday.

U. L. S. Jenifer, Pres'dent,
Fifth Avenue Hall, 16 Fifth avenue. Meeting
at 2:30 p. m. every Sunday evening at a
0'clock at Bricklayers' Hall 31 South Peoria st.
Mrs. S. F. DeWolfe, President.
Metcalf Hall, 130 Twenty-second street. Devel
opling circle in the afternoon and tests and psychometry in the evening.
Progressive Spiritualists, Bricklayers' Hall, 93
South Peoria street on Sunday at 8 p. m.

COLUMBUS, O.

The First Spiritual Ladies' Aid Society hold their meeting at Masonic Temple on Third street, Wednesday evening. Mr. H. Coit, Pres.

CLEVELAND, O. The Lycoum meet at Memorial Hall; service every Sunday evening. Thomas Lees, Secretary.

CAMBRIDGEPORT, MASS.

Cambridgeport Association of Spiritualists meet every Sunday evening at Odd Fellows' Hall, 548 Main st. DETROIT, MICH.

The People's Progressive Spiritual Society holds iervices at 31 Monroe Avenue every Sunday. Edgar Sutton, Secretary.

FITCHBURG, MASS. The First Society meet every Sunday afternoot and evening. Mrs. E. S. Loting, Secretary.

FT. WORTH, TEXAS.

The First Spiritualist Society has been organ-zed. The Ladies' Society meets every Wednesday Aternoon. W. H. Rollies, 218 East Fifteenth st.

GRAND BAPTES, MICH.

Sum ay evening at 730, at Greenwood Hall, (Canal street. Dr. U. D. Thomas, Pressdent.

INDIANAPOLIS, IND. The Indianapolis Association of Spiritualists meets every Sunday moral g at 10:30 and in the evening at 7:45, at Mansun Hall, cor. Washington and Alabama streets. Thursday evening at 7:45.

The Mediums' Home Society meets at English's Hall, North Meridian street near the Circle. Simply may marning at 10:30 and in the evening at 7:30. Thesiday marning at 10:30 and in the evening at 7:30. Thesiday weening at 8:30 o'clock. D, A. Raiston.

MINNEAPOLIS, MINN.

Minneapolis Association of Spiritualists meets every Sunday at 624 Honnipin avenue. Children's Progressive Lyccum 10 a. m., fact meeting il a. m. and lecture at 8 p. m. No admission to any of the meetings. Miss A. A. Judson. Pres., (11 ist ave. S

NEW YORK, N. Y.

NEW YOLK, S. Y.

The People's Spiritual Meeting every Sunday evening at Mrs. Morrell's parlor, 300 West Forty-eight street. Mediums' meeting Tuesday 8 p. m. The New York Psychies) Society meets every Wednesday evening at \$30 Sixth avenue. Sneakers and mediums always present. The public invited J. B. Snipes, president, 28 Broadway.

The Pirst Society of Spiritualists convene-every Sunday at 10.30 a. m., 233 and 7:30 p. m. at Adelphi Hall, corner Fitty-second street and Broadway. Good speakers and good music morning and evening. Fact meeting in the afternoon.

NEW BEDFORD, MASS The First Society of Spiritualists meet every Sunday afternoon and evening.

NEW OILKANN, LA. The New Orleans Association of Spiritualists meet at the hall of the Army of Northern Virginia, 59 Camp street, every Sunday evening 47:30.

J. W. Allen, President.

The First Association of Spiritualists meet every sunday at 10:30 in the morning and 7:30 in the evening at the corner of Eighth and Spring Garden.

Keystone Spiritual Conference meets every Sunday at the corner of Eighth and Spring Garden at Joseph Wood, Fresident,

Keystone Spiritual Conference meets every Sunday afternoon at 2:30 at the northeast corner Ninta and Spring Garden at, J. S. Rowhotham, Pres.

The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 2:30 p.m. Conference and Lycenm—Win. Abbott, Secretary.

Fourth Association of Spiritualists meets every Hunday evening at 7:30 at Keystone Hall, Third and Girard ave.

Gircle and conference every Sunday at 2's and Gircle and conference every Sunday at 2's and Garden streets.

Mrs. Ryan, Pres. PHILADELPHIA, PA.

The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 1644 and in the evening at 7:15. Children's Lycenn at 2p. in the their ball, 6 Sixth street. J. H. Lohmeyer, Sec. PROVIDENCE, R. I. The Progressive Association meet every Sunday at Shade's Hall, at 230 and 7:30 p. m.; lyceum at 4

PORTLAND, ME. First Society meet every Sunday at Will-Hall at 2:30 and 7:30 p. m.

HOCH FSTER, N. Y. The Spiritualists of Rochester meet every Sun-day evening at 730 o'clock in Old Fellows Build-ing, North Choton street. H. D. King, Pres. SANATOHA, N. Y. The First Society meet every Sunday morning and evening in the Court of Appeals' Room, Town Hall.

The First Society of Progressive Spiritualists holds meetings every Sunday evening at 7:30 in Koman Bullding, corner Broadway sand Third Streets, Ladies Society and supperevery Thursday Progressive Spiritual Association No. 2 meets at atar Hall, corner of Fourth and Fulton streets every Sunday. Entrance on Fulton street.

WONCESTER, MARK The Association meet Sunday evening at 7:10. **CRAND PREMIUM OFFER!**

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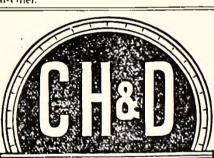
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THROUGH THE CRUCIBLE.

An Inspirational Story. BY J. WHITTEMORE, M. D. CHAPTER XVII. (Continued.)

Mrs. La Rue was promptly on time. the came alone and on foot, closely eiled. She looked haggard and worn. he was shown directly up stairs. She was hardly seated when the other lady ame in and went to the same upper oom, new to both of them.

Mrs. La Rue was the first to speak. be complimented her companion upon er fresh and youthful appearance. hen she said:

"Now, Jeanne, it can do you no good o ruin me and yourself, too. You can epent as I have done, before God and he church. I have money and can make you rich. If you will just stop this busiacss where it is I will give you all the money you wish; you don't really want to be hanged, and it will do you no good o destroy me. Now, tell me how much money you want, dear Jeanne?"

Jeanne was anticipating something of his kind and was prepared with an

"No, I have no desire to hang, but ou see I am the first to confess, and an become State's evidence against you and save my own neck. I have gone too far for your money to do me any good; have already confessed and cannot now go back."

"Can't you run awny to some foreign land?

"Possibly I might save myself in that way, but it would do you no good. Dr. Phillips knows just as much about it as I do, and has all the evidence that I

"Maybe he can be bought off as well. Do you know where he can be found? O, Jéanne, if that boy could be brought to life again he should have all that I possess. It was a sad, sad mistake. My life has been so very wretched!"

"Now, Mrs. La Rue, if I could only rust you, if I could know positively that you mean just what you say, I might try save you, and possibly Dr. Phillips might yield, but I don't know as you can be trusted at all,"

"Perhaps you have no reason to trust my word. But Jeanne, I have never gone back on any promise made to you, and wasn't I always good to you and liberal with money?"

"That's true, but you made a bad girl of me, and made me tell so many lies, and worst of all taking off little Willie. Now how can I know if the boy was alive you would not this minute wish him dead?"

"No, no, Jeanne, I know regrets can't bring him back, but if it were possible he should have everything, even if I became a beggar. In that one thing I'm honest."

Silence reigned for a few seconds, then Jeanne said:

"We might see what can be done with Dr. Phillips. Have you seen him since he came from Boston?"

A ray of hope flashed over Mrs. La

Rue's mind. "Yes, I saw him to-day, he was very hard on me then, but plenty of money

may soften him-maybe he is poor." "There! that's his voice below, I think. I'll go and see."

asked:

"What kind of company am I in? Is this an infernal counsel? Yes, I remember your name and this woman I knew, what can you want of me?"

"I want," said Mrs. La Rue, "to see if we can't make some arrangements about morning. It can do you no good pursue it further. I can make everything satisfactory so far as money is concerned " "Money! I don't want your money."

Then turning to the other woman, he said with a sense of sadness:

really murder dear little Willie?" She shuddered and turned pale.

"No, sir; I did not do it with my own hand."

"Did you see the deed done by other

hands?" "No, sir: I did not see it done."

that the body found was that of your step-son, Willie?"

"I did not even look at the body, but Jeanne said it was his body and she must have known, I thought."

"Now, Jeanne, as you are called; are you very positive that the body found was that of Willie. Would you swear

that it was he?" "No, sir; I would not swear to it."

"Then is there not a bare possibility that the Gypsy or whoever he might have been that promised to kill the babe might have relented and carried him off instead, and he not yet turn up alive?"

Mrs. La Rue felt a slight relief, perhaps the shadow of a faint hope. She cried out with true sincerity, not peni-

O! that it could be true! God knows that he would be more than welcome to all that I possess or ever shall possess."

"Now, Mrs. La Rue, to test your houagainst you on one condition: that is dreamland.

that you sign an agreement to do as you have just said you would should the boy ever be found while you are alive; will you do it, madam?"

"Certainly, I will most gladly sign such a contract."

The contract was already written. The doctor took it from his pocket and read it distinctly. The substance was solemn pledge that should the supposed murdered Willie P. Grant be found alive and his identity established that she would publicly acknowledge him and give him all his rights of inheritance and so forth. The doctor asked no oath to the paper and no witnesses. None were needed as everything was in their power should she violate or attempt to evade the contract. Mrs. La Rue without a question signed the paper.

The doctor and Jeanne made a verbal pledge that so long Mrs. La Rue should keep her pledge they would keep her secret, and never divulge it while she lived.

The evening was gone and the conference broke up. Dr. Harvey courteously escorted Mrs. La Rue home, asking no what the trio were doing so long in the upper room of his office. The next morning the whole truth was revealed for the first time to Dr. Harvey. Mrs La Rue never knew what became of Jeanne La Sueur. Nor indeed was she ever known to any of the parties except to those who were already acquainted with her, with the single exception of Marion. But Mrs. Frisbie, of Troy, became quite a familiar acquaintance and friend of Dr. Harvey and family. The made public.

Even Louis La Rue died in ignorance of the fact.

It was several days after Dr. Harvey knew who was his step-mother before pure and undefiled. she knew or even mistrusted who he was. But the conviction grew upon her continually that the boy was alive. This in some measure was a comfort to her. Then there was an additi nal relief in the fact that she had a partial respite from her ghostly visitations since the conference at Dr. Harvey's office.

[To be Continued]

TID BITS.

Spiritualism is not a material or worldly ism, but refers to that which is spiritual, divine, God like. An ism that desires to sail under a spiritual appellation should guard its name sacredly and not allow prejudice to govern it. Charity, love, humanity, purity and liberality are a few of the principles that belong to the spiritual of nature, and those who preach this should also practice it.

We may judge by the nature of the manifestations we get individually at seances what we are in spirit. Mortals ture he has delivered, and like the first was very commonplace things, while the humble obtain the best and highest manifestations.

Poets are born, not made. There lived an illiterate white man in the upper portion of South Carolina not many years ago who could improvise the most perfect rhyme and rythm on the instant on almost any subject given to him. Now, be to him? Let would-be poets stable ing the first time he has been entranced And without waiting for a reply, she spiration, and then file down their imtripped down stairs and immediately re. perfect rythms to the proper number of turned with Dr. Phillips. Before he sat poetic feet before sending their produc- of spiritual lecturers. down he turned fiercely to Jeanne and tions to publishers. If the rythm is only then looking upon Mrs. La Rue, he good, rhyme is often excused. But when stone pavement the "poem" generally into it and lend all the financial help they can meets with a disaster by toppling over into the waste basket.

The New York Herald has an editorial on the right of free speech, suggested by this unhappy affair we talked of this the action of the Brooklyn authorities in refusing to allow the Anarchists to well taken. The right of discussion is founded on bed rock. Our citizens, no matter what their peculiarities of belief "Then you are the woman that did may be, are guaranteed all possible liberty of speech. They can talk themselves hoarse, or even talk themselves to death, without any infringement of law It is only when an overt act is committed that the rigor of the law should be applied. If they commit a breach of the peace or indulge in deeds of violence, "Now, Mrs. La Rue, are you positive they should be arrested, tried and sentenced for the offense. But free speech, even when it gives vent to disgusting nonsense, should be tolerated. A man who is at liberty to keep his mouth open is seldom dangerous, but it is frequently hazardous to compel a man to keep his mouth shut because he doesn't agree with the views which are generally acceptable."

You are in a Bad Fix.

But we will cure you if you pay us. Our message is to the Weak, Nervous Habits, or Later Indiscretions, have trifled away their vigor of Body, Mind and Manhood, and who suffer all those effects which lead to Premature Decay, Consumption or Insanity. If this means you, send for and read this BOOK OF LIFE, written by the greatest Specialist of the day, and sent, (sealed), by addressing Dr. Parker's Medical and Surgical Institute, 153 North Spurce St., Nashville, Tenn.

Auticipated pleasures, in point of subesty we will stop all the proceedings stance are on a par with the joys of

For the last four weeks this section has been favored with the presence of Mrs. Lena Bible, of Grand Rapids, Mich., who has won unanimous praise from our people, not alone for her lectures, which are logical, eloquent and progressive, but also for her platform tests, which consists principally of psychometric readings. given in a manner so accurate and positive recognizing them, while those who have consuited her privately have gone away astonished at results.

Mrs. Bible completed her work here with a lecture Wednesday evening, November 5th, on "The Labor Question," which was indeed a masterly effort, highly appreciated by all.

It is with regret we see her she she does Monday, for other fields, she does Monday, for other fields. E. L. GRAY. It is with regret we see her leave us, which

New Orleans, La.

Sunday. November 2d, was the reopening of he meetings of the New Orleans Spiritual Asociation at the Hall of the Army of Northern Arginia, 59 Camp street.

The attendance was good and satisfaction expressed at the "conditions" found at the hall Mr. George P. Benson opened the meeting with a timely invocation. The secretary read a declaration of the objects and aims of Spiritualsm. Mrs. V. Moon speaking of the custom of strewing the graves with flowers, related what he had heard at the grave of her child. Mrs. G. W. Dilley told of some of his experiences in questions. But he wondered greatly the investigation. Mr. Benson spoke of the conditions which each one had to meet when this part of life's journey was ended. Mrs. Moon's control, "Bright Eyes," had something to say and closed the meeting.

Visitors and mediums coming this way are

WM. BRODIE. to meetings, etc.

Brooklyn, N. Y.

Fraternity Rooms, Sunday, Nov. 2d-As the nour approaches for our evening service everything seems so harmonizing as though nature invites us to places to enter into receptivity of thought, for as we assemble there seems so fact of Mrs. La Rue's guilt was never much good will and friendly feeling thrown out, so different from the cold aspect inside the doors of the churches. Truly the Nazarene, in his grand mediumship, is being exemplified by the mediumship of the present day; they are coming to the front and giving the truth

We were disappointed in our speaker (Mr Bowen, not being able to be with us, but knew nothing but sickness would prevent him from fulfilling his engagement.

We called upon Mrs. Schroder, one of the old workers in the cause, to address us, who gave us encouragement, also knowledge of the good she had received in buckling on the armor of

Mrs. Mott-Knight, the slate-writing medium selecting her committee from the audience, explained how communications came on the slates, but could not assure us success, as it was very difficult in a large hall, but our spirit friends were very kind to us, for we received several written communications between closed slates, giving us an evidence of spirit power through matter.

Summerland Camp Meeting.

Sunday, October 19th-This was a red letter day of our camp. Teams commenced coming in at an early hour. The trains brought a crowd from Santa Barbara. The meeting opened with song by Dr. and Mrs. Rush, "They are Calling us Over the Sea;" poem by Prof. Loveland, "Lyric of the ages;" song, "They will Meet us on the Shore." Prof. Loveland, the speaker of the morning, took for his subject "Spiritualism, the culmination of all philosophy and science." This is the second lecof high position often obtain trivial and grand in every particular. It was a most learned and scientific production, and showed the range of mind of this philosopher and thinker. Af ter the song, "We Are Journeying On," Mrs. Nickless gave a few tests.

Afternoon-The big tent was full. After singing by Dr. and Mr. Rush, Charles Dawbarn lectured upon the "Immutability and universality of law.

Dr. Dean Clark recited the poem, "Eternal Justice," and after a song by Mrs. Hammett "Open wide the Window, Mother Dear," deliv ered a lecture on "Man's Spiritual Nature." of what benefit would the rules of poetry Dr. Clark was in the trance state; this betheir Pegasus, or await the proper inbilitated for years, the controlling power could her most of all. But the cold chasm is bridged not use his forces, but as health returns he will and the companionship, though changed, is become one of the leading lights in the ranks

Dr. Edson Smith, of Santa Anna, spoke on the work of Mrs. E. A. Hammett, who is trying to establish a mediams' home at Encinatis the former reads like riding over a cobble | Cal. | He recommended and advised all to look in furthering the work. Remarks were made by Prof. Loveland, who took exceptions to the remarks of the guides of Dr. Clark when they referred to prayer and the aspiration of man to something grander than himself. He claimed faithful living and worthy trust. She will be man was the all in all-the highest culmination of spirit; that earth is not what the heaven makes it, but heaven is what earth makes it. May ner presence still cheer and comfort her Earths are first, heavens afterward. The carths now losely companion. hold a public meeting. It says: "The are not dependent upon the heavens for its position of the authorities in this is not progress; but the earths and the heavens are inter-related and inter-dependent. One is the sowing, the other the reaping.

Monday afternoon-Conference. Subject 'The first cause, or God." This subject called out much thought, and the only point of difference among the speakers seemed to be in what some termed God, others term force, energy, power, nature, and if it had not been for these sticklers on names we feel all would have agreed. "A rose by any other name is just as sweet." Those who took part in the talk were Mrs. Scott-Briggs, Professor Tatum David Davis, Prof. Loveland, Dr. Rush, Dr. Kimbal, Mrs. Logan Mrs. Schroder, Mrs. Nickless, Mr. Williams and Dr. Dean Clark. We feel that after all the talk each was of the same opinion still.

The evening services at the tent we did not attend, as we attended a seauce jointly held at the residencetof Mr. and Mrs. Williams. Mr. Editor, if you wish to find a little heaven on earth you must visit this home. The home circle consists of Mr. and Mrs. Williams and their six little ones-five girls and a boy. If there is not fun and good times in this home where could you find it. Mrs. Williams is a queen o matrons, and governs her little household with that wand of love which makes everything harmonious and beautiful. A true mother is a grace, but few possessit as Mrs. Williams has

The evening was passed in music, sough and words from the departed ones through the memediumship of Mrs. Weeks-Wright and Mrs Edith Nickless. Tuesday Morning-Pacts Meeting, H. L. Wil-

Hams in the chair.

Afternoon-Lecture by Charles Dawbarn Spiritualism in India." Prof. Loveland, Dr Rush and Mrs. Hammett addressed the meet Evening-Mediums' meeting, opened by Prof.

loveland. Song by Mrs. Sweet and poem by Mrs. Logan and remarks by Prof. Tatum. Wednesday witnessed a conference in the norning, services in the afternoon and entertainment in the evening.

Thursday-Pacts meeting, lecture by Charles fediums' Home.

Priday-Conference and services, and evening ball and supper at Library Hall.

Saturday-Facts meeting in the morning and indignation meeting on recent events against spiritual mediums. More anon. SELECIN.

Oblivary.

Mrs. Anna Leah Underhill, of New York, passed to spirit life from her residence in that city on the 1st of November. Her illness was brief, and until a few hours before her depart ure friends were confident of her recovery The funeral was held on the 4th inst. Mrs Nellie J. T. Brigham conducted the services. Mrs. Underhill was the eldest of the noted Fox sisters, and was a remarkable woman When the spirit manifestations commenced in her father's family at Hydesville, a few miles from Rochester, Mrs. Underhill (then Mrs. Pish was teaching music in Rochester. She heard the story of the strange proceedings at the residence of her parents, and she went down to Hydesville to defend the family from what she considered base aspersions and unravel the mystery, whatever it might be. She remained for days, and after thorough investigation became fully convinced that the sounds were caused by some invisible agency, and in some way was connected with her little sisters ance and relieve the fears of her almost dis tracted mother, she arranged to have the young girls to leave home. One was sent to the home of a friend in Auburn, the other she took with stead with her little sister she told the writer of this notice she felt that the terrible annoyance was ended "But," she said, "to my awful requested to call on Vice-president Abbott, it astonishment, no sooner were we fairly sented St. Charles street, who will give information as on the bont that was to take us to the city, than the rappings commenced in full vigor. Such mortification and annoyance I had never

On arriving in Rochester, and the sounds continuing at frequent intervals, personal friends were invited to assist in solving the mystery, and the history of these investigations has been published in numerous volumes.

For months after Mrs. Underhill was convinced of the spiritual origin of the sounds She was not aware of her own mediumship Soon, however, she became a very superior me dium, and for years devoted her time and strength to the labor of convincing unbelievers of the genuineness of the spirit phenomena Not one woman in ten thousand possesses the courage and ability of this noble woman, now departed to the higher life. The writer of this pecame acquainted with Mrs. Underhill in 1849, about the time of the noted Corinthian Hall investigation, and for something like a year thereafter witnessed the phenomena in her presence and that of her sisters nearly every week. I have often met her in these later years, and she never ceased to manifest her interest in Spiritualism. She retired from public mediumship some years ago, her hus band, Mr. Underhill, being in easy financial circumstances.

Since then she published a very interesting work, entitled "The Missing Link," in which she recounts her varied and wonderful experience. An earnest, conscientious and good woman has gone to the summerland. She accomplished a great work, and her memory will be honored for ages to come. R. D. JONES.

Leah Fox Underhilt has joined the unseen throng, and is known as a physical being no

About 8. p. m. Saturday, November 1st, she took her exit, and the funeral rites were directed by Nellie J. T. Brigham and her in spirers Tuesday evening, Nov. 4th.

Mrs. Underhill was the oldest of the Fox sis ters, whose mediumship first startled the world with the new revelation, known as Modern Spiritualism. She has been a faithful representative and unwavering advocate of the cause from the first, and no blight has dark ened her character; no treachery dimmed the glory of her faith; no mockery of recantation has attached to her name. She loved the cause and honored it with her consistendevotion.

She was a trustee in the First Society of Spiritualists of New York, and an ardent friend and admirer of Nellie J. T. Brigham, the local pastor. She was loved and honored by many friends, and her tangible presence will be greatly missed. Her husband, though an invalid, survives her in the flesh. He will miss not broken. Sadness shades those left in the valley, while faith shines down the slope: above and hands clusp across the gloom.

The old representatives are fast passing way. The faithful should take their place or the imperishable scroll in the order of the work, and the records should be critically kepand carefully preserved. Future generations will read them with interest and profit. May the example of such as Leah Fox Underhill be an inspiration to others and an incentive to widely missed and mourned here, but more widely greeted and loved where she has gone

PASSED TO SPIRIT LIFE

From Indianapous, Indiana, November 6th, Timothy Nolan, 168 Laurel street. He was t firm believer in Spiritualism, and his knowledge was a grand comfort in his declining days. He longed to go, as his belief gave him ussurance of a brighter home.

By his special request Mr. F. T. Ripley was called upon to officiate, and the Indianapolis Association of Spiritualists to attend in a body, of which he was a member. Mrs. Barnett and Mrs. Cnell rendered very appropriate musical selections, the services being very impressive. Mr. Ripley's control gave a glorious description of the spirit who had left his tenement of clay for the higher life, and showing by his eloquently inspiring words the consolation presented by the spiritual philosophy when life, not death appeared. Respectfully,

A New Bridge. The proposed new suspension bridge

across the Hudson River, between New York and Jersey City will be a gigantic affair. It is to be 7,000 feet long, 100 feet wide and 140 feet above high tide. The central span is to be 2,850 feet-not twice that of the Brooklyn structure; the two shore spans are to be 2,500 feet each. The towers are to be 506 feet high; the Brooklyn's are 280. The Washington Monument is 555. The four supporting cables are to be four feet each in diameter against the 16 inches of the Brooklyn Bridge. Each cable will be composed of 15,000 steel wires. The anchorage will be half as large as the National Capitol Building, and each will contain more masoury than the largest of the pyramids of Egypt. The cost of the structure is estimated at \$16,000,000.

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is the communications from their departed friends.

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Obsequies of Mrs. Ann Leah Fox Concluded from Page 1.

early pilgrimage. Henry Ward Beecher frequently remarked that "the only true way to be happy ourselves in this world was to make others happy," and the greatest aim of this good woman's life was to carry out this divine injunction to the letter. The poor and needy were never turned from hospitable door empty handed, and her great sympathetic heart constantly went out to the suffering children of earth. As a consistent Spiritualist she remained steadfast and firm in her faith. The mottos of her daily life were "listen to the small voice within and obey its dictates." "Do not unto others which you would not have others do unto you." "Worship where your conscience (not pride) leads you, and you need not fear to meet your God." Many happy weeks and months have been spent by myself and family at the beautiful home of Mr. and Mrs. Underhill, who have been among our most intimate friends for many long years, and during these happy days Mrs. Underhill was ever ready to demonstrate through her mediumship the palpable assurance of her glorious immortality. In her many labors of love for the afflicted, she has been constantly seconded by her noble and generous hearted husband. Mrs. Underhill will be greatly missed in her home, and by a large circle of devoted and tried friends. I cannot better close these remark than by quoting from a beautiful letter written by Mrs. Pauline W. Davis, of Providence, R. I., to Mrs. Underhill. She writes as follows:

"Deeply as I am interested in the new philosophy of which you are a chosen teacher, still am I interested more in you as a woman, a woman whose heart is alive to all that is good and great and that has been purified by high love."

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He told her that he believed the spirits, could cure her (of course, she or I could not believe that she would ever recover) however we commenced giving her his so-called spiritual magnetized medicines; and instead of her dying in three weeks she was out of bed, and in a few weeks out riding in a buggy. It has now been over a year, and she has never had better health, with the exception of some stiffness in the knees she is well. She gained in flesh and never weighed more than she does now, and has an excellent appetite. I call this a miracle, and Dr. Dobson was the person that performed it by what he calls his spirit band. We are not Spiritualists, but we know Dr. Dobson personally; he is one of our townsmen having lived here for many years. He is an honorable man in all his dealings, and a very popular man in Maquoketa, and we can truly recommend | him to all that are sick and suffering. We can't help but believe he has a power outside of himself that can cure when other doctors fail.

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See ad. in another column. Psychic Research.

cinnati, and friends were greeted by the ever popular speaker, Mrs. Rall, of this city. Notwithstanding the disagreeable weather a fair audience was in attendadvice and the duties of man. The music furnished by Mr. and Miss Aston is for the society on the 23rd inst., and further treat on the subject of last EVA SAGMASTER, Secy.

From Our Reporter's Note Book. THE RAMBLER.

No. 74

"What is the news?" asked an investigator of a BETTER WAY reporter as they met on the bridge going "over the

"All's serenc-the country's safe-all you know that's interesting for hunger-

"Been to see a medium last nighttold me all about myself and family, and described all my dead relatives." "Guess she was posted before you

"Posted; the d--. How could she? Why, I was a stranger to her. She hesi- ing I might get the test that should tated about admitting me. But when I told her I was anxious to get a communication from my spirit friends, and employed a few technical terms, as t ey are used by the knowing ones, she concluded that I was o. k., and not a scoffer,

"And what did you get?"

"Oh, lots. She began by delineating ized with. Further that he was often my character to a T. Then told me of with me and then present. But instead

Our object in getting up this Mammoth 'Christmas' Box is to introduce to the American people our "Sweet Home" Family Soap and fine Toilet Articles. They are the purest, best, and most satisfactory whether made in this country or England; every one who uses them once becomes a permanent customer. We propose a new departure in the soap trade and will sell direct from our factory to the consumer, spending the money usually allowed for expenses of traveling men, wholesale and retail dealers' profits, in handsome and valuable presents to those who order at once.

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A SET OF SOLID SILVER TEA SPOONS FREE.

Some people prefer to send cash with cidet—we do not ask it but if readers of this paper remit in advance we will place in the hox in addition to all the other extras a set of SIX place in the box in addition to all the other extras a set of SIX SOLID SILVER TEA SPOONS—plain pattern—very rich and elegant. This special offer is made with the understanding that you will recommend "Sweet Home" Soup to three of more friends (provided the goods prove all we claim) we believe your influence and future trade will be especially valuable to us one box shown to our customers has often sout twenty others.) Persons remitting in advance can have their money refunded mithout argument or comment if the their money refunded without argument or comment, if the box does not prove all they expect.

The above OFFER only holds good until January let-SEND IN YOUR ORDERS AT ONCE.

J. D. LARKIN & CO.,

BUFFALO, N. Y.

a coincidence of that nature to be with- I am satisfied."

could give his name. She said she rambles. didn't get names, but that he says, 'How's the moon?' Immediately I re- newspapers are our fortresses. membered an old phrase that he used to used that to tease the other boys with. came," suggested the reporter jocously. But I said nothing to the medium, and last night called on Mrs. ---, hopdecide my acceptance of Spiritualism. As I said, she began with me instead of telling me about my friend. But it was necessary as a link to connect the circumstances that made us friends. When she had described my character, she said and said she was 'impressed' to sit for I once had a dear friend who was my counterpart in disposition and that it was the only man I ever fully harmon-

my father, and other members of the of gratifying my curiosity of telling me The Psychic Research Society, of Cin- family, who have been dead long before his name as I expected, she went on to she was born. Finally she described a tell me of my father and other spirits. spirit to me that three other mediums Then she came out of her trance and I already told me about, but whom I felt awfully disappointed. She asked didn't recognize until last night. When me if I was satisfied with what I got. I ance. The lecture abounded in good the first medium told me about this said I was, and at the same time disapspirit I concluded she was a humbug. pointed. I told her why, but mentioned But fortunately I didn't get discouraged no name. 'I am sorry,' she said, 'but I exceptionally fine. Mrs. Rall will lecture at the first sitting, and went to another will try and get his name; for I often get medium the very next evening. By names clairvoyantly.' She closed her eyes George she described the same spirit a few moments, and then began to spell and said he was an old friend. But I out his name in full. It was perfectly couldn't, for the life of me, remember correct. She then opened her eyes and him. If it didn't exactly convince me, asked me if that was right. I said yes, it paralyzed me; for I couldn't imagine and you may put me down a Spiritualist.

out some reason. So I concluded to try It was an interesting narrative-even another. This one told me of the same to the reporter who had heard many and person, but added that he was a chum of had had similar experiences himself. mine, having once worked with him in But as it was an item worth recording, the same shop. Then it dawned on me it is not out of place here, and helps to quiet along the Rhine to-day—what do who it might be, and I asked her if he fill the space allotted to him for his you know that's interesting for hunger.

In these days we fight for truth, and

say when he felt like going fishing. We A LIBERAL OFFER

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