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**THE BETTER WAY.**

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**THE ROSTRUM.**

Salvation.  
Lecture delivered by Mrs. A. M. GLASSING at  
Grand Army Hall, Cincinnati, Sunday, May  
13, 1888, for the Congregation of the Society of  
Union Spiritualists.  
Reported Expressly for THE BETTER WAY, by Mr.  
James N. Rainey.

**INVOCATION.**

Father God, Mother Nature, Thy  
human children have assembled this  
morning for the purpose of drawing  
nearer to each other for the contempla-  
tion of Thy greatness and Thy vastness.  
Every soul that reaches out this morn-  
ing feels the presence of something  
dear, near and true, and though not  
being able to shape it in form, yet the  
sensation of the soul aspires to higher  
thoughts by the knowledge of the pres-  
ence of these unseen angels. Like  
ministering spirits have they come.  
They touch the children of earth and  
they, lifting up their hearts, are better  
for the communion which the spirit  
world is giving. Oh Thou infinite God,  
we cannot comprehend Thee; we can-  
not comprehend all that is mighty even  
within our own souls. How can we  
contemplate Thy greatness and I say we  
know it all! Like little children we  
come to-day asking to be raised upon  
that position where we can view Thy  
works wherein the blossoms that bloom  
so beautifully to-day, where we can see  
the love and care which Thou hast  
vouchsafed, and when we look at the  
grain and the waving grass that is  
springing from the bosom of the mother  
earth we know that Thy love indeed is  
giving the bread day by day, so, Oh  
infinite soul our spirit would reach into  
the realm of thought. We would draw  
from Thee the bread of eternal life. We  
would feed upon Thee in thought. We  
would develop our highest and best  
energies, and thus drawing nearer to  
the spirit world, between Thee and me,  
Oh infinite God, let the bond of life and  
love be established. Let that be the cry  
of each one here; each one lifting up  
the soul will forget the heavy earth con-  
ditions in the joy, in the contemplation  
of Thy infinite love upon these Thy  
children of earth. Amen.

**SERMON.**

Again we greet you and are glad to  
find that the sympathy we felt last  
Sunday has been increased and we feel  
as though "it were good to be here."  
The subject that we will take this  
morning will refer to a thought that oc-  
curred to me while I was standing by  
the side of my medium upon last Fri-  
day evening.  
I stood beside her, as every spirit  
guide who has a medium, will do at  
times, sometimes wafting my thoughts  
upon her, and while a clergyman (for  
she was in a religious meeting) spoke  
to her of her salvation, she said she  
thought that she was safe in trusting  
God; but he asked her, "Do you believe  
in Jesus?" She answered, "I believe  
that there was such a man, but that he  
should be my Savior I cannot under-  
stand;" and he told her then that the  
Bible was the only way of salvation,  
and that her belief in Jesus was the  
only door whereby she could be saved.  
My medium having been brought up a  
Christian there were some heart throbs  
in her bosom as she heard the voice of  
the minister speaking, but somehow I

hardened her heart and I held her  
bound in the thought that there must  
be something more, and so to-day we  
will take up this thought which she had  
in her mind and we will ask:

TEXT—Is the Bible Sufficient Unto Salva-  
tion.

I, who am the control of this medium,  
was also taught to believe that the  
Bible was the word of God, and that  
through it the lessons of eternal salva-  
tion were made clear; but as I studied,  
even as a child, when I was be-  
ing educated in that belief and in  
that thought, many times doubts came  
into my mind as I noticed the discrep-  
ancies and the contradictions that fre-  
quently seemed to occur in its passages;  
and so I was, of course, prepared when  
I entered upon my spiritual life, having  
been born into the sphere of eternity  
through that which you call death, but  
which was simply my birth into the  
real plane of life where I could under-  
stand what I could not understand  
while in the body.

Reaching out into the spirit world I  
began to reason, and as I looked upon  
the children of earth as they were  
struggling in their studies and colleges  
and churches, striving so earnestly to  
get at the truth, to know the way of  
salvation, to know how they might be  
raised out of sin into happiness and  
blessings, I thought that God was good  
to a little human being like myself who  
had made many errors while in the  
earth, who had doubted many times,  
and I found that I was not in hell. I  
found that I was not punished for my  
unbelief, and that those who had passed  
on before me, mother dear, and many  
others who were precious to me, were  
still in the world of spirit without the  
torture of fire or the curse of an angry  
God.

I then sought to solve the problem  
why a book should be placed upon the  
earth, placed in the keeping of children  
that are striving so hard to think and  
to reason; a book that was full of discrep-  
ancies and contradictions and placed  
there as the word of God; that it was  
the word that was sent from infinite  
God to man for his salvation. I ques-  
tioned then why did man refuse this  
book? If it were God's word it needed  
no map to change a single letter in that  
volume. If it were the word of God it  
would have been written in such lan-  
guage that those who were not familiar  
even with the language in which it was  
printed would, nevertheless, understand  
some part of it so fully that the word of  
God would reach every thinking man  
and woman. But I found in the trans-  
lations, in the revisions and in the dif-  
ferent comparisons of different editions  
of different languages that there was  
even misconstrued words and there  
were sentences that did not read the  
same; for, in the German Testament we  
can take up a passage and read, and it  
sounds far different to the one who  
understands both languages, from the  
same passage read in the English,  
verse and chapter the same; and so  
again with the French. There is a  
different idea conveyed even in the  
reading of the translations of the  
same passage. Now then if this  
Bible is the Word of God, is the true  
expounder of that which shall be  
eternal salvation, why does not God  
breathe through that volume sweet  
words that would make man feel better,  
more loving and more whole-hearted  
in the contemplation of his Creator.  
But in the passages, or rather that por-  
tion in which the Hebrew history is de-  
lineated, there is an angry God; a God  
of wrath, who punishes that which he  
has created, and we find that both by fire  
and flood the vengeance of this infi-  
nite God is showered upon the children  
that he created and placed upon this  
plane for the purpose of working out  
the destiny of a soul's eternal life. That  
angry God issued the curse that made  
all the children of men likely to fall  
into eternal condemnation, death and  
horror, war and destruction which is  
spoken of in this Old Testament.

But finally, through prophecies, a Mes-  
siah is looked for. Something is waited  
for by those unhappy creatures who  
only knew a God of jealous anger, and  
they wanted to find the Messiah; they  
wanted to find the way of salvation,  
and soon a little child is prophesied com-  
ing upon the earth-plane to be the  
King and Savior of the world. Where  
did they receive these prophecies? They  
turned to the Bible and there in many  
poetical effusions that the poets and  
prophets have given, to some of those  
dreams that could be twisted and turned.  
It was at last decided that Jesus of  
Nazareth was the coming Messiah, that  
he should save humanity, and that  
through his life and death the world  
would find that which would forever  
redeem the believing soul. Then in this  
dream which, in one part of the  
Testament is attributed to Joseph, in  
which he dreamed that there would  
come into his life the babe which was  
blessed, and that the virgin should bring  
forth; but in another book of the Testa-  
ment also (which is the Word of God,  
you know, and cannot tell you a false-  
hood,) it is recorded that the virgin her-  
self receives the dream. Now, who are  
we to believe? Was it Joseph or Mary  
that dreamed the dream. They do not  
say that they both dreamed it, but they  
both declare positively that Joseph had  
the dream, and in another Gospel that  
Mary had the dream. Now, there is  
already a discrepancy, a mistake, and  
we shrink from accepting it, because it  
is born of a dream. How vague and  
how unreasonable a dream may be; and  
though this has been the belief of the  
Christian church, and has been the  
foundation of the Christian religion,  
we ask whether the prophecy has been  
given that Jesus should be born of the  
virgin; for if this be true why was the  
genealogy of Christ so written, that in  
one of the books there are forty-two  
generations, and in the other twenty-  
eight, and that there are only two  
names that are similar in this long cata-  
logue of Father begat such and such a  
one, and on up to the time of Jesus?  
Now, when we read of the discrepancy  
that there is a great wrong somewhere,  
in either the calculation of the writer,  
or that it is altogether a fable and a  
dream. We take the Bible and turn  
over another leaf and go through the  
life of Jesus, which is in the books that  
we have in the New Testament. There  
we read that he, for a time, was like  
every other child, faithful and true to  
his parents, and at the age of twelve  
had received wisdom sufficient to speak  
with the wise men in the temple. Then  
we lose sight of him until at the age  
of thirty. He, again, comes upon the  
arena of life, and there takes up his  
ministerial duties of preaching to the  
children of earth, he preaches to them,  
oh how sweetly! Yes, the Bible will  
not denounce, nor will we believe it en-  
tire, but we will analyze it and we will  
take the good and reject the evil. When  
we take up the good, oh how beautiful!  
In that chapter of Matthew, the fifth  
and sixth do we find that the true char-  
acter of Jesus, do we find also the true  
doctrine of Spiritualism of to-day. We  
find in that holy sermon that which  
will make man beautiful for believing  
in the doctrine it teaches. But when  
we take the Bible as a whole, undiv-  
ided, we find that there are things  
that are far from teaching man a higher  
and a better and a nobler life. If we  
take the old idea of God, it teaches man  
vengeance, it teaches him to be angry,  
it teaches him to be wrathful, it teaches  
him to spare not the rod, and it teaches  
man cruelty, and in all the lessons of  
the old prophets do we find that woman  
is looked down upon. She is bought,  
she is given away, she is exchanged,  
and woman does not know the sacred  
relationship of wife and husband.  
There is a great mystery of crime and  
licentiousness which is given to the  
world as samples. Oh sorry examples  
indeed when in the number of wives  
we seek to find virtue and purity, where  
woman is debased, even in the relation-

ship of marriage which that sacred and  
true and holy lesson of love gives.  
Angels to day bless the union with a  
pure touch that there should be but one  
man and wife united together in sacred  
and holy relationships, bringing their  
children to the fountain of wisdom and  
into that higher and grander sphere  
that will bring them better relation-  
ships through life.

Thus let us lay aside the jealousy, the  
hatred, and the anger, and the wrath of  
God that is lacking in the fonder and  
more angelic instincts of humanity,  
and we will again touch upon Jesus of  
Nazareth. We will again touch upon  
this lesson of love, where he taught so  
differently from that which was taught  
in the Old Testament, that "if thy  
brother offend thee seventy times seven;  
forgive." "Do unto others as you would  
that others should do unto you," and in  
many of the grandest lessons of life  
Jesus set forth an example which was  
so far in exaltation of the old Bible  
that it is to his name lovingly, for he  
said "he that is without sin shall  
cast the first stone." He taught a lesson  
that very expression made the  
advantage of man wake up and act in  
judgment upon his own deeds. Jesus  
then seems to me, in that whole Bible  
to be the first who has expressed what  
must be to-day still the doctrine of  
Spiritualism, and when we take his life  
looking upon it as we do in revising the  
Testament, for we may be permitted  
that opportunity also. If other men  
can review and analyze why may not  
we? We take up that Testament and  
we read and we find there a contradic-  
tion, and we begin to ask why these  
are, and we find that the four Gospels  
had been written at such extreme differ-  
ent points of time that no doubt, where  
printing was not known and where it  
was so difficult to have things written  
down verbatim, these stories which were  
given, no doubt, were merely legendary.  
They were transmitted from father to  
son, and the hear-say no doubt, as they  
gave it from their stand point, naturally  
would conflict with that which was in  
the beginning.

Now taking up the reason why there  
is a discrepancy, because there is a lack  
of earnestness—and while we take up  
the analysis of this very work and ex-  
amine it to why there is a contradiction  
we must take into calculation the  
times were writing these words. Now  
in looking over the epistles of Paul and  
James, and all of these, we read that  
there are at least fourteen allusions made  
to the Gospel of Paul. There are at  
least fourteen in all and they allude to  
the Gospel that Paul taught; and Paul  
even in speaking of one of his epistles  
says: "the Gospel which I wrote" and  
also refers to the one he taught. Now  
it is more than likely that the Gospel  
which Paul wrote, was one of those  
books which those in the council of  
Nice rejected and felt that it was not in  
accordance with what they designed  
should be the standard of the Christian  
religion.

Therefore the Bible was established  
and thrown upon the future as the book  
that should be the way, and the only  
way of salvation, the path-way to eter-  
nal life. It has gone through nearly  
nineteen hundred years and we have  
to-day churches erected for the worship  
of this God. Throughout your city  
there are colleges and schools that are  
teaching the young men that which is  
supposed to make them the teachers  
and the word, and the mouth of the  
spirit God. These teachers that come  
forth tell of the loving kindness of God  
in creating the world. They forget that  
according to that Bible the same God  
that created the world also declared  
that it shall be destroyed, and that death  
and destruction is the pathway through  
which we journey.

But not comes a sweeter and a grand-  
er religion in examining the Bible.  
We find that it does not lift man to a  
higher and more scientific examination

of his spirit relation. We find that  
there is a happy promise, and through  
faith there should be life eternal, but we  
look upon the millions of human souls  
how have no knowledge of the Bible  
and we ask "Are these to be condemned  
and accursed because they knew not  
the way of salvation?" and here comes  
the present revelation from a God that  
is true, that has never lied, and that has  
given to the world the grandest mani-  
festation in the intellect of man reveal-  
ing daily new beauties of the infinite  
soul sphere. Spiritualism, like the  
white-winged dove that was a comfort-  
er in the vision spoken of, of old,—  
spreads out its white wings over a sin  
stained world of darkness and shadows  
trying to find the way of life. In the  
beautiful doctrine of Spiritualism, love  
is taught and the soul looking up  
is eager to grasp the truth. It is science  
which opens out the new thought that  
there is something that can be tested.

The Bible never even gave the idea  
that the world was round and that it  
moved. It gave you the idea that the  
sun moved while this little planet stood  
still, but science and the spiritual part  
of man teaches every advance that is  
related to Spiritualism, every advance  
that man takes. Every wave of purity  
that sweeps over the darkened condi-  
tion of man makes him better, is due  
to the spiritual part of his nature, and  
every child that grows up with an in-  
quiry upon its little baby face indicates  
that the spirit-world is that which is  
beaming from his little eyes. He goes  
into the world and it is his  
spiritual nature, it is his advancing  
and progressive endeavors that gives  
him the title of being a spirit and  
a Spiritualist. So to-day the doctrines  
of Spiritualism teaches man, that  
there has been from the time  
when first the little living atom  
began to move, the power of invention,  
though projected upon it that there was  
a God of love and a God of order, and a  
God of law, and in the contemplation  
from a scientific standpoint of this God  
we see that there has not been a single  
design that man should be either crippled,  
cursed, deformed or wretched. In  
all the design of the divine thought  
man was intended to be superior, above  
and higher, than all conditions of earth;  
that because man alone has fallen from  
that estate through ignorance, and from  
the enjoyment of physical and earthly  
appetites, man only has sunk in his  
earthly and physical body, which the  
spiritual world to-day is raising and  
lifting out of the darkness, and so with  
this thought that reveals to-day in the  
pages of the Bible and in every law of  
life, that God speaks to the children of  
earth to-day with a more intelligent,  
with a more tangible and more loving  
interpretation of the law of life than  
ever before.

Man is beginning to lay aside the old  
doctrines and to adopt the new, and  
why should it not be so? No man can  
continue always at the alphabet. He  
must learn to speak and then make  
sentences and finally the book. One by  
one is written that which his soul has  
given birth to. He cannot build an edifice  
in a day, but he must secure this  
and that from various sources and, plac-  
ing them together, form his edifice.  
The builder finds that nail by nail, board  
by board and brick by brick the build-  
ing is finally completed. So through  
all the great efforts of every individual  
whose soul reaches for something higher  
he collects all that he can and that is  
necessary for his edifice, for the design  
that he is about to accomplish, that  
which will make it complete, and so he  
gathers together and finishes the work  
that is his ideal soul.

In this religion that to-day is warm-  
ing the hearts of people, let us take the  
good that we find in the Bible; let us  
take the good that we find in the voice  
which the prattling children are giving  
to-day; let us contemplate from a sci-  
entific standpoint every law in nature; let  
us gather the good from every flower,  
from every grain, from the the contem-

plation of the animalcular, from the di-  
vine contemplation of the constella-  
tions. No matter where we gather,  
where we touch upon, if we touch  
only the hem of the garment of purity  
with baptizing waters, with a revela-  
tion from the Infinite Soul, that God,  
that no man can comprehend, no man  
can understand only through the works  
which man is capable of understanding,  
for if we were able to contemplate this  
mighty force we would be as God, and  
there would be nothing for us to  
develop within ourselves; but no  
mind can receive more than it is capa-  
ble of holding. You cannot eat more  
than the stomach will hold, and yet the  
body derives strength from that which  
in the natural law and order produces  
physical strength. Just why the mind  
cannot receive the thought, is beyond  
the capacity of the brain to conceive,  
and so thought by thought, word by  
word, letter by letter, the soul is made  
strong and is prepared for the time of  
its birth, so that, entering a new  
sphere, even though the body  
may be short, even though life in  
the body may have been warped, yet  
the germinal product, that which be-  
longs to the soul and which the mind  
has gathered together in the spiritual  
essence, forming that spiritual body that  
covers the soul as it is ushered into  
eternity, and so onward, onward the  
soul is advancing and the religion that  
will in any way cramp the mind and  
hold it in a little mold called a creed, is  
a detriment and not progressive to that  
divine growth of the human soul. We,  
therefore, know that to-day the religion  
that comes direct from the spirit world  
is teaching man a higher conception of  
that divine architect.

Woman to-day is acknowledged  
more than she ever was before as man's  
equal, and if you were to believe me,  
from a spiritual standpoint we look  
upon women as superior to men. We  
look upon her with her tenderness, with  
her earnestness and her perseverance,  
as far surpassing man in any of the  
vocations of life. A woman's patience,  
a woman's intuition, a woman's keen in-  
telligence, love for her offspring, all  
these make her stand in a higher sphere  
than even that of man; for man, though  
filled with all the emotions that love  
and kindness can project upon the hu-  
man heart, is, nevertheless, not so quick  
as woman in perception of spiritual re-  
lationships. Man must reason longer,  
and woman will jump right over a  
man's idea and she has got the prob-  
lem, while a man is still in the middle  
of it thinking it over; and so woman  
with advancing strides is sweeping  
away many of the dark shadows that  
man has held as necessary for his ex-  
istence. Woman, with a purer and  
wider influence, is forming the charac-  
ter of her little child as it is growing up.  
She is teaching it more liberal and  
grand ideas, and the child is advancing  
so far that when we compare the child  
of fourteen years of to-day with the  
child of fourteen years of one hundred  
years ago, why we see there is a great  
difference, a great growth. Those two  
children bear no comparison, for this  
little one knows more than the grand-  
father of one hundred years ago, be-  
cause the opportunities and revelations  
to that little child are in advance and are  
progressing; but the Bible has not been  
the cause of this wonderful advance-  
ment. It stands where it did hundreds  
of years ago. It does not tell of one in-  
vention through the spiritual working  
out of a design that is intended to make  
man more perfect. The revelations that  
may come direct from God to me are  
more to be relied upon than the old fos-  
sils of the past. The old fables, the old  
doctrines which they used are relics of  
the bygone, and when you take up the  
fossils and bones they indicate through  
scientific examination, that there is yet  
a world of mystery concealed, that  
there are yet revelations to be made  
from the bosom of the earth, from the  
very air you breathe, and from the be-



## The Spirits' Answer.

JESSIE WANNALL LEE.

Written for The Better Way.  
 "As withering droop those young spring leaves  
 Chilled by untimely frost," she said,  
 "So fate my life of hope bereaves,  
 I would that I were dead!"  
 Some leaves may wither; passing storms  
 May blight fair shoots that greenest be;  
 But sunshine melts the frosts, and warms  
 The blossoms on the tree,  
 Flinging their fragrance on the rain;  
 So peace may blossom out of pain.

"As you down-sweeping pall enshrouds  
 In gloom the laughing sky," she said,  
 "So o'er my life drop cold, grey clouds;  
 I would that I were dead!"  
 O'er other lives the shadows fall—  
 Many not half so fair as thine—  
 But gleams of sun there are for all,  
 Though faint and far they shine.  
 God lifts the heart in sorrow bowed,  
 And paints the iris on the cloud.

"As sad-souled winds moan through deserted woods  
 A requiem for bright summer glories fled,  
 So wails my spirit 'mid the solitudes  
 Of my wrecked life!"—she said.  
 But buds will blossom over last year's graves,  
 And birds among gnarled branches sing and build;  
 Hope grasps our flowers, and future paths pave  
 With roses lost, or spilled.  
 The crown that gleams above life's thorny cross  
 We only reach through patience, pain and loss.  
 ST. LOUIS, May 6th., 1888.

## Death in Spirit Life.

J. J. MORSE.

When you pass from one plane to another of spiritual existence, a process somewhat similar to that of passing from this stage to the next beyond, has to be encountered; and the result is a concentration of all the experiences and results upon that spiritual plane, so that you consolidate the experiences of that plane of being, and they become the foundation of your mental being when you arrive on the plane above.

How, then, do you die in the spiritual world? Have you to be sick? Oh, no! we are speaking of our translation from one of the grand planes of spirit life to another,—not a mere change of sphere, society, or association, but of an absolute removal from one spiritual existence to another that lies beyond it.

You are not sick,—there is no disease, no illness, but yet you are about to be translated from one condition of life to another beyond it. Are you fitted for it? Yes, you have been growing toward it; your spiritual perceptions have been quickened, and you see clearly there is a higher realm beyond you than the one you are at present residing in, and you realize it is a state that you have to enter. How can you gain admission? There comes a time when your spiritual life that you are now on has been exhausted,—an indefinite age may pass before such a result is attained, but come that time surely will and does,—and then there is this process of assimilation. Thoughts concentrate: You feel a nameless but sweet and beautiful rest stealing over you. You feel that you are going to vibrate the cruder elements of the condition you are then in.

A beautiful sleep will fall upon you, and while this sleep is on you, behold! these elements will drop from you, as the dew may fall from the tree. You awake presently, and in that waking, find that you have made the voyage from the state you were there in to the wonderful clime you now have reached. No pain, no sorrow,—scarcely a change in form even; but certain grosser spiritual elements, that were fit and proper to the condition before, have been left behind.

And when with greater activity of the powers of your immortal natures, you stand on the higher plane, the whole of your preceding life is there enshrined within your mental nature, spread ever before your mind's eye, when so'er you choose to view them; and profiting by what you have obtained before, realizing it is but the stepping-stone to what now lies before you, you will then start upon the new career that there awaits you. This may involve a separation of greater or less duration from those whom you have been previously associated with. If you have attained a higher plane of spiritual existence, you will have to wait until your friends have reached the same development ere they can stand side by side with you in the same condition of spiritual unfoldment.

Let us look at the matter of death, however, from another point of view,—which denotes man's translation from one stage to another in the meaning in which we have just placed it before you. There are many who have to die from old prejudices, who from old affections and old loves; many have to die morally and mentally ere they can be resurrected from the crudities, imperfections, errors and mistakes that have accumulated while here below. This accumulation must be thrown off,—the old will have to die, and the new man come to life. Many such a death have we witnessed in the spiritual world; you say here it is repentance; we see it over and over again a thousand different times.

Die to the old and live to the new; die to the true; and by so "dying" and so "coming to life," you can attain a freedom and beauty, and an impetus of development, that cannot come to you by any other means.

There are hatreds that will have to die before love can bloom; there is ignorance that must die ere wisdom can take its place. There is the calloused cold-heartedness that must die ere the warm, rich life of love can animate the soul itself; there are all these influences and associations to die from, ere the jewels of character and the beauties of the inner life can fill your mind.—[From Practical Occultism.]

The most hardened and degraded human beings have seeds somewhere in their souls that will fructify and bear good fruit if you will pour upon them the sunshine of sympathy and love.

## He Tackled a Medium

With Two Slates and Came Away Mystified.—Now Searching for a Missing Link.—The Spiritualistic Power Doubled, but the Writing Puzzles Him—If It Is a Trick, It Is a Good One.

A reporter for the National Republican, Washington, D. C., had an uncanny experience the other day, and if he thought previously that he "knew it all" he was certainly convinced on the day in question that he had missed a link somewhere, and is overly anxious to have some one supply that link.

At the risk of being laughed at he gives the result of an interview with a spiritualistic medium, whose claim of supernatural aid is feebly advanced, and who claims to possess such aid only because he can give no other reason for the phenomena.

While attending a performance at the National Theater two weeks ago, he was much interested in Kellar's slate trick, whereby writing was made to appear upon an apparently clean slate held in the hand of one of the audience. It was an especially clever bit of legerdemain, and was confessedly produced by trickery, the solution of which was naturally refused the audience.

That evening, in conversation with an avowed Spiritualist, the reporter was told that if he desired to have his admiration changed to absolute wonder and possibly to conversion to his friend's peculiar belief, he should call upon a certain medium whose habitat adjoins the police court on Sixth street northwest, one Pierre L. O. A. Keeler, and that, to dispel his idea of chemical means being used to produce the phenomena, he might purchase two ordinary school slates, and the writing would be produced upon them.

Confident of his ability to detect the trick and expose a fraud, he called upon Mr. Keeler, and was given an audience; the medium assuring him that the conditions were right, and that he could produce messages from departed friends upon the slates the scribe had furnished, and that without their being out of his sight even for an instant, which claim the reporter substantiates, or else he is sadly fooled.

He was requested to write upon small slips of paper the names of departed friends and any message he might desire to convey to them and fold them up, neither the medium nor any visible confederate being able to see either the writing or the names, the medium meanwhile being seated on the opposite side of an ordinary table. This he did. The medium then took hold of the slates and proceeded to wash them again in clear water, merely giving them a superficial rubbing which certainly did not last ten seconds, and during which time alone was it possible to apply any chemical preparation to them. Then, with a request to tie his handkerchief around the slates, the medium passed them to the reporter, first placing a minute particle of slate pencil between them. The scribe did so, and scarcely had he seized the slates when a scratching noise such as is produced by writing on a slate, was heard. This continued some five minutes, when the medium informed the reporter that he was at liberty to untie the slates and look on the inside of them. His astonishment and amazement can only be appreciated when an examination of the slates is made, which are on exhibition in the editorial rooms of the Republican. The two slates are covered with what purport to be messages from the dead in different handwriting, three of them being characteristic of the persons from whom they purport to have been received. The fourth one, however, is an anchor to which the reporter pins his continued belief in the faith of his fathers for the professed writer is yet in the land of the living as far as the scribe knows, he having unwittingly used the name instead of that of his brother, who died some years ago, both being acquaintances. Whatever force was used—trickery, or psychic, odic, esoteric or spirit force—the wonderful penmanship remains a puzzle to all who have examined it, there being over two hundred words, written in four handwritings, each being positively different, the detail and finish of which being such as to challenge admiration if produced by a trick, and a belief in supernatural agencies returned to the earth if a reasonable doubt was not caused by the fourth handwriting.

It appears that there is in existence two Spiritualistic societies in this city, in both of which Philosophical Spiritualism is taught and Phenomenal Spiritualism exhibited, the first holding forth at Seventh and L streets northwest, the other in sundry private dwellings.

To the exclusive one nobody is admitted save known and trusted friends, and in its mystic circles many of the brightest men and women of the capital are included—all devout believers.

A public avowal of their belief would set the very nation by the ears, but their secret is jealously guarded. Mr. Keeler is the high priest of both societies, and to his almost supernatural abilities is attributed the sudden impetus received by the cause the last few months. It is noticeable that many people prominent in church life and other reform movements are investigators, while not a few have abandoned their orthodox belief to pursue the beautiful philosophy taught by Spiritualists.

A believer is a bird in a cage; a Free-thinker is an eagle parting the clouds with tireless wing.—Ingersoll.

No class of people can prosper who make an excessive use of intoxicating drinks. They ruin all possibility of prosperity.—D. M. Bennett.

Cursed be the social wants that sin against the strength of youth; cursed be the social lies that warp us from the living truth.—Tennyson.

Kansas boasts two women holding the important municipal position of mayor. In Oskaloosa, recently, six married ladies were triumphantly elected, one for mayor and five for the City Council. Six wives and mothers swaying the politics of a flourishing little town.

## Talmage Hunts.

To the Editor of The Better Way.

Talmage has just arisen in his wrath to endeavor to annihilate Spiritualism; at least to the audience who pays him a fat salary to dispense whatever he, in his mightiness, chooses to call truth. But it seems to me he must have a glib congregation if they swallow this latest diatribe against Modern spiritualism, which bears, in such a marked degree, the cloven foot of the devil, called falsehood.

First, the woman of Endor is paraded before us as a medium with caldron of mystic herbs, etc., for which he draws largely upon his imagination to make her as hideous as possible. Saul is condemned with everybody else for going to a medium, be they ancient or modern; their time to work, and work performed, are, he says, all of darkness.

This potentate, Talmage, seems to be oblivious to the fact that there are thousands of Spiritualists who are capable of making him prove how much of truth or falsehood lies in the assertion that, in every insane asylum between Bangor and San Francisco, there are to be plentifully found victims to the "delusion" of Spiritualism. Talmage here takes the front seat as a falsifier, which can easily be proven by statistics which go to show that not Spiritualism, but barbarous assertions of hell fire, brimstone, an angry God and a bottomless pit has time and again been a prolific source for helping to fill our lunatic asylum. Just lately I read an account of two young girls being taken to an asylum, and the answer as to why they were taken was, "Too much religion." Yes, too much, by far, of the Talmage type, and other types, which by their unreasonable doctrine makes many a drivelling idiot.

The Gospel of Spiritualism holds nothing within it to make people crazy, although there are instances where Spiritualists have become insane, because they let one thing absorb their minds too much, but such persons would go insane if anything else absorbed them.

We are sorry that Reverend Talmage allows his angry passions to arise to such a pitch that he cannot tell the decent truth, but it only goes to show how the mighty are not so mighty after all, when we come to see their true inwardness.

The world is too far advanced for the people to take kindly to any popish pronouncements, whether uttered by Talmage or some other great I.

We have made but a short review; enough, however, to establish the fact that some ministers can fall far short of what they should be as leaders of the people and vindicators of the truth.

SARA L. MCCRACKEN, DOUGLASVILLE, GA.

## The Truth has Made Her Free.

Two years ago a very talented lady, residing in a neighboring town, a believer in the strange literalism of the Seventh Day Adventists, and thoroughly posted in the Scriptural evidences upon which they base their belief, gave us a sharp review, from her standpoint, of the truth of Spiritualism. Our phenomena, she held, were simply fulfillment of prophecy—some of the "signs and wonders" that were to come in the "latter days"—all, of course, the works of Satan! She then believed that much greater wonders were to follow, as Satan became more and more handy at the business, and warned us to flee for shelter to the sure promises of the Bible as interpreted by the lights of the adventist.

Well, shortly thereafter, this lady lost her husband, who, by the way, was a prominent physician, and to whom she was greatly attached. This broke her all up. The "sleep of the dead" did not seem so probable or desirable as she had been wont to believe. She longed for some message from her loved one. She went East, and there, in the city of Boston, the message came, and was so convincing, that her husband was not dead, but lived and loved her. It was a new revelation of truth to her.

She was told that she possessed mediumistic powers, and that if she would sit for development her husband would come to her direct. She did as she was advised, and now she is happy in the sweet daily communion with her beloved. She is unfolding excellent spiritual powers, and gives promise of much usefulness in the world.

Thus, to use a familiar and pious phrase, has a "brand" been plucked from the "burning," and the angels rejoice.

## The Poisonous Human Breath.

Prof. Brown-Sequard has recently been making experiments to determine whether the human breath is capable of producing any poisonous effects. From the condensed watery vapor of the expired air he obtained a poisonous liquid, which, when ejected under the skin of rabbits, produced almost immediate death. He ascertained that this poison was an alkaloid, and not a microbe. The rabbits thus injected died without convulsions, the heart and large blood vessels being engorged with blood. Brown-Sequard considers it fully proved that the expired air, both of man and animals, contains a volatile poisonous principle which is much more deleterious than carbonic acid.—[Medical Times.]

The best antidote for vice and crime of all kinds is work, and plenty of it. If the young man who delights to hang around the saloons, or dance or dawdle attendance upon some pretty miss with a pretty band, and nothing to do; if the young woman whose head is "bequacked" with the "fellows," and who thinks of nothing but dress, and other many admirers, were both set at hard work—the former at some good trade, and the latter at good, honest work, or some other respectable employment that required ten good hours of their time every day, they would both, in the coming years, be happier and wiser.

## To Lois Wainsbrook.

My "simple statement" in regard to Ignatius Loyola was intended for your encouragement, and also to show you that I do not regard all who differ from me as shrouded in superstition and ignorance. Ignatius Loyola knows better than almost any one else, the use and abuse of a control of a multitude, and having seen the Jesuitical power wielded with so damaging a consequence, it is not strange he fears anything approaching it. But while I respect and honor Loyola in his present condition I do not agree with him in regard to a blending of unselfish and aspiring magnetism; on the contrary, I sympathize heart and soul with "with the advance thought's" idea of working for spiritual elevation. If it does nothing more, it will make men stop once a month and think on the life to come, and they will look forward to it with kind thoughts for their mortal friends, and the spirits who may need just one loving thought to turn them toward light and happiness.

You assert that "there are so many personations, one has to be careful as to identities." Now, I would ask you honestly, whether this has been your personal experience? If it has, what in you attracts that kind of element? If not your personal experience, why should you give a spirit less credit for honesty and truth than you possess yourself? Besides what would be the sense of a spirit trying to pass himself off for some one else? Excuse me, but it is contrary to common self-esteem to care to be or even seem to be other than one's self. If the law of attraction means anything, it means those that are drawn to us whom we love, admire, or think of, and not some one entirely different who would represent the one we love.

A personation must come from a very bad spirit who could not be attracted to a good person, or it does not come at all. The latter is my conviction, never having come in contact with a personation, unless it proceeded from the medium without any spirit but his own to do the personating.

You may say the good things in the Bible were the property of the race before the book was known. Who said they were not? Does that lessen the value of the book which contains them? Should we have no grammars, nor dictionaries, or refuse to refer to them as authority because language existed before grammars and dictionaries? It seems to me the compilers of the Bible deserve great credit for collecting good things of past ages and preserving them for the comfort and encouragement of future generations, far more than those persons of the present day who would cast dishonor upon a good thing simply because it has been held sacred by one class or part of God's children who recognize the need of some guide through the wilderness of earth life. I admit that some of the Christian spirits oppose spirit communion; they will even control a medium and declare it to be wrong to have anything to do with the matter! But that condition of blind bigotry is not attributable to their Christianity, but their innate narrowness, which would make them esteem every man's creed false, which was not the same they professed. To me there is no stronger evidence of the naturalness of spirit life, than to hear a spirit control a medium and denounce Spiritualism. Truly, there are many strange things in the universe.

As my acquaintances have been principally Christians, and not only professors but living witnesses to truth, I am not prepared to admit that the moral characters of the "Infidels, Materialists, Agnostics, and all classes of unbelievers" have as high a standard as that of the Christian. If you have found it so, you are welcome, and I will not dispute your personal experience, but a morality which opposed religion would not suit me; nor can I imagine how a man or a woman, whose aim in this life is absolute purity and goodness could avoid giving all honor and praise to Jesus of Nazareth. I sincerely hope that thirty years of experience with Spiritualism will not make me doubt the truth and love of the spirit world.

C. M. KEITH.

WASHINGTON, D. C.

Lost.

WINDSOR, May 5, 1888.

To the Editor of The Better Way.

On the 13th day of last October Clifly the thirteen-year old son of Mr. O. Y. Sackman, of Lagro, Indiana, left his home, since which time he has not been heard of alive.

His heart-broken parents have spent their last dollar in the vain attempt to find him. On the 3d of May I visited Mrs. M. C. Jacob, of Indianapolis, and received the following communication.

"I am Clifly Sackman. I left my home and walked to Jackson, Miss. I worked for a gardener, whose name was Haver or Hoover. I did not give them my right name. I told them my name was Ed Clifly. I got sick the first week, and died in November, and was buried by the county. Oh, I am so sorry that I left home. Good by."

Mr. and Mrs. Sackman are Spiritualists. They have spent their money, and their friends have helped them, and this is the first tidings they have got of their lost child.

Please publish this, and if it meets the eye of any Spiritualist in Jackson Miss., they will confer a favor on the heart-broken parents by investigating this and writing to them as above or to JOHN G. A. REECE.

All women are good—good for nothing, or good for something.—Cervantes.

Earth has nothing more than a tender woman's heart when it is the abode of pity.—Luther.

## Written for The Better Way.

Only a Shining Veil Between.

BY CALIEE HARCOURT.

Note.—Sister Angela "passed to the higher life" from Springfield, Ill., January 4, 1888.

Near midnight, in the convent cell,  
 The trembling rays and shadows fell  
 On black-robed Sisters, bowed in prayer  
 Around a loved one dying there.  
 Calm as the close of a summer day  
 The white-clad nun in silence lay,  
 So near to heaven she caught the shoen  
 Of the mystic shining veil between.

A crucifix lay on her breast,  
 Her hand a lighted taper pressed;  
 The pure sweet lips—the soul's gateway  
 From earth to heaven—scarce parted lay;  
 The hectic rose had paled to white;  
 Closed were those eyes of wondrous light,  
 Yet saw they summer-land serene,  
 With only a gauzy veil between.

While weeping nuns around her bed,  
 The "Ultan" for the dying" said,  
 Her radiant angel sister came,  
 Kissed her cheek and called her name;  
 She rose, her friends scarcely knew the hour;  
 Softly as fragrance leaves a flower  
 She left this life for the life unseen,  
 And rent the shining veil between.

The convent grave-yard hid from day  
 The robe her spirit cast away,  
 And the clouds of mortal hue  
 Veiled her soul from earthly view.  
 She woke where flowers immortal bloom,  
 Green hills, bright streams, clear skies are seen,  
 And never a gauzy veil between.

The cloister vows no more control  
 The glorious freedom of her soul,  
 Nor sombre folds of veiling dare  
 To hide her soft brown flowing hair.  
 Her robe is changed for one that gleams  
 Like frost-lace 'neath the soft moonbeams;  
 An angel, yet the same, unseen,  
 Yet only a shining veil between.

As pink the wine her cheek distills  
 As the wild rose on summer-land hills,  
 Her eyes are bright as angel-dreams,  
 Her smiles like sunny rippling streams,  
 Her lily hands sweet tasks fulfill,  
 Her loving heart is tender still,  
 And pitiful our tears and anguish keen;  
 To her no gauzy veil between.

If soft sweet light from distant stars  
 Can smile at space's prison bars,  
 Can Love not bridge all space between,  
 Though the broad universe intervene?  
 Would selfish joy keep friends above  
 From visiting earth on missions of love?  
 They oft are with us, though unseen—  
 There's only a shining veil between.

'Tis said the camera of art  
 Can catch upon its feeling heart  
 The light of stars no glass can know;  
 Can we not teach our hearts to grow  
 More sensitive, till what Scriptures call  
 "Discerning of spirits" bless us all?  
 Nearer each year the celestial scene,  
 Thinner the gauzy veil between.

O friends that kneel by her grave and pray  
 That the stone of doubt be rolled away,  
 An angel hand lies on your head,  
 A sweet voice says: "I am not dead.  
 O cease your tears, and doubt no more;  
 This grave holds but the robe I wore;  
 I stand beside you, though unseen—  
 There's only a shining veil between."

My gentle saint, on your heart of clay  
 I laid my earthly hopes away;  
 But from each seed thus sown in gloom  
 An amaranthine hope shall bloom.  
 Dear Sister, come, each twilight hour,  
 Like perfume from a hidden flower;  
 Your hand's soft touch, your voice so low,  
 Your spirit presence I shall know;  
 And, when death comes, yours be the hand  
 To soothe my way to summer-land;  
 Then raise the veil from the Unseen,  
 The gauzy shining veil between.

CHRISTIE, ILL.

## Old Events and Recent Occurrences.

To the Editor of The Better Way.

About thirty-two years ago, while the subscriber was on the jury during court week at Jacksonville, Oregon, a man came into the room and said: "There is a camp of redskins below here. I have put them off their guard by assuring them that the whites want peace, and will not again disturb them."

"Now I propose that we organize three companies, to surround them and make a clean finish of the whole lot at once."

A Methodist quarterly meeting was held on the day before the contemplated massacre, Elder Wilber presided; an appeal to the moral sense of the people was made during the love feast in behalf of the Indians, which had such an effect upon Elder Wilber, that he could not rest until he got the appointment of an Indian Agency, which he held with honor and great usefulness for nearly thirty years. In answer to a letter from him I went to Salem last December. But I was too late, for I met his funeral procession in the street, and I only saw his good old face as I stood by his coffin in the church.

Recently a trance medium, who knew nothing of Elder Wilber or of the event described, wrote the following letter.

FATHER BEESON:—I was sorry that you did not come sooner. I wanted to talk with you about your work. I saw you stand at the head of my coffin, but I could not speak to you; I shall now help you from spirit life, all I can.

Two days subsequently, I was at the house of a family who are not believers in Spiritualism, but to the surprise of all present, the lady of the house became controlled to write the following letter without knowing what she had written until it was read.

FATHER BEESON:—We advise you to make your will, for if you continue to use your brain as you are now, your will be easily broken; and your life work would end in disappointment to you. Make your will and have it properly witnessed, then treat yourself to an entire rest from mental labor, and we will do our best to magnetize your brain so that you may live to see, while in the body, some of the reward which your work merits.

Your difficulty is inactivity of a part of your brain through overwork. We insist upon entire rest. Dr. Ross. As I have no income and not a dollar at command, the will must be of what I may get, which is an encouraging hint of success.

Dr. Ross informs me that he became acquainted with me twenty years ago, and that he is a kinsman of John Ross, who was President of the Cherokee Indians. I did not know him.

JOHN BEESON.

TALENT, OREGON, April 28, 1888.

## Written for The Better Way.

The Great Conflict.

NO. IV.

From Spirit Wm. Denton, through the Mediumship of Henry H. Warner, Fairbairn, Minnesota.

THE NECESSITY OF HARMONIAL ORGANIZATION AND EDUCATION OF THE YOUNG.

My friends, our success in "The Great Conflict" depends upon a harmonial organization of our forces for warfare against foes of every class and description. What I mean by harmonial organization may be clearly set forth in the words of one of our great poets:

"Harmony—sweet sounds,  
 That bring in their round,  
 A joy that ever leads  
 Each breaking heart,  
 And calls each to dare  
 And do his part,  
 In the never ceasing strife  
 Twixt the right and wrong.  
 Harmony calls to action  
 Every force of truth and freedom;  
 Petty wrongs are aye forgot  
 In the great and common cause  
 Of the truth against bigot laws."

Harmonial organization means the banding together of our workers and followers in every corner of the land in organized effort for the development of our spiritual army. Let every medium acknowledge the good that is in other mediums and draw a veil of charity over those failings which do not work a positive injury to the cause. Jealousy among our mediums has had much to do with the past failures of the advance of spiritual progress.

Mediums should organize mutual protection societies and mutual improvement associations, wherein they can meet and improve the gifts of the dear ones from the hills of eternal life.

Organize circles and associations in every county on the following or a similar plan:

First, organize in each neighborhood circles of say not less than twelve in each circle, for developing purposes. Unite these into a county organization, holding regular county monthly meetings, and the county into State organization, with semi-annual or quarterly meetings. Let each county organization secure the services of a good medium, and pay him or her a sum sufficient for his or her support, and the medium can supply each one of the associated circles on different nights in the week, and when the circles are too numerous for one, you will have developed a medium or a number of mediums, who can take up the work and carry it out in the older circles while the organizer meets the needs of the newer and feebler circles. A system of exchange between the county associations can be formulated and carried into effect so that new life can be imparted and new vigor obtained by the mutual interchange of thoughts and phenomena thus brought about.

There are diversities of gifts among mediums. Not all are gifted with clairvoyance, nor the power of materialization, but each and all are truly agents of the unseen powers of immortality, and each should help the other in the grand march of truth ever onward over the entrenchments of error and bigoted superstition.

Harmonial organization means new strength and increased power, and some method must be found whereby we can be assured of a constant supply of new material for mediums when the old workers have to lay down their armor and go to the higher life. For this purpose we need education of the young. Education of the young will destroy the sources from which false mediumship hopes to secure future recruits. It will lift the young minds higher on the plane of spirituality, and give the cause new vigor and energetic forces to propel it forward.

There are those who will say the children need no education other than the public schools. But my friends, who control the public schools? Is it the friends of spiritual freedom, or of anything except the orthodox dogma? No! The church and the priestly element controls the public schools and the instructions therein.

Not satisfied with the public schools, they provide denominational schools of their own, where they educate their children in the peculiar creeds and tenets of orthodoxy. And they spare no pains whereby they may induce people to send their children to be educated (in the belief that the child will be allowed to choose its own creed); but never were people more fondly deluded than when they think that churches and denominational schools are going to be magnanimous and forbear an opportunity of proselyting.

Spiritualists who want their children to be the same will never be guilty of sending their children to a church or Sunday school, or to a denominational school.

As the child is trained, so will the youth of twenty be, as a general rule, and habits of thought and body are hard to change after having passed the age of twenty-one years in either sex. It requires great changes of mind and surroundings to revolutionize the education of years.

Spiritualists ought then to found and maintain schools of their own, where their children can receive the proper instruction as to the principles of science, and last, but not least spiritual science.

Spiritualism must preserve its life by bringing up the younger members in the path of spiritual science. My plan of education would be this: A central university for higher education, located in some beautiful locality, other colleges of preparatory nature in each State, and local academies which shall all be centralized in purpose, and dependent on the university, and yet each be a sufficient educator within itself for those who do not desire or cannot afford to mount higher in education than the ordinary courses of education. Then let the grand work go on. Educate them in principles of highest morality and virtue, and may the blessings of the Father and Mother of Nature ever be with and upon you for all time and eternity.

Your truly,

WM. DENTON.



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## THE BETTER WAY.

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## RAIDS UPON MEDIUMS.

There is a determined craze in many eastern cities to "expose" spiritual mediums. Those engaged in this enterprise have no clear idea of the meaning of spiritual mediumship. They are ignorant of the "gifts" which repose in the organism of one through whom a message from the angel world reaches us; and this is not strange, for a majority of Spiritualists are equally ignorant. It is not possible to find two mediums through whom communications come in exactly the same way, and, as there are thousands of mediums, there are thousands of phases of spiritual mediumship. Those who produce manifestations which are novel and startling, at once become objects of suspicion, and it is scarcely reassuring to add that this feeling is often enhanced by the jealousy of ordinary mediums, whenever anything of extraordinary character is announced. The remark is often heard, "Oh, that is nothing new. P. K.—did that years ago, and did it a great deal better than it is done now. Besides, I don't believe M. P.—does it at all. He is probably only another fraud!"

What is the world to think when mediums speak of each other in this way, and when Spiritualists are divided in opinion as to the genuineness of spiritual gifts? Decidedly that there is fraud abroad in the land, and that when Spiritualism is false in one thing, it is false in all. This is a natural argument, and, by encouraging the least appearance of evil, Spiritualists are doing foul wrong to the cause. We have no belief that mediumship is frequently simulated, but it is often so faintly manifested that sitters are not satisfied. Then a "raid" is proposed. The conditions are favorable for a raid, and the medium is declared a "fraud" because he or she is powerless to command angels to appear at the behest of a Vandal horde!

That Spiritualism which is worthy of the name, is gentle, quiet and orderly. It concedes the gift of mediumship to all who claim it conscientiously, and patiently awaits its manifestations. These cannot be had to order. It is a glorious thing for humanity that they can be had at all, and the medium through whom they certainly come is worthy of great honor. No breath of contumely should be permitted to reach such an instrument of heavenly light. But what is to-day the fact as to treatment of our best mediums? Almost invariably is the rule of evidence reversed when applied to them, and they are judged guilty of fraud until they prove their innocence. And they must keep the proof of innocence constantly on view, at every sitting, or run the risk of a raid by fraud-hunters, all of which is of course just as burdensome and unjust as it would be if applied to ordinary business or affairs of the church. Honesty gauges would be admirable if they were of universal application, but your orthodox saint cannot submit to have them used in anything but his measure of Spiritualism. He seems to recognize no other place where dishonesty lurks, and he will not, so long as the "beam" obscures his optics.

"O, woe more power the giftie gie us  
To see ourselves." o o o o

It will be well to remember that neither belief nor knowledge can in themselves make any one dishonest, and the gentlemen and ladies we have known all through life as people of integrity, do not suddenly become knaves when a better knowledge of the future existence invades their apprehension. It is fair to presume that this knowledge improves them in all moral and mental respects, for it is the knowledge which we must look upon as superior to all that they have previously acquired; but they cannot impart it to us. If we enjoy it at all, it must come direct from the original source, or through mediums in whose integrity we really confide.

In almost every instance these Eastern raids have been disreputable to the raiders, inasmuch as they have been readily traced to interested and dishonorable motives; and not one has yet resulted in an "expose of fraud," as this term is commonly understood. The secular press finds a great fund of humor in them, and rejoices in painting modern gnostology from the absurd pictures conjured up in the reporter's imagination, and thus public sentiment is molded. To foster prejudice is the main object of the persecutors of mediums. They are afraid of the progress of truth, as exemplified in the rapid advance of Spiritualism, and having no truth with which to head it off, they are forced to resort to ridicule and misrepresentation. In the recent persecution of Madame Diss Debar, in the Tombs Police Court at New York City, that lady was treated like a convicted criminal from the moment of her arrest, and practically she was convicted from that moment.

How? Her enemies thronged the court room.

They did not cry aloud, "crucify her!" but they looked and acted it. The public press, with one or two exceptions, encouraged the rancorous feeling. The poor woman was once a nun in a Romish convent, from which she escaped for reasons, or the pretense of reasons, which she afterward recounted in a public lecture, and she became noisily recalcitrant to Catholic authority. Under such conditions the holy Catholic Church finds no use for forgiveness, and the myrmidons of its powerful organization thronged around her menacingly. The myrmidons of the public press followed suit with unctious, and the beer-scented voice of the canaille was added to the clamor. "Vox populi, vox Dei," is the haunting lie of the nineteenth century, for the voice of God never yet condemned a person unheard. We have no apology to offer for Madame Diss Debar. Would that we had something in this way for her persecutors, for they need it. She is a spiritual medium of wonderful gifts, but it is the opinion of many good Spiritualists that in her daily life and conversation some improvement might be suggested. Upon this score we lack direct knowledge and some Spiritualists will tell us it is none of our business. Softly, just for a moment. The moral character of everybody who is engaged in the public work of Spiritualism is of value to every conscientious Spiritualist, and not only this, but the highest standard of morality should be required for these ministers of our cause. How else can they properly teach the exalted doctrine of immortality? How else can they impress upon the minds of men that grand subsidiary truth that there is perpetual progress of the soul to its perfection, without the possibility of ever arriving at it? They cannot effect these things, surely, through an exaggerated exhibition of human imperfections, unless the order of nature has so much changed as to enable us to pick figs from thistles.

The existence of Spiritualism is not at the arbitration of the community nor under control of any earthly power, but its progress may be to some extent impeded or accelerated by human agency. If it is of that priceless value which we estimate in its proofs of immortal life, it is certainly of great importance that we use the best instruments obtainable for its promotion, just as we would use the best appliances for the progress and profit of any important enterprise in the business of this world; and it certainly cannot be, that the best organisms for spiritual manifestations are without moral status to guide and direct. If this were true, Spiritualism would have no desirable psychic force, but would disintegrate through moral inanition and go altogether to the dogs. What could hinder?

In the midst of all the excitement incident to the dastardly persecution of Madame Diss Debar, we notice that Mrs. Fairchild is holding a series of the most wonderful materializing seances in New York, which are attended by the best people of that critical town. New York Spiritualists are alert and intelligent judges of mediumship, and they report that the manifestations at Mrs. Fairchild's sittings are equal to the best they have ever witnessed. This lady is a medium of quadruplicate powers, in which she combines materialization, slate-writing, clairvoyance and clairaudience, and thus she produces some specially remarkable results. But she has been the subject of raids in Boston and St. Louis, on account of—what? Not for failures, certainly. Nobody dares to charge that as a medium she is not a success; that is, nobody who charges upon positive information. The able editor of the *File-Us-Off*, who proceeds without knowledge to do those things by which he occasionally startles gods and men, loads his little fuses at stated periods with native filth and aims it at Mrs. Fairchild, Mrs. Wells, Mrs. Cowan, and others, but they are, both physically and morally, so infinitely above his range that he never hits anything except in the reaction, which bespatters himself. Therefore we leave him out of the calculation, for rest and needed airing, and repeat that nobody charges Mrs. Fairchild with lack of true spiritual mediumship. The objection to her is, that she is too much of a medium; that she is doing too much good work for the cause; that she is making too many converts for Spiritualism; hence the raids by the enemies of truth.

These same ineffable scalawags do their best to annoy Mrs. Wells, but in this direction there is little success, for the lady stands too high in the social circles of New York to be affected by the breath of vulgar slander, and her mediumship is so often and variously tested that no shadow of doubt can possibly rest upon it. The lies about her which are cooked up in New York by some wandering spawn of the Ould Serpent, and cheaply retailed by the grand satrap at Chicago, fall harmlessly at her feet and elicit only a derisive smile; and this part of the business is certainly enough to move a statue to tears. Think of that poor specimen of chattering senility in the Windy City, weak and wheezy from mental dotage and physical wreck, bending the flickering gleams of his mortal light upon a medium, in the vain attempt to discover a psychic flaw, and upon the failure of his inquiry employing ready minions in New York to seek and find fraud where it is not. How pitiful! Purchased lies ought to be very cheap, however, for their publication sometimes comes high!

Mrs. Wells is the test medium at Adelphi Hall, in New York, every Sunday af-

ternoon, and in this line of mediumship she has no superior in the world. Some of her tests seem even more complicated and difficult than any given by Emerson, and out of forty or fifty we heard on Sunday, two weeks ago, every one was promptly recognized, and some circumstantially, to remote detail. The Adelphi Hall Society is the largest and strongest in New York, with a permanent lecturer, Mrs. N. T. Brigham, and it is composed of intelligent, progressive and orderly people. In such association, and with an impeccable record as a lady and a medium, Mrs. Wells ought to be safe from these small Chicago raids on paper, and it is quite evident they cannot harm her in New York, whatever may be the effect in localities where she is unknown.

As to Mrs. Cowan we have no positive information, but presume her case involves merely another small jesuitical raid, with the subtle spy at Chicago behind the scenes to manipulate the wires. It is a work quite worthy of his ambition, but his mask has been so many times snatched away that it is strange he can longer deceive anybody. With a supernumerary psychologizing male devil—a *chevalier d'industrie*, whose wants of beds and meals and shirts are better supplied through the frugality of a good wife, than his own fat-witted shifts; whose tainted breath wafts anything but wholesome zephyrs upon the ambient air; whose vision is warped and obstructed by the film which poor whisky throws over the eye-balls; whose elephantine corporeity is bloated to apparent unworldliness; whose libidinous propensities are the particular disgust of every decent person he meets; who makes the boast, accompanied by a sickening leer, that he can psychologize any woman;—this s. p. m. d. is the special leader of raids upon female mediums in New York in the interest of the great and only *File Us Off* of the Windy City. But with all his doughty sublimity he has sometimes come tardy off; as for instance, upon the occasion of a call he made not long ago at the residence of a lady he had insulted, she cut his speech of apology short off at the first sentence and piloted him by the shortest way to the street. And there are other residences in New York where he will receive the same polite attention at the first opportunity.

Upon the same line with this moral monstrosity is a "pug detective" (?) in piti-coats, about whose gender there may be doubt, but regarding whose purposes there is but one conclusion. Judging from the acts of this nondescript "freak," it is willing to do any work its Chicago proprietor plans, and his "lay out," although it generally lacks relevancy to anything in the heavens above or the earth beneath, is rather extensive. It involves an inquest upon the character, the weak points and particular vanities of the people here and there, whether Spiritualists or otherwise, that their names, peculiarities and rumored peccadillos may be added to a certain record which is kept for future reference. This record is occasionally shaken at timid victims, but if money is required to purchase silence we have never yet heard the sum specified. It is well to remember, however, that the detective business is sublime and costly!

It is said that something like this New York outfit has recently been set out in calm and contemplative Boston, were not a thought of evil is supposed to find encouragement, and Boston raids promise to be the order of the day for awhile. But mediums at "the hub" need not be specially frightened at this prospect, unless they fear that the Boston annex may follow the example of its compeer in New York, and rest its chief dependence for the future upon a vivid imagination. With all these advantages, however, he who is so snugly entrenched at Chicago is certainly well equipped for mischief; but can his machinations really succeed after their annus is exposed? If they can, of what goal is the admonition: "Resist the devil and he will flee from you?"

Spiritualists cannot exercise too much care in the full and determined protection of mediums, without whom Spiritualism is but the phantasmagoria of empty theory; in fostering, encouraging and building up true mediumship; in throwing around it sufficient guards to ward off brutal attacks; in elevating it morally, intellectually and aesthetically. There is no safe-guard equal to a well-molded and carefully trained character. This point must be conceded, first or last, by every good, true, noble-minded Spiritualist.

Just as we reached the point where it seemed this article might be quite appropriately closed, a friend called attention to the subjoined extract from the *Relig. Philo. Jour.* of 5th May instant:

"After the exposure of Mrs. E. A. Wells in New York, we received a friendly letter from Dr. Dean Clarke, in which he spoke approvingly of our motives, but deprecated what he deemed haste on our part in acting on insufficient grounds. On March 10th we replied to the Doctor as follows:

"Dear Doctor:—Sometime, either in this world or the next, you will know that your assertion of 'haste' on my part in editorial treatment of mediums is only the assumption of ignorance. I cordially invite any person who feels I have unjustly dealt with him or her to give me an opportunity to prove my assertions in our State or United States Courts. Because ease and ease and free from care; but if it can be at a regular stated hour, daily, or every two or three days, so much the better. Place slate and pencil, and paper and

ally think me hasty.

Fraternally yours,  
JOHN C. BUNDY.

"If necessary, we can prove in the courts of New York City that Mrs. Wells is a vile swindler, and has been for years using trick cabinets and confederates. We knew exactly what we were about when we acted, as Bro. Clarke thought, in 'haste.'"

There is a species of answer to this brave declaration which John C. Bundy will relish, we don't think; and it is in the words and figures following:

In the city of New York there is a prominent Spiritualist who says he will give this Chicago braggart five hundred (\$500) dollars if he will appear in the courts of New York for the purpose set forth in his published declaration. There are ten (10) good Spiritualists in New York, each of whom says he will give said braggart fifty (\$50) dollars, aggregating five hundred (\$500) dollars, for his sumptuous entertainment while appearing and proving in the courts of said city anything which he dares to set up against any recognized spiritual medium. And it is further said, although we are not authorized to make this offer as we are the others, that if he proves fraud against Mrs. Wells in the courts of New York, he will be guaranteed the further sum of two thousand (\$2,000) dollars and safe passage to his domicile; but otherwise he will be very pressingly invited to remain and do the State some service, as becomes a dirty and unconscionable libeller.

We have the names of most of the people who agree to furnish the two sums of five hundred dollars each, and all the names will probably be in our possession when called for; and therefore, unless Colonel Bundy knows some strong reason why he should not visit the city of New York about these days, here is an opportunity for him to go and prove things to his heart's content, for material ducats and the confusion of that arch enemy of his peace, Mrs. Wells; but will he go? Scarcely. He knows pretty well where the word "scarcely" comes in. He is a brave man, and the Spiritualists of New York are not really in the potential mood just now, but there is an abundance of truth left to establish the undoubted genuineness of Mrs. Wells' mediumship, and the gross disregard of fact and decency of the astounding libeller who penned the item we have quoted; and these conditions might possibly make Bundy unhappy if he were personally present.

Does the patient and long-suffering reader know why the *File-Us-Off* and its creatures persecute Mrs. Wells, Mrs. Fairchild, Mrs. Ross, Mrs. Cowan, and several other good mediums? It is supposed by some to be for revenue; by others for arbitrary rule; and still others imagine it grows out of a natural relish for the achievements of Munchausen. But even admitting all these reasons, there is a motive for still higher consideration, to-wit: He of the *File-Us-Off* has been engaged for years in laboriously writing down in a set of blank books, kept for this purpose, everything which tattling tongues have dropped to discredit spiritual mediums, everything he could hear which seemed to place them in a ridiculous or otherwise unfavorable attitude, especially scandals about female mediums, and he proposes to aver all these choice bits of personal gossip whenever occasion offers, and, peradventure, swear to them! His pretty record is of course immaculate, and he will prove it to doubters by the contents of his printed sheet; and then, to reverse the rule for its legitimate result, he will verify the startling facts of his printed sheet by the manuscript record! In this way he can prove a great deal of guilt or a super-abundance of innocence, just as circumstances require, and there are some features of the scheme which appear almost worthy of a patent. Practically, it is the boustrophedon process of supplying evidence upon any point whenever and wherever needed! But it will not be transferred to New York this month.

Now for a word of apology. When we wrote in some part of this portion of this article about the Romish rancor against Madame Diss Debar, we had for the moment forgotten Colonel Bundy's reverence for candlesticks, red-flannel crosses and the Pope's big toe, and it is now too late to remodel the paragraph to accord with what we suppose to be the devout Colonel's sense of propriety. However, no offense is intended by that paragraph, nor in this article as a whole, and we trust none will be taken.

## DEVELOPING MEDIUMS.

There is much said about the different modes of developing the medial qualities of a person. That is, of bringing these latent powers up to a point where there will be some apparent manifestation through them of spirit-influence or control, and then to follow it up and perfect it. Now the great question with so many is: "What is the best way to begin?" They want to know in the first place, whether they possess any latent mediumship to be developed. Next thing, how to develop it if possessed. Now we will just tell you something you may rely on. The best way to begin, is to secure perfect harmony in your own family and daily surroundings. Then gather around your table at evening, or for that matter at any hour of the day, when your minds can be at ease and free from care; but if it can be at a regular stated hour, daily, or every two or three days, so much the better. Place slate and pencil, and paper and

pencil on the table. Sing, if you can do so in unison, in subdued tone; also, have the light moderate, not glaring.

Place your hands on the table, and wait for developments. We think this will not be repeated many times before there will be some evidence of the presence of your spirit friends, for there are few families who have not of their number at least one who possesses mediumistic qualities. And be assured there is no better place to develop than at your own fireside. Your own immediate relatives and friends on the spirit side of life, you may be sure are cognizant of your movements, and your desire for manifestations and better development. They will no doubt rejoice at it, and hail with gladness the prospect of sometime, sooner or later, being able to communicate directly with their nearest and dearest, within the hallowed sanctuary of home. Do not be impatient; and just so soon as communication is established, get your information how to proceed from them; and be willing to be guided by them, as they will know better what conditions the instrument will develop under than you. Be careful about bringing any foreign influence into your circles, as it renders harmonization more difficult. And during development, it is best for the sitters not to attend (at least not frequently) seances, nor even other private circles, as it brings you in contact with strange influences, and produces cross-currents, which tend to weaken the power of your own magnetic current you are trying to establish at home. Not but what these outer influences may be just as good, or even better, but they are different, and you had better wait till development is far advanced before you encounter them.

Yes, after acquiring some knowledge of the philosophy of Spiritualism—and the more the better—the best place to erect your altar is in your home. It is the very best place to find harmony and purity, where there is the least likelihood of fraud and deception. These are only too often the outcome of suspicion; and in the home where all are held in the bonds of love and trust, suspicion has no place, hence can work no ill.

## WHAT IS THE MATTER WITH THE GIRLS?

Pick out one of the many delicate, listless girls you see on the street and follow her home. Watch her worn out, listless manner and air. What is the matter? Just this: At night she half undresses, flings herself into bed with every window closed tightly, because she is "afraid." Not a bit of a chance for circulation of air. Door of her room shut tight and locked. A light burning full blaze, using up what little oxygen there may be, or turned low, emitting that order which is a poison in itself, and her sleep is a kind of a stupor that does not refresh, instead of a healthy, life-giving sleep from which she would wake strong and bright. Enter the room in the morning after having been out and inhaled a few good breaths of the good, pure morning air, and the poisonous carbonic and gas, and other obnoxious exhalations from the lungs and body, to say nothing of the part the lamp plays, is perfectly repulsive, and you do not wonder that she is hard to wake and then cannot seem to shake off the lethargy, nor manifest any vigor or enthusiasm. Gaping, yawning, stretching if not grumbling, she seats herself and worries down a little breakfast of hot coffee, fried cakes, meat, potatoes, etc., or with a strangely abnormal appetite consumes a lot of sweet cakes of some kind, with strong coffee, and arises ambitious and cross with an undefinable longing for something, she don't know what. A sorry plight to begin a day in. If you read aright in the faces and general bearing of these individuals, and in the only half-usefulness of their lives, you will see as plain as if it hung in a bold-lettered placard upon their backs,

OXYGEN  
STARVED!

Poor things! Girls, girls, don't be so foolish. Throw your shoulders back, round out your lungs and breathe the air in long, full draughts, in as pure a state as your geographic situation will permit.

Air well your room and bedding, and when you go to bed put out the light and leave somewhere open, so that the vitiated air will escape and a new supply of oxygen come in to supply the exhaustion of it. It means life, health, comfort, good appetite, and all that is most valuable in this world. God has given us an inexhaustible supply of all we need in this life, and we are doing Him a wrong when we call sickness and death His special dispensation when it is our own doings, a natural consequence of our not accepting and appropriating what He has so abundantly supplied for our use.

## "Cavendo Tutus."

It was not quite right, but John had talked a good while, and Arabella's chair was tired. So she took a seat in John's lap. There was silence for near five minutes. Then Arabella asked: "What are you thinking about, dear?" "Just the same thing that you are, sweet," replied John. "Oh, you horrid, horrid man," exclaimed Arabella. And springing up, she added, "I'll never sit there again, you may depend. Never, sir!"

## THE LEAGUE.

We are asked for information regarding the League Spirituelle. It is not possible just now to give all the facts about this organization, even were it expedient, but we can give a few prominent points:

1. Encouragement and assistance of investigators in Spiritualism, and their protection.
2. Mutual encouragement and assistance and protection of spiritualists. For the furtherance of this object a ritual is adopted, and there is a system of signs, grips and pass-words. A symbolical cypher is nearly complete for the safety of written communications.
3. Practical co-operation in matters pertaining to business seems to be necessary among Spiritualists in localities where Christians and others refuse to patronize or employ them on account of their doctrine. If they do not, under these circumstances, actively and persistently patronize each other, to the full extent of their wants, which can thus be supplied, they are not true to that first principle of nature, self-preservation.
4. There is a moral element involved which it is not now thought best to describe, but it embraces the declaration that members of the League will refuse to recognize any person or spiritual medium whose moral character does not afford fair promise of honest mediumship, or whose habits of life are such that they are liable to bring reproach upon the cause of Spiritualism.

These declarations seem important and wholesome, and in some parts of the country they have become necessary. Right here in Cincinnati good men have been financially ruined by members of the churches they left when they found that Spiritualism is the better way, and social ostracism as a means of revenge upon proselytes to our cause is of daily occurrence. These unpleasant things happen mostly through ignorance of what Spiritualism really is, but the fact that they do not happen from any cause, calls for an efficient guard against the injury they are liable to occasion.

Information for those who desire to form local Leagues will be published in leading Spiritualist newspapers in about two months from this date.

The venerable John Selden remarks, in his famous Table Talk: "The Turks tell their people of a heaven where there is pleasure of the senses, but of a hell where they shall suffer—they don't know what Christians quite invert this order. They tell us of a hell where we shall feel sensible pain, but of a heaven where we shall enjoy—they can't tell what."

Neither can they give reliable information about either place until they consult those travelers beyond the veil who return with the result of their discoveries, and then knowledge must come wholly through Spiritualism. There is not a word from them about a material hell, nor of a city with jasper gates, whose streets are paved with gold, but good news regarding rational conditions of happiness, which are made in the life and work of every individual. You build your own heaven by deeds, not beliefs, no creeds, and just in the degree that your acts are just and merciful, your future home will be happy and congenial.

Brevity is doubtless a grand concomitant of wit, but frequently it is of itself as witless as the most rattle-brained loquacity. A prominent instance of this is the Nicene Creed: "I believe in the Church." There would be quite as much wit, and even more sense, in a declaration of belief in the Town Pump, for there is always an assurance of blessing from that, without money or price, whereas the blessing of the church must be purchased, directly or indirectly, and never in all history has it proved to be worth a farthing. Still, even this creed is good enough for those who prefer blind faith to positive assurance.

The Southern Association of Spiritualists will hold their annual convention at Lookout Mountain, Tenn., during the progress of the camp meeting in July.

Temperance people! look what they say of us. And can we blame them?

"Cincinnati papers have complained somewhat because the outside world, and particularly the people of Ohio outside of Cincinnati, have entertained and expressed the opinion that Cincinnatians are not an orderly, law-abiding people. There is an idea abroad that the mere fact that the law says so and so will insure a hearty obedience to its behest in Cincinnati. That there is some reason for this is found in the confession of Mayor Smith himself, who is quoted as saying that he looked for a thousand saloons to open in defiance of law, on Sunday of last week, instead of the seventy-three that were reported. It is not surprising that the Times-Star criticizes Mayor Smith vigorously for acting on the presumption that the law is going to be violated, or for instructing his officers merely to take the names of saloonists keeping open instead of arresting them and closing up their places. It does not speak well for a city to have respect for law rest so lightly on the hearts of the people that the first thought of them is that they will disregard rather than obey. And that is the reason the people of Cincinnati, as a whole, have yet to earn the title of law-abiding citizens, who are like-minded with the rest of the people of Ohio in upholding what the people's representatives have put upon the statute books."—Akron Beacon.

All those in favor of organizing a Lyceum, will meet in the G. A. R. Hall, No. 115 W. Sixth St., Sunday, May 20th, at 9 o'clock.

It is hoped that all parents will respond to this call and bring their children, as an auxiliary is needed to further our cause. Don't forget next Sunday at 9 o'clock.



**A Notable Occurrence.**

Remarkable Seance at Grand Army Hall—Attended by more than one hundred Mortals, and an Unaccounted Host of Immortals—Successful Communion with the Spirits of the higher Spheres.

It has long been questioned even by the most radical Spiritualists whether satisfactory manifestations of spirit power could be obtained in a circle of upwards of one hundred people. A number of our ablest and most noted mediums, in order to see what really could be accomplished, to entertain their friends, to enlighten humanity and to benefit the world—gave a public seance at Grand Army Hall, on Wednesday evening, the 9th inst., and have once for all, settled the mooted question.

Two parallel circles of chairs were arranged about the room, and were occupied by more than one hundred persons, who were anxious to hold a sweet and hallowed communion with their friends of yore. In the arena were seven trumpets standing in dignity on their big ends, and no doubt by the side of each stood an archangel ready to sound forth "the glad tidings of joy." Mrs. Ross furnished the music for the occasion, and she seemed to play just as well in the dark as in the light; perhaps her fingers were guided by those unseen creatures who see as well in darkness as in light.

Mrs. S. Seery, Mr. W. S. King, Mr. and Mrs. S. J. Winchester, and other prominent mediums, were in the circle. Mrs. Seery occupying the place of honor. Mr. Youmans, President of the Society, gave orders about the singing, etc.

All things being ready, promptly at 8:30, darkness reigned supreme, and the services were opened by all uniting in repeating the Lord's prayer, followed by the singing of "Happy Greeting to All." Spirit lights were seen at intervals in different parts of the room; then "Nearer my God to Thee" was sung. Milton has said that

"Millions of spiritual creatures walk the earth unseen,  
Both when we wake and when we sleep."

The truth of these words seemed to be verified when spirit Dr. Sharp and the large number who followed him took up the trumpets and talked and sang through them. Then it was that the full meaning of Harriet Beecher Stowe's words in the "other world,"

"Sweet souls around us watch us still,  
Press nearer to our side;  
Into our thoughts, into prayers,  
With gentle, helping glide,"

were fully realized. Some very neat little speeches were indulged in by the spirits, and would have been reported but we were unable to write a legible hand in the dark. A complete account is not attempted, but simply an outline of what was heard:

Fleetfoot, the brave Indian chief, and his band were there, and almost demolished one of the trumpets, which, we suppose, he mistook for a war club. Nobody was hurt, however.

Maxwell P. Gaddes, the Methodist preacher formerly pastor of a flock that worshipped in G. A. R. Hall, among other things, said, "I am glad to greet you in my own church."

One spirit was asked by a lady to show its light as it left and it immediately did so. Another one came and sang through the trumpet as Mrs. Ross played the organ.

"Uncle Ned," our colored brother, was there and really must have made faster progress than some of his white friends, for he certainly could talk more distinctly. His appearance proved how rash the assertion is that colored people have no souls. As he ascended to the higher realms, a few verses of "Uncle Ned" were wafted in sweet music after him.

The spirit wife of Mr. Youmans came and conversed with him. It was the first time for a number of years that he had been able to commune with her in this way, and it was an especially happy hour for that gentleman. She also sang through the trumpet "Jesus Lover of My Soul."

The doctors seemed to have a monopoly on the other side, for surely the majority of those who announced their names were of that profession. Dr. Muscroft gave his name and told a friend in the audience that some little difference between them was now forgotten. The gentleman recognized the Doctor, and the incident which was the cause of the difficulty. Dr. Riley, Dr. Mendenhall, Dr. Trancient and others of their profession gave their names. It may be that they were holding a convention on the other side. One of the "Bright Stars" was also present with words of love and friendship. Zip, Brown, Eph, Gaines and James Fisk, Jr., announced their presence.

Mr. Winchester gave a number of interesting tests, after which the long meter doxology was sung. Mr. McCracken, then, on behalf of the Society of Union Spiritualists, thanked the mediums for their splendid seance, and the audience for its attendance and attention. The affair was such a gratifying success in every way that another of the same kind will be given very soon; probably Thursday, May 17, 1888. RAMSEY.

**Passed to Spirit Life.**

Died on Thursday evening, May 9th, at 11 o'clock, at his residence in Pennville, Ind., Thomas Gray, aged 81 years, 11 months and 3 days.

Thomas Gray, or "Uncle Tommy," as he was called by all who knew him, was born in Harrison County, Ohio, May 31, 1806. Was married to Catherine Lewis, May 30, 1827, with whom he lived happily until the day of his death—a period of sixty-one years—and who, though in feeble health, survives him. They moved to Jay County, Ind., in 1848, and have made this locality their home ever since.

"Uncle Tommy" in his long and useful life has always taken a stand at the front in every reform that has been inaugurated for the betterment of mankind. He labored zealously for the abolition of slavery at a time when it was worth a man's life to express his sentiments, and for such expressions a reward of \$1,000 was at one time put upon his head. He has been a worker in the cause of temperance for many years. In his common walk among his fellow men "Uncle Tommy" had the respect of all who knew him. He was scrupulously just in his dealings with all, and however different his views might be from those with whom he came in contact, his moral worth commanded respect wherever he was known. In religion he took advanced views, and was among the first to investigate, and become convinced of, the truth of Modern Spiritualism and has been an exponent of its doctrines for many years. During the last few weeks of his life he frequently expressed a desire to pass over, believing that loved friends were watching over him and were waiting to welcome him home.

While what we do unquestionably influences what we are, it is equally true that what we are influences and determines the real value of what we do. Let no one then imagine that he can permanently benefit his work, or further his business by sacrificing his own manhood or neglecting other obligations.

**Movement of Mediums.**

Prof. J. Madison Allen speaks for Society at Peoria, Ill., during the month of May.

J. S. Loveland is speaking at Milwaukee, Large audiences and good interest.

Mrs. Anna Orvis conducts services for The Chicago Spiritual Fraternity, at 3 p. m. Sundays, for this month.

J. W. Fletcher will speak at Parkland, Pa., and Dunape, N. H. Camp Meetings.

Mrs. E. A. Wells, test and materializing medium of New York City, has changed her residence to 290 Sixth Avenue, where she has commodious apartments.

Mrs. H. S. Richings is engaged for the Sundays of May, and perhaps the first two of June at Pittsburgh. She succeeded Mrs. Gladling, who gave good satisfaction, and was highly appreciated by the Society.

Chas. Dawbarn is engaged for the month of May, to speak for the First Society of Spiritualists at Philadelphia, after which he takes a vacation till the Camp Meeting season opens.

Mrs. A. M. Glading fills the rostrum for Union Spiritualists Society, at Cincinnati, for the month of May. She also gives sittings for small circles at her private parlors, at W. Seventh street.

Walter Howell's engagement list is filled to the close of 1888. He is at present at Buffalo, N. Y. Will sail from New York May 12th, for Liverpool, returning in time for the Canada Camp Meeting, July 21st. His address is 248 N. Division street, Buffalo, N. Y.

Hon. Warren Chase may be addressed at Cobden, Ill., and his books ordered from him there till the camp meeting at Clinton, Iowa. He is open for engagements in Iowa, Minnesota and Wisconsin for September, October and the last half of August. During the winter his address will be St. Louis, Mo., and he will lecture in places not too far from that city during the winter.

**Passed On.**

Prof. Frederick Brooks, at Mulberry, Franklin Co., Ark., on January 26th, 1888, aged 51 years.

He was born in England and educated at Rugby. He followed the sea for many years, and visited many parts of the world, and laid up much experience. He finally settled in Arkansas, where he ended his earthly days. He was ever a friend to progress and aroused enthusiasm among those he was thrown with in behalf of education.

In religion, he was a Spiritualist, and died as he lived; requesting only the day before his death that some friend would write his obituary in that philosophy, that he died a faithful advocate of the cause.

As a husband, father and friend, he was kind and true, and generous to almost a fault. A FRIEND.

**PERSONAL.**

Mr. George P. Colby is still in the city, and can be found at 112 Poplar street. He will give sittings to a few.

We regret to announce to the many friends of Mrs. Laura A. Carter, Price's Hill, City, the well-known and famous independent slate writer, that she is somewhat indisposed.

Mrs. N. T. Brigham speaks at Patterson, N. J., to-morrow (Sunday) morning and evening. For this date Mrs. Spence will occupy Mrs. Brigham's pulpit in New York.

The many friends of Mrs. J. H. Stowell will be pleased to learn that she has entirely recovered and has resumed business. She will be pleased to have any and all of her acquaintances call.

G. W. Kates and wife closed their season of labor at Paterson, N. J., Sunday, May 13th. Will visit at Atlanta, Ga., and attend Lookout Camp Meeting. Their address during the summer will be Chattanooga, Tenn.

On account of demand for additional room for her large and constantly recurring seances, Mrs. E. A. Wells has removed her residence to No. 990 Sixth Avenue, New York, where she is prepared to receive professional and social calls.

**Camp Meetings.**

Cassada Camp Meeting begins July 21.

California Camp Meeting, at Oakland, Cal., from June 8 to July 1.

Leavenworth Co. Association of Spiritualists hold their second semi-annual Camp Meeting at Daniel's Grove, near Fairmount, Leavenworth Co., Kansas, on the 26th of May.

The Friends of Human Progress will hold a Spiritual Festival at Forest Temple, North Collins, N. Y., June 16 and 17. Mrs. Elizabeth L. Watson, of California, and Dr. F. L. H. Willis, of Rochester, N. Y., are the speakers engaged. They are too well known to require any recommendation. Visitors will receive cordial welcome and their stay be made as pleasant as possible. By order of Committee, EMMA TRAIN, Secretary.

To the Editor of The Better Way.

On the 2d of April, 1887, I was in this city attending the Spiritual Reunion Anniversary. Mrs. Lizzie S. Green, who is a gifted medium for independent slate-writing, was in the city at the time. At a sitting, had in her presence, the names of a number of friends were written to announce their presence, and among the number was the name of Orson S. Murray, who gave the following message with the request for its publication:

"Good morning, my old friend. It is a source of great pleasure that I am able to greet you this morning from my spirit home. I have taken great interest in your Reunion Anniversary, and I am delighted with the results."

"It is a source of great joy to us to see the shackles of cruel slavery fall from our beloved people, and to see the scales of superstition fall from their eyes."

"Such demonstrations as you have witnessed during this Reunion cannot help but accomplish the work so much desired by both mortals and spirits."

"My earthly experiences were peculiar; not finding in my creed what my soul yearned for, I became disgusted and launched forth my bark on the sea of Infidelity, with no port in view, and so drifted and drifted, until, not very long ago, I was rescued by death, and landed into a port where there is no death—where all are awake and alive, and can return and tell their own story, as this message will verify. I am alive, and as much interested, yea, more so, in fellow man than when in the body, and I thank God and the angel world from the deepest recesses of my soul that it is so."

"I wish to say a word in regard to cremation. I do sincerely hope that the time is not far distant when every one's dead may be cremated, and the cemeteries with their terrifying tombstones may be a thing of the past and not a reminder to the living of death. Besides, it is a sanitary condition, and there will not be any waking up from a trance in the grave or the vault. And, as you see, (that

is, if you believe this message and my presence) it does not mar the spirit. Now, I send my greetings to all who knew me in earth life, and all who are engaged in the great work of reform. And that, instead of going into a sleep that knows no waking, I awoke to a life that is eternal; with my mentality unimpaired and my love as strong and with power to return and be a missionary on earth to undo the false teachings I promulgated while in the body. Thanks to you both for the privilege of coming. I will be pleased to come often and give you the knowledge I have of the real spirit world. Good-bye, "ORSON S. MURRAY."

"To my son Charles I would say, investigate Spiritualism, and not follow in my path on this subject, for I was wrong. Lucretia Mott joins me in greetings to all. O. S. M."

On the 6th of May, 1888, I was again in Cincinnati, and finding that Mrs. Green, the remarkable medium for independent slate-writing, in whose presence Orson D. Murray had written from his spirit home to his friends on earth last year, was again in this city, I called there, found the lady, had a sitting with her. She took a pair of double slates, cleaned them with a lamp-cloth, placed a scrap of pencil between them. We sat in silence a short time, when the signal raps were heard, indicating that a message had been written by some hand not visible to our mortal sight. On the slates being opened, the message had been written:

"Good morning, our dear brothers, in the cause of Truth and Progress. We come to thee this beautiful May-day morning with greetings from the higher life. We are happy to meet thee, our brothers and co-workers."

"Henry C. Wright, Lucretia Mott, and many others."

"We have crossed the beautiful river, one by one, until the army on our side has become great."

"Only a little longer and thee will join our ranks. . . . Orson S. Murray is present, and will write a few lines when I am through. With my blessing and prayer for thy prosperity and happiness while thou remains on the earth plane, or in bodily form."

Good morning, my dear old friend Valentine. How glad I am to meet you, especially under the present circumstances.

"I continue to grow in strength and progress in wisdom. As I said before, I have reached the post, a home of rest, from my mental torture, and found peace, happiness and harmony in the companionship of the dear ones who had preceded me to the land of souls."

"O, beautiful spirit-world, how could I pass so much of my life in mental darkness, and not know of thee. O, if I could have received thy light while yet in the physical form, how much good would it have done both to humanity and myself."

"Did I say rest? Yes; from mental torture, but not from labor; nor will I ever rest from labor, until I undo all my false teachings, and right the wrongs there done. I have no objection to your publishing anything I say, and if it will be the means of doing any good or changing any one's ideas from wrong to right, then I will be happy. I do wish I could reach my family and communicate with them. Charles is very meditative and impressionable. I do hope he will not close the shutters of his soul, and shut out the light that is seeking to benefit him here and hereafter. Thanks, dear friends, for the privilege of communicating to-day. I hope to be with you often."

"Thanks to Mrs. Green for her kindness and the good conditions afforded me. I am requested to bid adieu for all. Good bye."

ORSON S. MURRAY.

I am sure in my own mind, that many of Orson S. Murray's neighbors and acquaintances will be pleased to receive a copy of the paper containing the account written by his own hand, respecting his change of opinion on the subject of human immortality soon after his own entering through "The gates ajar," where the brightly shining facts of life eternal immediately banished all the gloomy shadows of doubt and skepticism respecting this interesting subject.

VALENTINE NICHOLSON.

**Lookout Mountain Camp.**

Mrs. Cora L. V. Richmond has been engaged to lecture at the Lookout Mountain Camp Meeting during July.

This camp will offer an attractive programme this year, and the meetings will be of great interest. The management have engaged Mrs. A. M. Glading, Geo. A. Fuller, Esq., Dr. H. F. Merrill, Dr. Samuel Watson, Mrs. S. A. H. Talbot, G. W. Kates and wife and A. C. Ladd, Esq.

Other mediums are being negotiated with—especially for slate writing and materialization. The hotel is now open for visitors; and the place is a famous resort.

**NOTICE TO SPEAKERS AND MEDIUMS.**

The Society of Union Spiritualists, of Cincinnati, are desirous of corresponding with Speakers and Platform Test Mediums combined, relative to engagements for months of 1889. State what months they can be engaged for and phases of Mediumship. Address, C. C. STOWELL, Sec'y, Care The Way Publishing Company

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—AND—

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MISS M. T. SHELHAMER.

And Love shall wipe all tears from their eyes; and the faces of the sad shall grow radiant in the light of Eternal Dawn; the weary-eyed shall find rest; and the heavily-laden shall drop their burdens; for the Land of the Blest overflows with boundless mercies for all who enter therein.

This new volume consists of two parts: the first containing a series of articles by Spirit Benefactors, entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of un-happiness outside the heavenly gates to one of peace in the "Sunrise Land"—developing on the way "a" of individual lives and experiences as well as a" of the conditions and shades of the spirit world. This portion of the volume concludes with a personal narrative of "What I found in Spirit-Life," by Spirit Suse—a pure and simple relation of the life pursued by a gentle soul in her home beyond the vale.

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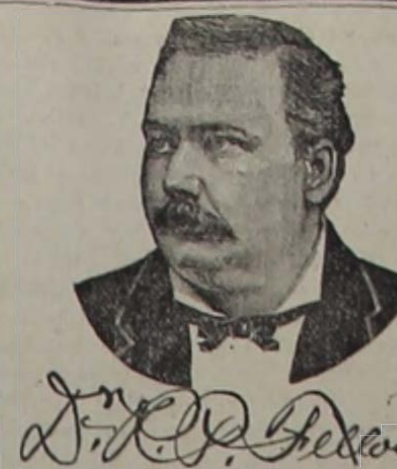
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### The Progress of Spiritual Ideas.

BY M. R. K. WRIGHT.  
(Continued.)

From all that we can learn in regard to the pneumatology of the ancients, or the psychical gifts which many of the early oracles, seers and prophets manifested, it would seem that women as well as men were the recipients of them. History supplies many instances of inspirational and prophetic power as possessed and exercised by them.

The Pygrian seeress, Cybele, who was called "the mother of the gods," not only performed miracles in her youth, but displayed wonderful skill in the art of healing in after years. She is said to have cured all the diseases which afflicted children, by charms, manipulations and medicines, and even the dumb animals in the fields were, by her influence, relieved of their maladies.

Astarte was a female slave, who, being freed from bondage, was promoted, and ruled over the early Phoenician colonies. She was at one time worshipped by the Philistines, Sidonians, and Israelites, under the name of the "queen of heaven." Like some of the patriarchs of her own and preceding ages, she carried a wand as a symbol of authority. Sometimes she dressed in a long habit, at other times in short attire. She impressed and often astonished her admirers and followers by her peculiar manners and address. This salutary woman was much beloved by the Syrians. She had a sacred temple at Hieropolis, where she was attended by three hundred priests. She was called the "nymph of the golden rod," and was believed to be guided and protected by angel watchers, who directed her footsteps and kept her from all harm.

Some writers assert that this goddess is simply the personification of a principle. Lucian, a somewhat celebrated Greek composer, says she expressly represented the moon. This idea is too shallow to bear investigation. The personality of the deified saints, kings, commanders, gods and goddesses, cannot possibly be hidden or obliterated by the rubbish of mythology. The habit of some of the historians and writers of the middle ages of substituting the ruling powers and principles of nature to represent individuals whose history was obscure, has been a very accommodating method of disposing of a vexed question—the origin and true character of the gods and goddesses. That Astarte was a female divinity among the Syrians; that Isis was a priestess or queen among the Egyptians; that Juno was a Roman goddess; that Minerva, who is said to have personified "wisdom and skill," was a divinity of the Italians; that Venus, who is said to have represented "birth and growth," was a Latin deity; that all were women, extolled and exalted, owing to social, civil and other circumstances, is probably no longer a matter of doubt.

From the time of Zoroaster until the Christian era the belief in spirits, angels, deities and gods, was on the increase, and the oracles, priestesses and mediums were being constantly augmented in number. The dead and all spirit-beings were supposed to be tenants of the air, and all nations bowed down before them in prayer and adoration. Philosophers, statesmen, robed magistrates and military officers, acknowledged their presence and sought their aid and counsel. The Pythian or priestess was visited in her holy temple of inspiration, and there the auditors received his messages of love, wisdom or private advice and instruction.

The most ancient shrine of mediumship known to history was located at Dodona, in Greece. Herodotus informs us that the Pelagi consulted with deities who presided over this sacred temple, and says that in his time the service of the place was performed by females. He has transmitted to us the names of three of these inspired instruments of heaven, who officiated when he was himself present. At this shrine the oracles sat beneath "the vocal and prophetic oak" while delivering their improvisations and replies to inquiring supplicants.

There was another temple at Delphi, where, according to Strabo and other historians, the beautiful priestess, Themistoclea (of whom Pythagoras is said to have derived his ethical doctrines) lived, and here also, at one time, presided the saintly Pomonee, a good, kind and thoughtful trance medium. In the abnormal state she delivered responses to sealed questions, sometimes in prose and at other times in hexameter verse. Pomonee could only be consulted on certain days, and those who visited her sanctuary usually carried a present for the divinities.

At Lebadea, in one of the northern provinces of ancient Greece, was located the shrine of Trophonios. Here the applicant for a knowledge of future events or communion with the departed, was guided by Saon, a mournful priest, into a dark and mysterious cavern. After the performance of certain ceremonies, the solicitor descended by a ladder into the yawning mouth of a cave, which would only admit of the passage of one person at a time. Having reached the bottom of this gloomy yet holy cavern, the petitioner laid down in a certain position, and was at once con-

veyed, with a singular rushing sound, into a still more remote apartment of the chasm. Here the knowledge which was sought for was obtained. This was sometimes given to the vision; at other times to their hearing. All those who entered this sacred temple were required to walk backwards as they returned from the subterranean vault, and it is related that they usually appeared with a sad and melancholy visage. An account was now taken of all that had been heard or seen. The person was then conducted by the priest to "the chapel of the good spirit or genius," where, after regaining his cheerfulness and composure of mind, he was allowed to take his departure.

There were many other places where mediumistic temples were established in very remote ages. Jupiter Ammon, in the desert of Libya, was one of them. Here it was that Alexander the Great went to get the oracle's decision as to whether he was born a god or not, and here we are informed that "the dead rose to life and gave inviolate counsel to men." These were undoubtedly materializations after the manner of the raising of Samuel by the Witch of Endor or our similar modern phenomena.

Among the inhabitants of Greece there was a class of diviners who acted upon their own responsibility as prophets and apostles of the truth. These mediums had no temple; were not authorized by law to use their gifts, but, nevertheless, "gave inspired counsel," like the legalized oracles of the sacred shrine were believed to be under spiritual guidance and aid. They spoke what was designated as the "assistance of a supreme and heavenly influence." Muses was one of this class of diviners, and it is a well-known fact of history that he foretold of the battle of Salamis and the consequences which were to result from it.

The Romans, although not as spiritually inclined and worshipful as the more nervous and intellectual Greeks had their Augurs, or official seers, who were appointed by the State and through whom they ascertained the will of the deities they professed to adore. The spirituality of the Romans was cold, formal, aristocratic and undescending. They did not allow everybody to approach the sacred realm of their divine mysteries or enjoy freedom of intercourse with the gods. The Augurs were chosen to look after all such matters, and their occupation could not be interfered with. The duties of these sacerdotal officials were both civil and prophetic. They observed omens, declared the will of heaven, and conducted the ceremonies, attending the inauguration of the magistrates. They consecrated buildings and places of worship, and by means of signs and foreknowledge, which they professed to possess, decided many questions of private and public interest.

The whole Augural system was, no doubt, introduced into Rome by its founder, Romulus, who received it from Etrurian sources. It was a monarch's gift to his dependent subjects, and not the gift of a free people to be generally enjoyed and extended to the needs of their ruler. All of its methods were prearranged and exclusive, and suggest the idea that it was more designed to promote the interests of the living than the dead; more used for the selfish objects of the State or kingdom than for the advancement of human happiness or increase of man's knowledge of life to come.

Thus we cannot credit the Romans, as a nation, with anything like fervent spirituality of thought or disposition. How unlike the Greeks, who bowed down and earnestly and faithfully worshipped at the shrine of the immortal world which they believed to be the source of every private and public benefaction. Their confidence in spirit nearness and influence was fixed and ineradicable. They seldom refused to receive or follow the suggestions of heavenly council. Herodotus left Egypt because the Oracle of Ammon told him it was not safe for him to remain in that country. His faith in the impressionable utterances of the medium-priestess was perfect. This faith was characteristic of the people of his native land. The seeress is a sacred person, and believed to be imbued with the clearest prescience of mind. The oracle of Delphi assured the commanders of the Dorian army that unless they could save the life of Codrus, the king of Athens, they would be defeated. Unluckily Codrus placed himself in a position to be killed before any general engagement took place. As a consequence of this event the Dorian chiefs, bearing in mind the prediction of the Oracle, withdrew their entire army from before the metropolis of Athens, and made a precipitate retreat from the peninsular province of Attica.

Previous to the third century of the Christian era, the doctrine of the ministrations of spirits and angels met with almost universal acceptance and approval. A great variety of mental and physical phenomena were known to exist in the time of the apostolic dispensation. St. Paul, in his address to the brethren in the 12th chapter of 1st Corinthians, mentions several forms of mediumship which perfectly correspond

to those of our own period. He speaks of the "spiritual gifts" as wisdom, knowledge, faith, healing, miracles, prophecy, the discerning of spirits, the speaking of tongues and the interpretation of tongues.

St. Paul was a scholarly and thoughtful man. He was a great observer of nature and things, and was well qualified to express an opinion upon the subject of spiritual phenomena and our relation to a brighter life.

Jesus and all those who followed him were the outspoken advocates of concurrent opinions. That their spiritual ideas and teachings were original with them all history disproves. The Sibylline manuscripts, which embraced similar sentiments to those advanced by all the early disciples of Christ, were still retained, as "the sacred relations of God," in the Temple of Apollo centuries after their time. That the apostles had some knowledge of the contents of those sacred books is more than likely. If the doctrines of Jesus and his twelve co-workers in the field of religious progress did not strictly conform to those of the inspired Sibyllae, they found their likeness in the philosophical tenets and analogies of the Jewish Essenes, a sect who were the forerunners of the Christian Gnostics and the Jewish Cabalists. They were a class of spiritual-minded Pharisees, practiced baptism, cured disease by the aid of certain roots and stones, by the use of wet earth, the laying on of hands and gentle whisperings. They were miracle-workers and moral ascetics and in some respects a very intelligent and exemplary class of people. With them, as a Jewish fraternity, as with most of the sects, tribes and nations of coterminous antiquity, spiritual ideas and convictions had gained permanent recognition, and these ideas and convictions had been accumulating, organizing and strengthening for thousands of years.

In the life-work of Jesus and the apostles we find the highest point of advancement, in the knowledge of "spiritual things," which had as yet been attained. These reformers were able and advanced thinkers and moralists. They were acquainted with the laws of mind to some extent, and were experienced psychologists, visionists and dreamers. Jesus was a mind-reader and seer. He told the fishermen where to cast their nets, he read the thoughts of the woman at the well of Siloam, and raised up Lazarus out of his grave.

Nicodemus questioned him about the future life. He said, "How is it? How can a man be born again when he is old?" "Except a man be born again," remarked the Nazarene, "he cannot enter the kingdom of God. Then he continued, 'That which is born of the flesh is flesh; and that which is born of the spirit is spirit; marvel not that I have said ye must be born again.' Then by way of explanation he added, 'The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh or whither it goeth; so is it with every one who is born of the spirit.'"

Nicodemus was still skeptical, so he remarked, "How can these things be so?" The old Pharisee was like a modern Agnostic. He failed to know just how much he did know upon this perplexing subject. Jesus, perceiving the want of confidence which he manifested, turned to him and uttered these words: "Verily, I say unto thee, we speak that we do know, and testify that we have seen, and ye receive not our witness."

#### Midnight Musings.

When'er we pray, along life's way,  
The angels list to hear us;  
When all our thoughts are pure and true,  
Then they are ever near us.  
  
Live simple, plain; the right maintain;  
Draw every virtue near you;  
And ever more they'll hover o'er  
To strengthen, guide and cheer you.  
  
Let all your acts be free from guile;  
Give conscience full dominion;  
Have charity for all mankind;  
Grant freedom of opinion.  
  
May love with softest, strongest ties  
Bind human hearts together;  
And light and truth make error flee,  
Like mist in sunny weather.  
—WILLIAM A. ENGLISH, M. D., in *Eclectic*.

#### How to Walk.

There is nothing that so thoroughly and unmistakably discloses just what a girl or woman is as her walk. In a drawing room or at a ball, of course, a woman who is new to such scenes betrays it in every move. But even on the street the woman of fashion and the girl of society can be recognized by the initiated at a glance, no matter how she may be dressed. It is all in her walk. There is nothing so difficult, nothing so rare, in man or woman, as a good walk, and no girl can lay claim to style without it. Trollope, who was one of the closest of observers, in describing the grace of one of his heroines, spoke of her walk as "a free stride from the hips." This is tolerably accurate, only a girl should not stride. But no one can have a good walk who makes very short steps. There are six rules which will insure a good walk if carefully observed. The are: 1, to throw the shoulders back; 2, to keep the body from any motion whatsoever; 3, to hold the head erect; 4, to place the foot squarely on the ground; 5, to keep the knee steady; and 6, to keep the elbows close to the side. There is nothing that so spoils a woman's carriage as projecting elbows.

#### To Robert G. Ingersoll.

When thou wert born, the wondrous wind sang low,  
And Nature smiled upon her newest toy;  
She gave to thee the frankness of a boy;  
A great warm heart, a soul and brain aglow  
With all the nobler passions that do blow  
Great thoughts around the world; and then, in  
Joy,  
She gave thee Mirth, and said, "Thou shalt destroy  
The weeds that in my children's gardens grow."  
  
And what a faithful gardener thou art here,  
The roses growing in our gardens tell;  
We look for weeds, but look for them in vain.  
The rose of Hope grows in the place of Fear—  
The rose of Reason in the place of Hell—  
In the wondrous gardens of the human brain!  
—JOHN EARNEST MCCANN, in *N. Y. World*.

Reported for The Better Way.

**Pity.**  
Extract from Communication received through the Mediumship of Mrs. M. P. Curran, "Central Fountain of Light," May 6th, 1888, St. Louis, Mo.

In reply to a question, the control said: "You ask what effect the words of Mr. Talmage will have upon minds in the spirit-life? I will answer you that, to those high and holy ones, who have freed themselves from the clogs and chains of earth-life, and whose garments are as white as the glistening snow, there is but one feeling—and that a feeling of pity. It makes them mourn to see one in such a high social position among his fellow-men, so ignorant—so utterly incapable of leading and teaching them as they should be taught. You might ask, how will it effect you of mortal life? To those not spiritually unfolded, such teachings tend to bind closer the chains of ignorance and superstition—to make heavier the cloud of darkness and crime that hangs over mankind, to make them more reckless, to plunge them deeper into injurious excesses, to set a prize upon the violation of nature's laws, which will inevitably be followed by sorrow and anguish. Such teachings would take from mankind the only absolute proof of the immortality of the soul that they ever had, and leave them an easy prey to fear and machinations of an unscrupulous and designing priest-craft. It takes from their independence of thought and action. Yes, more than that; it destroys their individuality and power of unfolding spiritually during the earth-life, and holds him in darkness and ignorance for ages after entering spirit-life. It virtually makes their stay upon earth a more than waste of time, instead of preparing them—as it intended—for the life beyond.

To you who have the light and truth within you, it can do no harm, and should arouse no feeling but one of pity.

But how, I ask, will such teachings and actions affect him? They will prove a bitter experience to him, every word will live on and on, to return to him, to pass before his eyes when he must read them, and again and again feel their bitterness and sting. He may succeed while in earth-life in crushing back the sting of remorse for the injustice done but when he comes to this side he can no longer hide away such things, they will take the vacant chair at his side, and remain his companions perhaps for ages. Perhaps the first to reach their hand to him to help them out of darkness, will be some of the very ones he has here so vilified.

To utter so many falsehoods, to purposely misquote and misapply the scriptures for the deceiving and misguidance of his brother man, is a wrong that will bring its own punishment swift and sure.

It is your duty. You who have the truth and light of the spirit-world shining so brightly about you, to see that you send out great wave-thoughts that he may be made to see the wrong he is doing, and that Light and Love and Truth may be poured upon him until he can no longer follow in his way of error and darkness. See to it that you harbor no spirit of anger or wrongs, but let your souls be filled with pity and love for him in this his hour of need.

#### Walter Howell.

FREDONIA, N. Y., 5-2, '88.

To the Editor of The Better Way.  
Dear Sir:—I thought perhaps your readers might like to receive just a line from me on the eve of my departure for Europe. I really do not know that I have anything of importance to say, and yet feel that I want to say something.

During the past two months my labors have been confined to Buffalo and vicinity. There is a difficulty in speaking of one's own work, because it presents two objections. In the first place it involves a repetition of the almighty I, and secondly, it presupposes too much general interest, on the part of the public at large, in the labors of one individual. We live in an age in which the individual is less and humanity more. There was a time when kingcraft and priestcraft, and many other kinds of craft used the masses into subjection. Thanks to the democratic spirit of the age, their power is broken.

In relation to my own work then, permit me to say that I am willing to leave it to bear testimony of itself according to its merit. The reformer never feels fully satisfied with his effort, because the result is not immediate. There is, however, one consolation to the earnest worker, and that is, "Truth is immortal and cannot die; error is mortal and cannot live."

Next Sunday I speak in Brooklyn, N. Y., with these discourses I close the present season's campaign.

On Saturday, May 12th, our party sail from New York for Liverpool, in the steamship "City of Berlin," of the Inman line. Some of your readers may be pleased to know that I am not taking leave of them for long, all being well, I shall "bob up serenely," in time for the opening exercises of Cassadaga Camp Meeting, July 21st. While speaking of Cassadaga, let me add, its list of speakers and mediums promise an intellectual and phenomenal season of unparalleled merit, while the many additional entertainments for our young people, in the way of croquet, lawn tennis, open air gymnasium, an enlarged library, probable art gallery, improved boating facilities and other sports, promise a season of unusual attraction. The Board of Management are to be congratulated in having again secured the services of the Northwestern Band, whose past record at Cassadaga is a sufficient guarantee of musical entertainments of a high order.

My engagement list is filled up to close of the year 1888, and societies wishing to make arrangements for 1889 should communicate with me at once.

It is my misfortune not to be able to read the current literature of the movement, hence; but for an occasional conversation upon some article or letter, I should be totally ignorant of the great questions agitated through the columns of our papers. I understand that for sometime the question of Christian Spiritualism has been prominent. No doubt your writers, pro and con, have been able advocates of their own position, yet I sometimes think that these discussions are more a war of words than a combat of principles. Oftimes a misunderstanding will arise, owing to an esoteric significance being overlooked. It is too often a fault of disputants, that they represent their opponents at their worst, rather than put the highest interpretation upon their statements.

In an article read to me the other day, I was very much pained to note the way in which a so-called anti-Christian Spiritualist interpreted the reputed words of Jesus:—"Take no thought for the morrow." The writer condemned this advice, but in my humble opinion it evidences a deep Spiritual insight. I know the man of the world will not recognize it, and it is useless debating the question with one who cannot rise above time and space in his conceptions. There are truths above reason. I do not mean by this unreasonable, but transcendental in their character.

It is not a question with me whether Jesus did or did not utter these words, but rather are they true. Personally, I do not object to the term "Christian," nor do I particularly wish to employ it. If you mean by Christian who believes in vicarious atonement, fall of man, eternal damnation, total depravity and the like, I thank God I am no Christian; but if you mean by the term those ideal human graces that have ever been the redeeming traits in human character, even though I am a Spiritualist, I venture to hope there is a homeopathic admixture of these in my composition. What seems to me objectionable about the term is, that if you believe as Mr. So-and-So or Mrs. So-and-So believes, your many characteristics are called Christian virtues, but the moment you dissent from the dogmas of the church these commendable qualities are no longer Christian, but were bequeathed of your dear mother or your sainted father. Now do let us be fair with one another. If goodness, truth, purity and love are called Christian virtues in America, are they other in the Brahmin or Buddhist who ever allied himself to Christianity or even heard of it.

The spirit of bigotry and intolerance is not confined to Christians alone, but may be found exemplifying itself in Agnostic and Materialist. The fact that a man has doffed a given system like a garment, and donned a new dress, is no evidence that the man himself has changed in character. An intellectual garb is something like a suit of clothes; it may drape a depraved heart and a tyrannical spirit. There is too wide a gulf existing between the heart and the intellect. The day will come when our intellectual development shall be commensurate with the heart's evolved love. Then the intellectual expression will manifest more fully the inner life. Birds and beasts evolve their outer covering from vital principles within, while civilized humanity, destitute of the necessary vitality, must needs borrow its clothing from the brute creation. It is analogous with our thoughts. They too often constitute a masquerade beneath which lurks a spirit contrary to the intellectual expression. When we live in conformity to spiritual laws, the products of the mind shall be the manifestation of the affections. "Head and heart shall enjoy a nuptial whose progeny shall be the fruits of righteousness and good living."

These remarks are by no means a criticism upon the persons who have written the article alluded to above, for, as before stated, I have not read them. Had it not been a friend who read a portion of one article to me, these disconnected thoughts might never have been penned.

Wishing your many readers good-bye for a time, and thanking you for the many courtesies extended to myself, I remain yours, sincerely, WALTER HOWELL,  
248 North Division St., Buffalo, N. Y.

#### Immortality.

"There is no death, but life more bright,  
Unfolding to our view,  
And from death's gloom of darkest night  
To life we're passing through."



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## SPIRIT MESSAGES.

Through the Mediumship of HELEN MARR CAMPBELL, Washington, D. C., by the Controlling Spirit, King Henry VIII.

1. I am Richard Brandt, my home is in Philadelphia. I have two sons and two daughters living there—John, Joe, Janie and Vie. It is to Janie that I mostly come. I want her to be good to Joe, and I want her to keep little Annie free from the world. Bear my loving remembrances to Lena, my dear daughter, when you see her. Tell her I will watch tenderly over little Jamie. Your mother joins in love to you, and we both assure you of our faithful and constant care.

2. I am Frank Louis James, I desire to reach my son William and my daughter Elizabeth. William, there are those who would destroy your store by fire. Their object is to deprive you of the money—you know where it is. You have entirely too much confidence in brother William. You know as well as I do his former habits of life, which are still secretly indulged in. As for you, my daughter, it gives me the greatest happiness to come to your home—you were ever my pride, my blessing and my joy. Keep me ever in your loving thoughts; teach your little ones to love and revere the Tender Shepherd; teach them all that truth, honor and uprightness can alone bring happiness.

3. I am Eliza Everest. I wish to reach Mary Ellen Dalcidia, and Alice, my best beloved ones. Guard little Katie, Mary Ellen. Dalcidia Allan may be found in New York. Oh, how tenderly I watch over Nettie and Harry. Louis is with me, and so is little Ruth. Bless you all, my dear ones. Frank, be kind to Alice, she is yours and has had much of sorrow.

4. I am Mary Amelia House. I desire to reach Louise, my daughter. I think no more of the past; all is bright and happy. Ouisie, be careful, do not cast your lot in life like unto mine. You were ever a good daughter to me, and I regret that I did not understand you better. The papers, my daughter, are entirely as I would have them; cease to grieve about them. I will come to you again. Find a medium, and that quickly.

5. I am Lullie Plater. Willie and I come together to bid our friends upon this earth God speed. I desire to speak to Mollie Lyons, a dear old friend of mine. Mary, be comforted in the thought that you are doing your whole duty. Look upward. Time will soon be past, then comes eternity; and I think you know who is waiting and watching for your coming. Give my love to your sisters and your brothers. Once more I repeat, Willie and I come to greet all of our loved ones. We are together; the love of our earth-life has been consummated in this.

6. I am Charles Blanchard. I thought I would come in this way to my darling wife. All is well, and oh, I am so rejoiced at your advancement. Helen, our beloved one, is better now. You will soon receive a letter from the West containing good news of her. George and Fannie unite with me in this message. Seek, I beseech you, often, our beloved medium, Mary Brown. I love to come close to you when you are there; and she has been a great blessing to all of us. Now, dear wife, be happy; cast away all care, all is well.

7. I am Frederico Schuncko, of Poland. I have relatives in Baltimore, and it has been my delight and honor to come. Dear Barbara, how I would love to caress her as I used when an infant. Philipe, I am ever faithful to you. Keep sacredly Poland in your memory; time is coming when she will be one of the great nations of the earth. Zemieli is well, and sends much love; and Caszia, though in the mines, is doing well and is hopeful; so keep up your courage; deliverance is at hand.

8. I am Kasper Moehr, of Hungary. I desire to reach Emanuel Moehr, my beloved nephew, in New York City. We passed over death's river safely. We never reached America, going down ere we were well out upon the ocean. We are all together, Emanuel, and very happy, although we emigrated to a farther country. We bless you; we encourage you to make a name in the musical world, and by it to glorify that God who has vouchsafed you all that talent.

The most solid comfort one can fall back upon is the thought that the business of one's life is to help, in some small, nibbling way, to reduce the sum of ignorance, degradation, and misery on the face of this beautiful earth.—George Eliot.

I think all of us come to feel very strongly, as we grow older, that what we get from fellow-men in all the close and pressing contacts into which life brings us with one another, depends not nearly so much upon what the men are whom we touch, as upon what sort of men we are who touch them.—Phillips Brooks.

It is an absurd idea to attempt to fence with time, when a thing must come in the course of an hour or two. What is it, after all, the small delay you can produce? The click of a few more seconds in the clock-work, before the hammer smites its angry warning on the bell, and leaves echoes of pain writhing through the poor bronze—that is time.—Marion Crawford.

## Clearness vs. Vagueness.

To the Editor of The Better Way.

Many of your readers will doubtless be glad that J. B. Wolff was inspired to show his colors instead of "to give it" (my reply to his criticism) "the silent contempt of it," for now that he has come out as a slanderer of the virgin mother, a contemner and despoiler of God, and a concealed beligerent under the guise of Spiritualism, against everything that the mass of enlightened men hold sacred, he will relieve those who are convinced of spirit life and spirit return, from supposing that his vague dogmatic personalities, and vulgar innuendoes, are in any sense a result of Spiritualism, but are rather the true outgrowth of a vulgar and infidel mind. To have drawn his fire, will amply repay me for the little time spent in replying to his criticism of C. M. Keith, whose purity and kindness of character have everywhere been acknowledged by acquaintances from childhood up to the present time.

While I did not claim for my composition freedom from what would be vague and indefinite in W. W. I do assert that his criticism is vague and indefinite in every sense, because he gives no ethical substitute for the Bible except the unknown workings of his own mind, and names no principle, and uses no term of a positive definite character.

Among all who speak the English language the Bible is recognized as the standard of right and wrong. It is so interwoven directly or indirectly with the common education of the mother, and the principles of common law, that to reject it as a standard and to ridicule and encourage a disrespect for it, is treason. Not only against morality, but against the forms of civil and social society. The man who discredits the Bible and treats it with disrespect, has a very low position, both in court and in society, and deserves to be, if he cannot separate its moral precepts and consoling views of a spiritual life beyond the grave, from the necessary historical setting in which they are found, his intellect is greatly to be pitied.

Wolff has for many years been trying all the well known methods in order to drum up a paying spiritual society, and has most signally failed. Of the thousands of intelligent Spiritualists in Washington, only a handful assemble at the hall on the corner of L and Seventh streets, unless there is some unusual display of phenomena or some remarkable singer like Baxter. It is just the qualities I have named, of vagueness and inability, to state any definite positive principle, that has driven away most of the best elements of such a society, and retained only those who love without criticism, and seek an insight, however faint, into the other world.

To define "God and Jesus, as used by the infallibles of Tudor Castle" to J. B. Wolff would be like defining the anomalistic year to Jasper the colored astronomer, who insists that "the earth am square and the sun do move."

Before W. can understand "God and Jesus, as used by the infallibles of Tudor Castle," he will have to do some of the work done by the "infallibles of Tudor Castle," both in the spirit and in the body, viz: seek out the unfortunate and the victims of men's injustice and cruelty, force the devils away from their prey regardless of trouble and expense, and bear the unmistakable words of God and Jesus, "Well done good and faithful co-workers." Little does J. B. Wolff know of the bright assembly of spirits of all ages and conditions that frequent Tudor Castle, praising God for the gift to the world of Henry Tudor, whose modern history, purged of the false coloring of priest craft and a power-checked aristocracy, shows to have been the champion of the poor and oppressed and the relentless enemy of all who opposed him in his work for them. Purged now of his faults, with an almost dazzling aura of intense magnetic power, he is more than ever the champion of the poor and oppressed.

I said of Jesus, that "his birth was in no way discreditable to him or his parents" and J. B. Wolff was inspired to comment on this text in such a way as to show to all you readers the innate vulgarity of his mind. "Evil to him who evil thinks." It is always well to be suspicious of those who are very ready to suspect the virtue of others, especially when that suspicion gives rise to slanderous language.

What I said, I meant, and I claim to have the highest possible standard of what is creditable under the circumstances. If any spirit can give positive evidence of any thing in the past, the truth in the case is, that Mary was a high born Jewish maiden, in love with Joseph, a lowly born carpenter. Their marriage was impossible with her parents' consent, and so they were married in secret, and driven from her father's house to share Joseph's life.

Here then, in the very outset of Christianity, we have its beautiful spirit resting upon the birth of Jesus. The highborn and loving Mary devoting her life to the humble Joseph; thus by example breaking in upon the political and perfunctory oppression of those having power or office, which oppression priests and platform speakers have ever since aimed to revive, even stealing with velvet paws the livery of goodness to serve the devil in.

And J. B. Wolff wants "a better code of common morality than that taught from Tudor Castle!" This is simply a piece of low blackguardism, without a shadow of foundation, and should hiss the writer from any platform before a respectable audience. The "code of common morality taught from Tudor Castle" is the same as that taught in every other respectable family among English speaking people. To intimate otherwise, is to insult the numerous and intimate friends of the family, of the highest social standing, in all parts of the country, many of whom have formed a part of his Sunday audience. Not to recognize their moral education in their behavior, is to show himself ignorant of that code, which ignorance is otherwise shown by his blatant abuse of what his audience holds sacred, and his support upon the platform of every sort of demoralizing infidelity.

Finally, to deny a ruler in the spirit world is to deny any authority for a ruler in the material world, which denial is of course the foundation principle of anarchy.

REUEL KEITH.

The man who is obliged to be constantly employed to earn the necessities of life and support his family, knows not the unhappiness he prays for when he desires wealth and idleness. To be constantly busy is to be always happy. Persons who have suddenly acquired wealth, broken up their active pursuits, and begun to live at ease, waste away and die in a very short time. Thousands would have been blessings to the world, and added to the common stock of happiness, if they had been content to remain in an humble sphere, and earned every mouthful of food that nourished their bodies. Persons who are always busy, and go cheerfully to their daily tasks, are the least disturbed by the fluctuations of business, and at night sleep with perfect composure.

## What is Said of Spiritual Phenomena.

J. H. Fisher, the German Philosopher and Author.

"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Professor Charles, the Late Professor of Chemistry in the University of Pennsylvania.

"I have been convinced that I have been and heard, in a manner which should, in my judgment, be called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the ground firm under me."

Dr. Robert Chambers.

"I have for many years known that these phenomena were real, as distinct from impostures, and it is not of yesterday that I concluded they were calculated to explain much that has been hitherto unexplained, and when fully accepted, revolutionize the whole frame of human opinion on many important matters."

Professor Halle, the Late Professor of Chemistry in the University of Pennsylvania.

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bles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are, therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. (13) Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

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(Continued from page 1)

yond, in the stars and the worlds that are beyond. When we see that you keep these little old fossils you simply keep them to compare with what the education will bring forth in the future. Just contemplate for a little while the fact that in the long-ago the stage-coach rumbled slowly along bearing the passenger from place to place, and now with what speed the engine rumbles over the tracks, and in a few hours you are landed so far away that if your grandfather from the stage coach were to hail the conductor on the train to-day he would be astonished by seeing a line of smoke and the vanishing train.

In olden times the postman rode along slowly on horse-back, carrying the letters from place to place where directed. To-day, see the system by which your United States mail is carrying out its work, your letters go systematically, your mails are delivered three or four times a day, and if it is not fast enough you go to the telegraph office, and like lightning you send a message hundreds of miles away. Think what this century is, and what of the last? And look back in the dark ages and you will be thunder-struck as you contemplate the advance. Take one step in the future. What new things will you then discover? You will find that telegraphy has been established through the wires; that there will also be a mental telegraphy, that there will be a power to communicate with unseen forces, where there will be no mistake in the commission. You have been able to penetrate through many mysteries, maybe, that we can penetrate through the mysteries that surrounds the planets. The law of gravitation gives us the thought that everything that falls from the hands is drawn toward the center of the earth. I find that even gravitation has been interfered with, and that there is a law that will even change that, but it is a spiritual law. Taking that thought may we not utilize the fact that there is a power beyond this material earth? That there is a spiritual attraction somewhere that will make the mind and the soul gravitate to it? When man is pure, when man has developed, what is to hinder communications from being established between points beyond this little sphere of earth? As soon as a projectile could be sent out beyond that strata that surrounds the globe that it would be lost to the law that draws it to its center, could there not be another law that will equally attract it and bring it to a greater planet. May they not yet be even powers that will project the idea of communicating with the worlds that are so far beyond you now? There is every probability that the communications that we are receiving now but brokenly will be perfect, and after perfect here, they will still hunger for more, for the soul of man can never be satisfied, and the eye of man can never be satisfied, and the reachings out of his soul can never be satisfied, thus onward the march of progress and Spiritualism, the key-note of all that is grand and holy, will unlock the door everywhere where the eager soul of man reaches for truth and for wisdom. Lay the old Bible away. Lay the old fables away, but let us read the new books of to-day. Let us reach into the soul of things and with a mental telegraphy established around us a purer and holier contemplation of God than any printed book can ever give the soul of man to cherish. (Great Applause.)

## BENEDICTION.

May the good angels be with you, may the blessing of a holy life, that baptizes the heart with new thoughts coming from a higher sphere, and the clear conscience, and the hopeful conditions of the mind be your constant companions now and forever, Amen.

## Whispers From Over the Tide!

BY MRS. N. S. NUTT.

To James Vincent, Sr., intended for Nov. 26th, the anniversary of Mrs. Vincent's birthday,

Why weepst thou my cherished one?  
Why gaze so fondly on my pictured face?  
Why is thine heart so sad and lone?  
Why so strange to thee, the old home place?

Did I not promise near thee to remain,  
Until thy labors on the earth were done,  
To linger near thee? Was my promise vain?  
Gaze thou not trust me, cherished one!

I have not left thee! Nor have gone away;  
Gaze thou not see my spirit face?  
I never was more thine own, each day  
My spirit hovers near thee in the old home place.

Thou ministered to by loving hands,  
When on a bed of torturing pain I lay,  
Death came and kindly loosed the bands,  
And freed my soul in realms of endless day.

Yet I've not left thee; death is but a birth;  
An entrance to a holier, happier sphere,  
From which, while yet you linger on the earth,  
I'll come at evening's hour and nestle near.

Doest thou not know, dear one, I still have power,  
In all thy labors yet to bear my part?  
To lend my influence yet as in the hour  
When in the flesh thou clapt me to thine heart?

When memories sweet shall come and fill thine  
heart,  
As evening's twilight hour draws near  
I then my soothing influence will impart,  
And whisper words of comfort in thine ear.

I still will watch and guard from heaven's bright  
sphere,  
And strive to lead thee just as lovingly  
As in the past. Then wilt thou linger here,  
Perform each duty faithfully, whatever it be.

Then courage, dear one, brush away the bitter tears  
And bravely suffer and be strong;  
The long standing corn the reaper's ear is near,  
Thou soon shalt join me in the land of song.

The sweetest thing in life is the unclouded  
welcome of a wife.—N. P. Willis.

All the reasoning of men are not worth  
one sentiment of woman.—Voltaire.

**Talmage vs. Truth.**  
Ideas in Brief, Reflected from the Substance of  
Mrs. N. T. Brigham's Lecture at Adelphi Hall,  
New York City, on Sunday Evening, May 6, 1888.  
Reported expressly for The Better Way.

Mrs. Brigham gave her first service, since returning from her month's work at and near Cincinnati, at Adelphi Hall on Sunday, May 6, and she was greeted by her congregation with hearty signals of welcome. There is a degree of congeniality between her and the people whom she addresses, morning and evening, on at least two-thirds of the Sundays of the year, which is certainly complimentary to her congregation, for it is impossible to find anywhere a more energetic, self-animating, industrious and charitable minister of the truth, nor one who more invariably brings to her work the benison of cheerful and well-crystallized thought, and it is always blessed to be in accord with such a spirit.

On the previous Sunday, April 29, Dr. Talmage had addressed his congregation in Brooklyn upon something which he persisted in calling Spiritualism, but the thing he described is no more like the fact of Spiritualism than orthodox theology is like a recognized science. He did not attack Spiritualism in any particular, except in calling by this generic name the foul weeds and brambles which have sprung up in its beautiful and fruitful garden, just as they have in every "doxy," "ism" and "ology" since the advent of man, and as a gentleman of intelligence he knew this; but he said that sorcery, jugglery, fortune-telling, free-love and affinity-hunting are all parts and parcels of Spiritualism, and viewing it as he does in this way, he "hates" it. One would naturally think he is wasting a great deal of energy in this hate, for the thing he thinks he is hating is not there, where he imagined he placed it, and therefore he is fighting the air and his own poor home-made chimera—a very straining performance when indulged in by a man of surplus nervous force. He should be cautioned.

Mrs. Brigham said that rude and unjust attacks like this by Talmage are nothing new, yet Spiritualism lives and thrives through every assault, and grows stronger and more clearly defined year by year. Those who think this doctrine can be cast aside and destroyed, like the thing of a day which perishes, soon find their mistake, for the fabled power of dragon's teeth to fructify and spring forth armed men could not be more wonderful in its realization, if it were to be realized as a fact, than the power which is to-day associating men together under the guidance of the angel world to delve for the partially hidden truth of immortal life. The bitterness and vulgarity of these recent attacks are becoming potent to the popular apprehension and they prove to the people that there must be some strength and some degree of merit in that which elicits such determined and acrid opposition, and upon this consideration, if no other, they are impelled to investigate Spiritualism.

Mr. Talmage is full of sudden impulses, and often they are ridiculously fantastic. He is full of the most startling dramatic art, and frequently is the exponent of æsthetic thought of exalted signification. Some of these things are perhaps simply ornamental, and are sprung upon the public for mere sensational effect, but upon many occasions their influence is good and lasting. He has the reputation of looking continually and anxiously for the acme of light, shade and color in his forensic achievements—for the veriest climax of the sensational—and he possesses sufficient intellectual adroitness and dramatic acumen to encompass and utilize these effects. Finding that Spiritualism is now largely engrossing public attention, he once again underscores it in his opulent repertoire, and last Sunday morning

"His will became the servant to defeat,  
Which else should free have wrought."  
It was not the first time this has happened, as most of you here assembled are well aware. And it will happen again and again in the treatment of the various subjects he will handle. Otherwise the things about which he least knows could not be duly and officially ventilated at The Tabernacle in Brooklyn.

The Rev. gentleman began his service in rather a stereotyped way, by reading from the Bible the story of King Saul and his visit to the Woman of Endor. He said "witch of Endor," but the Bible does not so designate her. Somebody has made a chapter heading in which she is called "witch," but these headings are not a part of the Bible; they are additions by profane hands. The division of the Bible into chapters is a recent thing, and in many of the best editions of this volume there are to-day no chapter headings, and therefore no reference to the "witch of Endor." But Mr. Talmage goes still farther outside of the authority of this work which he regards as the Book of Books, and it becomes the object of wonder as to what kind of a Bible he uses. Presumably professing to quote from "God's Word," he describes the basins filled with horrible liquids, the poisonous herbs and the deadly potions in the apartments of this Woman, whose Talmagean designation is "witch." Where does he find the record of these things? Not in any accepted version of the Bible, surely.

Not in any Bible that any one else has seen with mortal eyes. Not in any place beyond the vivid imagination of a devoted and unscrupulous fanatic.

What if Spiritualists were to thus mangle and traverse this Book? They

would be scouted as blasphemers, infidels and liars, and justly so. We would not misrepresent the Bible, nor upon any point disguise its evident meaning. We would not dare so far, for upon its authority many good things securely rest; whereas, if it is misinterpreted and misrepresented, it is nothing. We leave all this work of interpolation, of ingenious alteration and dramatic rendering, to the man who is master of such work—this man Talmage; yet at the same time we must say that we regret his ability in this direction. His great mind could find better and infinitely more honest employment, but perhaps he can afford to thus announce himself as the minister of fiction rather than of truth! There may be power in it, but it is a pitiful condition and cannot retain strength for a moment when confronted by integrity.

This woman of Endor was just that which Mr. Talmage claims for her, a genuine spirit medium, a seer into the past, the present and the future, a person with spiritual gifts who could heal by the laying on of hands, cast out devils, and summon the spirit of those who had passed to the better life. Where is the objection to these extra-natural powers? Of course we understand that had this woman lived at Salem two or three hundred years ago she would have been adjudged a witch and judiciously murdered; but happily her life was remote from these earlier glints of New England intelligence and civilization, and she was employed by the king to unravel the web which enmeshed his life and office. He visited her in the dress of a private person, but she promptly pierced his disguise and disclosed his purpose to those in attendance, so there was no opportunity for fraud-hunters in that seance. And she not only brought the spirit of Samuel into the presence of the king, but he came individualized so truly and palpably that there was no chance to mistake his identity. And those words of ominous portent which presaged defeat of cherished plans; that prophecy of calamity, destruction and death; that dire proclamation of the overthrow of earthly power and grandeur; did these come true? Were they fulfilled to the last letter of the record? We cannot state what the testimony of Mr. Talmage's own particular bible is upon this branch of the subject, but all other known copies of the book declare that the words, the prophecy and the proclamation were entirely fulfilled in the succeeding events; and this may be the reason why Cotton Mather decided to call the woman a "witch," and possibly why Mr. Talmage is zealous to echo the too-evident rudeness.

It was an instance of genuine and unquestioned materialization, and one which Mr. Talmage cannot doubt without calling in question the Bible which the members of his congregation read as the rule of their lives, and the text-book of their faith.

Although Samuel "had been dead for many years," he appeared in the form of mortal life, in the ordinary compilation of flesh and blood; and in size, shape, feature and movement which enabled him to be instantly recognized. There was no mistaking the man of vision which pierced the occult and laid its secrets bare to the world; no question as to the identity of the prophet of old renown; no beating about the bush to find some shreds of mosquito-netting whereon to hang a tale of fraud; for the truth was there, although it came in response to the interposition of a spirit medium. And how did this great spirit depart?

Never have we seen or heard told a more interesting incident in the operation of that curious force known as dematerialization, and we hope it is given fully and correctly in the special Bible which Mr. Talmage reads for his own superior enlightenment. The spirit of the good prophet went easily and gradually down through the floor of the room, the boards of which were to appearance partially removed to permit such exit—down, down, by merely perceptible degrees, till his lower limbs disappeared, then the trunk of his large form, and then the head went from sight, but as it disappeared the long white locks floated out and rested a moment upon the displaced boards as still further evidence, if any were needed, of the identity of the spirit. And the rent in the floor was made whole by invisible hands!

This is an unfortunate text upon which to fashion a tirade against Spiritualism, and it would never be used for this purpose had not unholy hands interpolated that word "witch." This is rather a slight thing for a towering intellect, like Mr. Talmage, to take advantage of, but it serves to show to what straits the enemies of Spiritualism are reduced—to the accidents or designs of ignorant composers of chapter headings, from whose blunders, did they receive encouragement corresponding with orthodox approval of this, the best signification of the Bible might be obliterated and cast away.

Mr. Talmage is well-read and clear-judging, as a rule, and he is certainly well aware of that pivotal fact in the life of St. Paul, that he became a convert to Christianity through a spirit manifestation. No fact of history is more clearly set forth in those copies of the Bible which the people read, and our reverend friend will do well to find out whether his special version contains the interesting story. If it does not, he should apply to some common person for the loan of an ordinary copy of the

Word, and partake of a little of the spiritual food which often cheers their fainting hearts. And while he is yet in possession of this version which has been given, perhaps inconsiderately to the people at large, let him read one of those commands written by God upon the table of stone. It is rendered in these words: "Thou shalt not kill." Then let him turn over to that other declaration which he quotes with such holy fervor: "No witch shall be permitted to live," and if he has leisure he may reconcile the two passages. We will even tell him how to do it. Those ten commandments which came to Moses in the thunders of Sinai, around which the tenderest aspirations of sages and prophets have clustered for sixty centuries, and which all Christendom unhesitatingly recognizes as its moral code, may suddenly present itself to the astute mind of the Bookish divine as only an example of ancient independent state-writing, and then, upon the other horn of the dilemma, he can proceed with his witch-killing! If he tries his best he will fail to find any other direct route out of this curious theological corner.

In the same version of this Book our reverend friend will find some account of the promises of Christ to those who were told to go forth in His name to heal the sick by the laying on of hands, cast out devils, and cause the deaf to hear, the blind to see and the lame to walk. It is not mentioned that a diploma from a medical college must be procured to render this power effective or its exercise legal, but gentlemen of Mr. Talmage's stamp think it must be, and therefore there really ought to be a chapter-heading to this effect. There is in the statutes of the State of New York, and in those of several other States, and perhaps these may be regarded as superior to the teachings of Christ, by the medical fraternity at least.

And then, according to the testimony of this eloquent and resourceful gentleman, Spiritualism is the fruitful cause of insanity. No assertion could be more decidedly absurd, nor more cruelly untrue. Between hearts lacerated and bleeding from the bitterest distress, and insanity, true Spiritualism has come many a time and oft with healing on its wings, and thrust aside the dire calamity of mental wreck. What could be more soothing to the bereaved one than positive demonstration of ability to communicate with the dear child or companion who has gone before, and to receive the assurance that the doubts as to acceptance or rejection, which torture Christians at the last moments of earthly life, are all resolved in the blessed fact of universal acceptance—in the grand and frequently iterated declaration that all of God's creatures are received in the arms of infinite love, and allotted to various stations in the spirit world according to the various degrees of merit in their earthly lives, and at this point the new course of eternal progression begins? Is the state of dark uncertainty and indescribable dread, the condition of doubt and anticipated calamity which Mr. Talmage inferentially recommends, preferable to the assurance and intelligent proofs of immortal life which Spiritualism brings in such blessed abundance? Thank God for Spiritualism! It does not make people insane, but preserves them in sound mind and teaches them how to restore others to the same condition; and if you visit the asylums throughout the country where those are congregated who need medicine for diseased mentality, you will find among these poor victims of the "villainies of nature," more than three hundred Christians to one Spiritualist, while among Christians, this and alcoholism are the prevailing disorders. This statement is not made without verification of the record, and it seems to dispose of Mr. Talmage's insanity absurdness with total exemption from even the benefit of a doubt.

Do you wonder that those Christians who are driven hither and thither by doubts and fears and enforced uncertainty—enforced by just such threats of anathema as those hurled at his congregation by Mr. Talmage on the occasion to which these remarks generally refer—and who are denied the privilege of investigation and the right to inquire, on the assumption by the church that it is its business to do the investigating and inquiring, provided it thinks it expedient to have these things going on at all; do you wonder that such Christians are drawn on by the strength of this combined and reinforced illusion, to hopeless insanity? It is inevitable to sensitive minds, unless they defy the assumptions of the church, break the bonds of creed and start upon a tour of exploration in the domain of truth, but if they do this fearfully, industriously and intelligently, they will find the truth and it shall make them free—free from doubts, uncertainties, gloomy forebodings, and best of all, from insanity.

When Mr. Talmage attacks womanhood, and blindly strikes at that which is the safe-guard of home and all the better affections, is he ready to assume the responsibility of an attempt to undermine virtue by defaming it? What is the logical outcome of his defamation of women who are Spiritualists? As a class they rank with the truest, most devoted and virtuous people in the world. It is no small thing for a woman to give up her social friends and surrender her place in the choice coterie of congenial souls to which she has been for years attached, but

this is just what many of them must do when they go forth in search of better spiritual food, and that communication with the world beyond, for which their better nature yearns, and they are not only ostracized by near and dear friends, but clerical pecksniffs far and near turn up their eyes in horror, and state with bated breath that, "Mrs. So-and-So has become a—a—a Spiritualist. Really now, could anything surpass that in moral turpitude?" If any of these holy men, or anybody else, can find anything in Spiritualism which approves infidelity, in man or woman, to sacred obligations or legal ties, they will discover something which no honest person has yet found or pretended to find. "How is it that we hear of so many things which are indisputable?" asks the critic. Do you not hear of them in every walk of life, even in places where you would suppose the least thought of sin could not intrude? How about Judas? Yet the disciples of Jesus were not all Judases. And there was Peter, too, who was not a model of immaculate goodness on all occasions, but among his descendants are those who profess to hold a reversionary claim upon the keys of heaven even to-day!

We do not speak these words and refer to these facts because they are bitter, but because they are true. It is scarcely fair to put forth the idea that most of the sins and crimes in this world are committed by Spiritualists, as Mr. Talmage's long list might lead some uninformed persons to infer, when the fact is that nearly every class, sect, and denomination have part in them and the responsibility, if justly parceled out, would be quite equally allotted according to the number of people in each class. It is not Spiritualism, nor orthodoxy, nor heterodoxy that is at war with the moral code and the civil statutes, but that strange and peculiar segment of the human race which is upon all occasions impatient of restraint and untamable by all the arts of civilization yet discovered. We cannot pick up a daily paper without finding a horrible record of crime, and so it goes on in a never-ending stream, day by day. Many of the criminals are professing Christians, and we regret to say that some are even ministers of the gospel, and among so many representatives of good people it would be strange if there were not occasionally a Spiritualist. Really, Spiritualists are becoming quite numerous, and are found in a great many places where once they were not, and in some, certainly, where they would be more honored by conspicuous absence.

You all know that every prime, genuine, valuable truth and production is counterfeited. There are counterfeit Spiritualists as well as false Christians, and bad men and women wherever the deteriorated nature of man is unrestricted. As a whole humanity is grand and noble, but there are some detached portions of this noble institution which we would not like to recommend. No sane person condemns Christianity, because some of its adherents fail from grace. Spiritualism is entitled to the same consideration. The unfavorable things which are said about it are individually and collectively untrue and disgraceful to those who utter them. They are either lies, or unconsidered conclusions of dense ignorance. Spiritualism in itself contains no sin. It cannot. It is simply in furtherance of the admonition that you shall work out your own salvation, and it furnishes the means by which you may do so. It teaches whatever you may believe will have no effect in the sight of God, unless your life accords with this belief. It furnishes no scapegoat for your transgressions. You alone must bear the self-imposed burden of sin and crime.

Mr. Talmage's idea that Spiritualism in any way encourages or invites suicide is a ridiculous assumption. We may even say that it is a bold and impudent misstatement. Exactly the reverse is true. Spiritualists have learned the condition of those who have passed to the other world as unbidden guests. Of the many suicides in the spirit world who have communicated with their friends on earth, not one has yet been found who would not gladly return, take up his burdens where they were thrown off, and reassume all the tribulations of his earthly existence, if he could. No lesson in Spiritualism is better known than this. But only last Sunday, it may have been at the very hour when Mr. Talmage was addressing his flock and imploring them to hate Spiritualism, an orthodox clergyman, who dwelt and preached within sound of the church bells of this city, rushed unbidden into the presence of God through self-murder in his own pulpit! Is orthodoxy to be held responsible for this crime? No, indeed. The act was the crime of the individual, and to charge it to any creed or doctrine would be moral cowardice to abject for scorn.

Mrs. Brigham enlarged upon this branch of her theme most eloquently, and her points were as effective as truth and eloquence could make them. She referred to the good people who thought they had been called of God to sacrifice a dear child, as Abraham was called to offer his dearly beloved son Isaac, and they prayed and besought special blessings upon the immolation of their heart's dearest love upon the altar of duty. At least the gleaming knife, already made sharp for the deed without a name, descended upon the sweet young life and severed the cord which held it in earthly thrall. Then there was praying and waiting for the restoration of the spark which had animated the little body, and faith was made weary and wan

and finally exhausted, for the breath that was in the nostrils of that child had fled, never to return. But shall orthodoxy be held responsible for this wild and unnatural act? By no means. It was the insanity of fanaticism—a disease which Mr. Talmage has found to be contagious! Yet we may, perhaps, safely appeal to his reason in the declaration that if messages from heaven at this day are condemned, the messages from six thousand years ago—yea eighteen hundred years ago, are condemned, and his theology is without the semblance of a leg to stand upon.

She referred to the reverend gentleman as the expert gymnast of the rostrum, the privileged buffoon of the pulpit, the man who is nothing unless sensational, and yet in mental grasp and transcendent ability he wields a power over the popular mind which, if ill-advised, is dangerous beyond estimate. "He is a clairvoyant," said the lady, "and knows, through his own gifts, that Spiritualism is true. And it follows that he knows that his sermon of last Sunday was a foul and wicked assault upon the truth. In his congregation are ladies, gentlemen and youth; parents and children, who are mediums. In the privacy of their homes they hold sweet converse with angels, and in this they are blessed beyond any benefit they ever hope to derive from church fellowship or theological lore. This conditions of things, thank God, he cannot disturb, for the angel world will care for that which is truly its own, and the little heaven with which this congregation is now particularly permeated, will in time be found to have leavened it through and through, and saved it from that overmastering pride and arrogance which now blind the eyes of their minister to a fair appreciation of the inevitable." A beautiful peroration followed, and at the conclusion the applause was heartily prolonged.

## Complaint or Compliment.

Often times a personal remark is passed which may be interpreted as complimentary, or the reverse, according to the disposition of the person who receives it. The happiest plan is to take all such remarks in good part.

When the President was at Weldon quite a large crowd shook hands with him. Among them was a countryman, who, tall and lank, took his stand in front of the President, and as he shook hands, said:

"Well, and are you the President?"

"Yes," answered Mr. Cleveland, "I am the President."

"Well, I have voted for many a president, but I never voted one before." And as he stood, looking at him all over, up and down, and from one side to the other, he exclaimed, "Well, you are a whopper, in fact." Whereupon the President smiled uncomfortably, and Mrs. Cleveland, who was near by, laughed till she cried.

## Boston Lyceum No. 1.

To the Editor of The Better Way.  
Although a very stormy day the attendance was quite large. The exercises opened with song and instructor lesson, followed by the march, after which the following pupils took part:

Grace Scale, reading; Rosa Wilbur, reading; Hattie Dodge, reading; Sadie Peters, reading; Elora Frazier, reading; Addie Hazleton, reading; and Edgar O'Donnell, reading.

Callisthenics led by Conductor Weaver, closing with song and Target march.

A little basket beautifully decorated, is carried among the group every Sunday, for the purpose of collecting the pennies brought by the children, which forms a fund to furnish them with a picnic and other entertainment every year. To-day two five-dollar gold pieces were deposited in it by Mrs. Butler, they having been given to her while she was in California, for the purpose.

Conductor Weaver acknowledged the receipt of them and with very appropriate remarks thanked the donor and Mrs. Butler, in behalf of the children. An opportunity is offered to any friend of the children to perform the same kind deed.

Sunday morning, May 27, the memorial services will be held as is the custom each year, on which occasion extra talent will appear. A beautiful and appropriate program will be offered.

June 6, a Strawberry Festival and May pole dance will be given the children in Investigator Hall, by Mrs. Butler, and everything will be done to make it an enjoyable time for them. Mr. Editor, it is strange that with the large number of Spiritualists that Boston contains, that this work of training the young in the paths of spiritual truths should be left for a very few earnest workers to perform.

There is a loud call for more workers. The field is large and the laborers few. If the Spiritualists would only come to our Lyceum and see the work so earnestly and devotedly performed by the leaders, and witness the bright and smiling faces of the little ones, as they perform their various parts, they would not hesitate for one moment to lend their aid to help to keep the wheel revolving of the Children's Progressive School.

Yours for the Cause,

RICHARD LAUNDY.

## Dayton, Ohio.

To the Editor of The Better Way.

I had the pleasure of being present at a seance given a short time since at the residence of one of our most respected business men here, for independent slate-writing and trumpet speaking, Mrs. Seery, of Cincinnati, being the medium.

For these two phases of mediumship Mrs. Seery is most wonderful, and deserving of universal patronage. At the seance above spoken of, the manifestations were of the most convincing character, and the most satisfactory ever witnessed in our city, and will long be remembered by those present. It was to me one of the most joyfully spent evenings of a life-time. May the blessings of God, now and forever, be with this lady medium and her angel controls, is the prayer of those who were so benefited by this one seance. We do not see why this work should stop with the return to her home of Mrs. Seery. I am told that there are several hundreds of Spiritualists in our city, and I think that a first-class medium permanently located here would find good, social surroundings, and good financial support. I would like to correspond with any good medium desiring to come here, either to remain, or to give a few seances.

W. A. LEWIS.

April 13, 1888.