

# THE BETTER WAY

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## THE BETTER WAY.

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Assisted by a Corps of Able Writers

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## THE ROSTRUM.

"The Relation Between Spirit and Matter; Unto What End Are We Investigating?"

Extracts from Lecture by Mrs. A. M. Glading, at Memorial Hall, Cincinnati, Sunday, October 22, 1888, for the Congregation of the Society of Union Spiritualists.

### INVOCATION.

Infinite Spirit of the living God! Thy children have gathered together this morning, to receive the baptism which brings them into nearer rapport with thy influences. In the hush of this moment let thy presence be felt, and baptize them with that which they need. May guiding angels aid them to understand the light tapping at their souls which is to give them a recognition of something higher. May they comprehend the relation between spirit and matter, and continue to go onward a-king for more light. Not only in the material form, but in the spiritual. May their works be the record on which they hope for future happiness; their acts of benevolence and bonds of sympathy their guiding impetus. May they worship thee in deed, oh God.

### LECTURE.

As we control this instrument, the thought came that, while the children of God were struggling to make conditions subservient to their will, the question must naturally arise with them: To what end are they struggling? The true aim is to reach a state of harmony in which the material and spiritual interblend with each other. New truths are constantly coming to the children of earth, and, as these are comprehended, they combine with their material nature and form a unity. Thus the spiritual and material have in their relation so close a bond that they become lost in each other, and it becomes man's duty to investigate into the spiritual in order to know the end unto which he is aiming.

There are those who say, if the return of spirits be true, of what use is it to us now. If true that we get there, why struggle to discover the mysteries that are hidden from us?

Would it have been wise for Columbus, after having discovered America, to simply state the fact, and then cease all further investigations? That would have been a standstill, and this world would have been neglected. But his desire was to know more about it; and when permission was granted to all the people to make new discoveries, what eagerness was exhibited to reach the promised land. And now it has become the home of liberty—great and glorious under the stars and stripes.

We say when spirit and matter are united it is impossible to divide them. Matter is simply the coarser element which gives it expression. How could you expect roses to send forth perfume if not endowed with spirit? The rose is the expression of a spiritual cause—

its fragrance the spirit essence. It shows the relationship between spirit and matter—the operation of spirit on matter.

The world is gradually becoming aware of this fact, and what appears to be witchcraft in this respect is a simple law.

Had Daguerre not investigated into the causes of his discovery through fear that it was evil, where would photography be to-day? It was simply a law of chemistry which needed study. It needs thought and investigation to reveal to mortal perception that which is not yet understood. There are forces in nature constantly producing changes, and which are but the unfolding of the spiritual inherent. Nothing takes place without it. Spirit is an element like magnetism forming material expression. Spirit forces, forms and idealities are as tangible as matter, but it requires spiritual sight to comprehend them, and diving into its mysteries we learn more and more of life and its relation to the universe. The spiritual that is around and about you needs newer paths to reach it, and blessed are they who have found the way, for such have become conscious, unto what end they are investigating.

Then the question arises if matter be an outcome of spirit. In the study of cause and effect you will find that matter is simply its expression—not an outgrowth. Matter has always existed, diffused throughout the universe, but cannot produce any forms without the action of spirit in combination with it. You do not see the spiritual, but you become cognizant of its meaning, its tendency, its desires through the expression which the material assumes. Nor can spirit express itself without the aid of matter. You cannot see hatred, nor give expression to love. Thus it requires the material through which to give expression, and an effort on part of the spiritual to do likewise. So an interblending of the spiritual with the material is necessary to produce those effects generally cognizable to the human intelligence. And when you come to investigate into the spiritual, you will find that there is no disconnection between spirit and matter—that the two interblend in all manifestations, and that the spirits themselves cannot give expression to their intelligence, their desires, or wishes without the aid of matter in some form, or some material object. Thus if you want evidence of spirit existence, you must seek it in connection with matter, as no intelligence can manifest itself independently of the same.

Note the simple table manifestation, for example. The slightest vibration indicates an intelligent power endeavoring to express itself through it. It is the operation of spirit on matter, and in the far-off past when there came evidences of spirit intelligences in such simple ways, and man refused to accept them, he shut out the light of ages—losing thereby much valuable information of the past, which would have benefited him in the present, and thus retarded his progress for the future. But he simply looked with awe upon all occult forces, and the spirit world could do no less than await a period when man became better able to understand such things, and thus better prepared to receive them. But, time rolled on, and gradually there came physical manifestations commencing with the age and the development of man, and then he asked, why? This new order of things naturally led to investigation, and understanding more about the laws of the universe, it became apparent that every atom of matter was infused with life. The approach of a comet, the disappearance of a star, all gave him food for thought and a desire to know the causes, and at the same time spirit forces were set to work to prove to him the continued existence of human life entities. Now, all this is governed by a still higher intelligence than what merely manifests itself to our comprehension. Do not

lose sight of the fact that mortals may say there is no God, and turn away from prayer. I say there is a God; there is an infinite mind which produces law and order, and that no human mind can comprehend this infinite mind. It is the life—the spirit essence of all. Throughout all matter this spirit essence is diffused, disseminated, existing inherent, and is that which controls it, governs it, develops it, and forms it into definite shapes and beauty. It is through this omnipresent life principle that the spirit world is enabled to operate on matter and open the doors for new phenomena, thereby striving to open your perceptions to a higher life and the duties you owe to yourself in striving to reach it. Such is another relation that spirit holds to matter, and is part of this infinite God!

The operations of the infinite intelligence are like photography—impressing itself on matter and this reflecting the original—God being the positive and matter the negative. So the outline of this globe was born before matter had taken this shape, and is now a perfect expression of the original design.

God is above all. Spirit and matter floated in the realms of space, and matter was acted upon by the superior power. Soon the designs became apparent—Vegetation ranked; then life began in the form of birds, fishes and higher grades; and finally man made his appearance, but who now constitutes the investigating mind of this infinite expression, seeking to comprehend the origin of his being. It is the soul of the universe acting upon the intelligence of man, and giving him the impulse for this investigation. And why? Because he is enabled to think, and therefore let us pluck from the infinite tree of knowledge the fruit. This is the real world; let us comprehend the might of truth. The development of the soul of man is due to the fact that he thinks. Nor can he cease thinking; and if he tries he will go backward. That he is always outreaching for something better proves the cause. He is an investigator, and says, I want to know; and when he knows he becomes a worker. This leads to invention, the upbuilding of humanity, and individual benefits. The results are manifold, and we may point to the telegraph system as one of the greatest. But does he know the laws of electricity—the force employed in its use? So man stands on the forces of nature, and by investigation discovers a method of utilizing them, but must connect them with matter in order to obtain a manifestation from them. Electricity is one of these forces, and his power of reasoning has led him to comprehend its use, if not yet the agent itself. But thought causes him to progress and forever lives.

Besides this, the moment you wish to know the influence between good and evil, you attract spiritual influences that aid you. Every such impulse of the soul is a solicitation for light, and according to the bent of the thought you come into harmony with some influence that will respond to your desire to know. And in this way man is constantly progressing to higher conditions. The past has done its duty and its good for the time being. The old Mosaic law is being changed to a higher one, and as all such obstacles are removed, the new can better operate. A new stream has been formed, and new thoughts come sweeping with a mighty tide into the intellect of man. It is the spirit world making use of these new conditions for the benefit of mortals; and those who return for this special purpose are capable of taking on matter to be recognized. Now, what relation has spirit to matter in this respect? The very closest that can be conceived of. Spirit and matter are one. So the philosophy and phenomena go hand in hand, and through it we find that God and man are one. But the uniting of spirit and matter in the higher realms is

an infinitely purer relation than that in which we exist. We are but spirits imprisoned, comparatively speaking, and mortals are still more closely connected with matter, or that of a grosser order.

All this is for you to know, and investigation leads to it. There is no secret but what you have a right to understand. Nothing is hidden from mortal search, and it needs but the courage and the good will to go about it. Once the cue is obtained, an eagerness is naturally manifested for more; and oh, how sweet the first ray of light affects the soul—so gratifying, so comforting, and so stilling to those who live in doubt, and who desire to know.

Therefore, go on; fear nothing; there is no angry God who frowns upon any one that knocks at the gateway of light. The spiritual realms are a part of the material, and man dwells in one as much as he does the other, and therefore has a right to know the nature of his whole surrounding, and thus the relation existing between the two. When once begun, the end unto which you are investigating will become apparent, as in your search you will be naturally aided by the law which is thus preparing for higher and grander results.

### BENEDICTION.

May the spirit of the living God baptize each soul with new energy, and may the peace of the higher conditions rest upon all; and may each one feel that angel hands guide them through their daily lives.

The evening lecture was one which had suggested itself to the speaker's mind during the course of a few remarks made by Brother Grooms to the members of the society present in regard to the establishment of more circles throughout the city and state, for the better promotion of the cause of Spiritualism; and under the soothing influence of the sweet strains of a musical trio for piano, organ and violin (Ave Maria), the medium passed into the necessary receptive state for spirit inspiration. At the close of the rendition—coming to an end with lulling accents—she arose and announced the subject as, "Faith and knowledge—which will be the best promoter in and of Spiritualism."

The pith of the speaker's argument in this case (or rather that of the spirit controlling her) was that faith and reason wedded together produced good results always; it led to knowledge. Although blind faith has held sway over the world since the advent of history, and still governs to a great extent, it has often touched the tender chords of the heart and produced good results in those who could be reached in that way. But the advancement of man as an independent thinker, brings with it the desire for knowledge, and faith does not appease the innate cravings of such. Thus reason steps in and begins to weigh; is calculating in its tendency and demands facts. It is harsh in its operations, cold to speculation, while faith touches gently, and the two together justly balance the affairs of life.

It has been asked why the religious services of to-day have more female attendance than male. It is because woman is more easily led by affection, and possesses intuitive faculties which enable her to sense a gratification and obtain a perception of things through faith that the more positive being does not. Man is not affectionate, because outdoor affairs of life brings him into contact with grosser elements, and thus he throws off those cares of life to which woman is subject; and in doing so he feels not the want of that spirit soothing that woman does. But for all that, faith is not a reliable guide-post, for you are often expected to believe things that have no foundation in fact—that contradict each other, and in which respect reason is higher, because it demands proofs. But join the two, and it leads right; for faith believes while reason questions, and the outcome is knowledge.

So Spiritualism may be promoted, but reason must govern. It may seem hard to part with some of the old stories, but you know that chemistry disproves many of them, and geology shows that a miscalculation of time has been made,—both against the laws of common sense. And when they contradict each other believe nothing. The four gospels in the New Testament contradict each other, and thus we must appeal to reason, and let knowledge come to the rescue. There are no contradictions in nature. The chemical laws always agree, and where there is truth, there is no contradiction. In the tiny rap is a truth which may be investigated with faith and reason. Through it the spirits are manifesting to mortal life in order to remove all doubt. Faith leads to investigation and reason to knowledge. Spiritualism opens the door to literalism, and this sets the world thinking. Thus faith and knowledge leads to higher light; to a comprehension of law, gravitation and other causes. But blind faith will never point out where the mystery lies. It is like a park with a high fence around it, and by tearing down the railings of the past, and opening the gates, you let in the light. New pathways will be formed, which lead on to glory and light. Let us lock hand with knowledge, and let Spiritualism be a scientific religion, so that every child may comprehend its meaning and practically indulge in it.

Following the discourse the medium stepped from the platform, and after a few introductory remarks, proceeded to give tests by virtue of her clairvoyant and psychometric powers. The first one to whom she was attracted received such satisfactory clairvoyant description of conditions around her that many of the auditors were affected to tears. In this manner she gave a large number by passing along the aisles and wherever the influence drew her, she either gave a short character reading, or descriptions of spirit friends attending such mortals. For next Sunday she promises a short lecture for both the morning and evening services, to be followed by giving tests in the above described manner—this ending her engagement in Cincinnati.

From Our Reporter's Note Book.

### Mrs. Bliss in Cincinnati.

At a seance held on Tuesday evening last at the residence of Dr. Walker, on Fourth street, Mrs. C. B. Bliss, of Boston, was the medium for spirit materialization.

At precisely eight o'clock she announced that the hour had arrived to enter the cabinet, as her spirit band insisted on punctuality—even if there were but few persons present. On this occasion only nine composed the circle, which was probably due to the fact that the weather was unpropitious; otherwise there would have been a larger assembly, for the mere mention of Mrs. Bliss holding a materializing seance should have been sufficient to attract all lovers of this phenomena to her side. And those who have once attended, sense a peculiar fascination to come again.

To give a detailed account of the wonders of the evening would take up a whole page of THE BETTER WAY, and the reporter, who was present, is therefore compelled to limit himself to a condensed description of what he witnessed.

Mrs. Bliss was, as usual, attired in pure black, and took her seat in the cabinet after being introduced to those present. But she had hardly been seated comfortably, when the curtain was thrown aside and a tall male spirit presented himself to the gaze of all. He was dressed in full military uniform, and was fully six feet in height, while the medium was hardly five. He called three of the gentlemen present up to the cabinet, to whom he gave the Masonic grip, and was recognized as Capt. W. H. Hodges, who served in the Union army during the war between the states. When through with this ceremony he made the penal sign of the entered apprentice Mason and retired again. But a moment after these gentlemen had re-

gained their seats, the spirit once more appeared at the aperture and dematerialized in full view of the circle. Immediately, following this spirit, another tall male spirit appeared attired in a civilian's black suit and white necktie. There was no mistaking his identity, for it was the poet Longfellow and a perfect likeness of the picture of this illustrious person hanging on the wall of the seance room—Dr. Walker having kindly loaned his parlor for this occasion and constructed the cabinet himself, (which was an ordinary wooden structure with a dark curtain over the front), in order to erase all doubt in the minds of the sitters as to any deception.

Mr. Longfellow, after showing himself three or four times, to the entire satisfaction of the party, dematerialized, in like manner with the former spirit.

Hereupon, Billy, the bootblack, a spirit considerably smaller than the medium, announced himself in his usual hilarious and good humored way, and suddenly bounded out of the cabinet, ran across the floor to where the reporter was sitting, caught him by the hand and pulled him *volens volens* up to the cabinet door where he gave him several hearty shakes of the hand.

After this appeared a female spirit in white. She was of medium height, but gave no name. She was followed by a very small female figure, who merely threw back the curtain and then disappeared again. And immediately after this one appeared a tall, stately and handsome figure, attired in a fabric that appeared to be fine swiss muslin, and was recognized by several persons present as Alice Brooks. She called for all the light that could be produced, so as to permit the closest scrutiny of her person. Then in full view of the sitters dematerialized. Following this appeared a beautiful female spirit in white drapery, who crossed the floor and extended her hand to the reporter and drew him up to the cabinet. She was fully recognized as a friend of the past, and in whispered conversation she verified something to him which was of recent transaction—a veritable test of spirit prophecy and identity of spirit communion, and something of which none but himself knew at the time.

This scene was followed by Mrs. McCarthy and Lucille Western who succeeded each other in rapid order; the former being attired in simple household costume, while the latter was most exquisitely attired, her dress being composed of white atlas, trimmed with the finest materials to match, and other ornaments only known to oriental princesses in ages gone by. Five different spirits followed these, of which the last was recognized as the daughter of a gentleman present. Then the medium herself issued from the cabinet to get a drink of water. She was completely transfigured and appeared like one enveloped in a halo of light, resembling a spirit rather than a mortal.

Immediately after she re entered the cabinet, a tall male spirit, in dark clothing, appeared, but only showed himself for a moment and disappeared. Then the voice of Billy was heard to say that Jonathan M. Roberts sent greetings to THE BETTER WAY, and, to continue its work in the defense of mediums.

Hereupon a tall male spirit appeared followed by a small female spirit in a somewhat short dress as worn by young maidens, both holding their forms but a few seconds, then dematerializing. This was followed by two female spirits of different sizes, and closed with the appearance of a coal black negro girl, who came forth in a spry manner, dancing and courtesying around the circle for fully two minutes. Then a tall oriental looking individual came forth and was announced as a Persian, which his features and costume fully verified. This was followed by five more female spirits of different sizes, of whom two appeared together. This closed the seance, every one present claiming to have spent the most gratifying two hours of their lives.

Walter Howell will speak at Grand Army Hall, Cincinnati, on the Sundays of November, for the Union Society.



## Of Local Interest.

At the request of some esteemed friends, we reproduce from the *Banner of Light* the subjoined spirit messages. There are many points of interest in them for the persons immediately interested and their friends, and the whole world is beginning to love and esteem the communicating spirit Violet. These messages were received through the excellent mediumship of Miss M. T. Shelhamer on 24th January, 1888:

## SPIRIT VIOLET.

I always feel that I am one of the large band of spirits who are interested in this circle-room and its good work, and I have always felt at home on its platform, whether I have attempted to voice a few words of love to dear ones, or whether I have remained a silent watcher of the work attended by other spirits.

To-day I am privileged to appear principally to assist a good spirit to make himself known to his friends. He has been somewhat cramped and limited in his spirit life because of untoward circumstances attendant upon his departure from the body. He met with a severe accident, and there still remains with him a memory, or rather something connected with the law of association, that disturbs him in his efforts to understand more of spirit life, to take a practical hold upon its events and experiences. I have advised him to come here and make himself known, thus perhaps partially freeing himself from those unpleasant conditions, and at the same time coming into communication with his friends of earth, and I am pleased to make way for the spirit. He was a good man, and is still; a foreigner by birth, and perhaps one not always understood; but in spirit life these things count for nothing; the man or the woman, in whatever guise presented, is considered there as operated upon by motive, by thought and aspiration.

While here, I would send my greeting to my dear friends, and especially to my beloved father. Less than a week has passed since he again rounded out one of his earthly years. I was with him, and sought to make myself felt and understood by my spiritual greeting and congratulation on the return of the anniversary of his birth. I know that he felt a peaceful influence, that he understood my presence, and that of other dear ones, which gave me satisfaction; and to-day I bring him the greeting and love of brothers and sisters, and of my dear mother, from the angel world, and also many remembrances and words of cheer. If I could only utter each one, I know he would feel that he was indeed truly blessed, by such pleasant memories and happy tokens, flowing out to him from the spiritual world. I would also like my brothers and sisters on earth to know how dearly I remember them and how I am, at times, privileged to watch over their lives, and to bring a peaceful influence to their hearts.

I have, in my beautiful home, the sweet little blossom that faded in the household of my sister, only to bloom in brighter beauty on the other shore. Mother is watching over her, and in our pleasant home the little bud finds happiness, peace and everything that is beautiful, to assist in her development and spiritual growth.

I would like, also, to give my greetings to Mr. Barney, and to thank him for all his kindness, not only as exercised in sympathy toward me, but also toward many spirits who are seeking communion with their friends on earth. I am interested in his good work, and I know that he will prosper and succeed, not so fully, perhaps, in material ways as one might wish, but in many spiritual directions; and I realize that a harvest will by-and-by come to his life, which will prove the fruition of his works and efforts to assist mankind. I have seen the shadows pressing down upon his heart, and know that he has been misunderstood by those who should have understood and appreciated his efforts; but I would say to that dear friend that every shadow must be swallowed up in the clear sunlight of truth, which is even now streaming down upon your way.

By-and-by all misunderstanding and bitter feelings will subside, because they will have no room for growth or for development.

I wish also to say to a dear friend of mine: Allie and Estelle send their greetings and their best love; they are watching over their dear mother, and are doing their best to bring her that encouragement and instruction which she most desires at this time. They will do their best to guide the dear brother into the right path, which is for his happiness and prosperity; but they wish him to be cautious, and to move slowly, because sometimes there seems a shadow of doubt falling over the way which he would like to tread; it may prove a more bitter experience than in his aspirations he looks forward to.

I will now close. You may announce me as spirit Violet, to her Cincinnati friends, and I think I will be understood. I would like to say, also, to many friends who are sending out their thought to me, in the spirit world, I understand and appreciate their thought, and I would respond to all in tangible ways, if possible, but I always do respond in loving sympathy and spiritual attention to those who reach out to me for something of assistance and influence from the world beyond.

## JOHN SHORE.

Mr. Chairman, I knew well about this spirit return, but I have not made use of it as I would like, and as I hope to sometime. This light from the spirit world streamed across my way, and gave me strength, and many times when I felt the illumination from beyond and knew that the good spirits were about me, helping me in my work, it seemed that I was blessed beyond all others. The good spirits brought me power to move my pencil, so that I could make the pictures they wished to show to mortals. I could see the representations within my own soul, and tried to give them expression, but while I did the best my poor hand and brain could do, they never quite came up to my thought, and so, sir, I was never entirely satisfied with the production. Now I am trying to get into this work in other ways on the spirit side.

Sometimes I feel as though I could grasp the conception clearly, then again a shadow comes across my vision and I lose hold of that which I want to get, so I have thought of coming here, and the sweet spirit who has spoken to you, and for whose work I had the great privilege of outlining the illustrations before I went from the body, has assisted me to-day. I feel that it was one of my best works; it gives me more satisfaction than many others I have done. I knew I was assisted by the spirit world; I felt its power all

through my being as I worked for the angels.

Now, sir, I would like to give my greeting to my friends. I have tried to manifest to them, and have in certain instances given a little knowledge of my presence; but I have not come here, and I have not made myself known as I want to. I would have them know I am alive and trying to be busy. I find circumstances more favorable to me now than I did here, and take all things together, I am pleased with the change. I would not have gone out quite so suddenly, and in such a lonely place, if I could have had my choice, but we are not asked our will in this matter, and must go as we are summoned.

I wish to thank my friends for all their kindness to me, especially the father of the spirit who has just spoken; and tell them, sir, that I shall try to repay every kindness, to return in some way the benefits that have been showered upon me. You will excuse me for coming. I am John Shore, of Cincinnati.

## Parentage and Social Reconstruction.

Instead of the ancient damnation of the flesh we need a religion of the body as well as of the soul, and gospel of human physics. Hitherto the utmost that has been aimed at scientifically has been a better breed of horses and cattle; we ought at least to be as careful in the bringing forth of human beings. Make the tree good and its fruits will be good (barring certain "throws back" or "sports" of nature). The work has to be done from the root, and not by trying to graft the good on a bad stock. Remember that life comes into the world according to conditions, and the first of these conditions are those of the married life. Human embryology has now to be studied religiously in the light of evolution. If I were a woman I doubt whether I should consider a smoker or chewer of tobacco, quite good enough to father my child! The final effect—the supposed beneficial effect—of nicotine is to arrest the decay of matter that ought to be sloughed off in order that it may be renewed. No smoker is so live a man, all round, as he ought to be, or might be; and you can study them in all the various stages and degrees of dreaming, decaying, dying, and bringing death into the world.

The truth is, that woman at her best and noblest must be monarch of the marriage-bed. We must begin in the cruetory if we are to benefit the race, and the woman has got to rescue and take possession of herself, and consciously assume all the responsibilities of maternity, on behalf of the children. No woman has any right to part with the absolute ownership of her own body, but she has the right to be protected against all forms of brute force. No woman has any business to marry anything that is less than a man. No woman has any right to marry any man who will sow the seeds of hereditary disease in her darlings. Not for all the money in the world! No woman has any right, according to the higher law, to bear a child to a man she does not love. No mother has any right to allow her innocent little ones to be injured mentally for life by orthodox drugs and false nostrums of salvation that are vended from the pulpit by pious imposters. These—and other things as vital—will be come practical as soon as womankind co-operate and insist that they shall be practiced. "Women obey your husbands," is a text that, when wrongly applied, has wrought as much human misery as that other relic of barbarism, "Spare the rod and spoil the child." Why, the great and sole incentive with the mass of male hypocrites who support the churches is because orthodox Christianity encourages the subjection of women, and helps to make them better—that is, more spiritless—household slaves. They do not believe for themselves, but they think anything good enough for their wives and daughters to believe.

Our women and children are bound to break away from this system of fettered thought. If I could stand where stood the cock when all the world could hear him crow, my cry would be to the wives and mothers on behalf of the children. Women are bound to rescue the children, and to head their Exodus from the bondage of orthodoxy, even if the men are too unmanly—too cowardly to help them. No doubt, one real cry is, What are we going to teach the children? And here there is so much to be done and lived by the parents in presence of the children, and so little to be said! The life we live with them every day is the teaching that tells; and not the precepts uttered weekly that are continually belied by our own daily practice. Give the children a knowledge of natural law, especially in that domain of physical nature which has hitherto been tabooed. If we break a natural law we suffer pain in consequence, no matter whether we knew the law or not. The result is not an accident, because it always happens, and is obviously intended to happen. Punishment is not to be avoided by ignorance of effects; they can only be ward off by a knowledge of causes. Therefore nothing but knowledge can help them.—(From Gerald Massey's Lecture on the "Coming Religion.")

## HENRY VIII.

Says, as reported in THE BETTER WAY, he loved the Church while here and he loves it yet. A communication purporting to come from William Denton, calls our treatment of church-loving Henry in opposing his claim to having a commission from the King of kings to reorganize this government, brutal. We have in our possession a communication signed by William Denton, given through the mediumship of Dr. J. V. Mansfield in which he denies the statement.

We cannot say positively that either communication came from Mr. Denton, but we feel quite certain that both of them did not. If William Denton, with his known opposition to churchism while here, did say through the Minnesota medium what he is reported to have said, then he has progressed as Fred Douglas said his master grew in grace, "like a cow's tail, down hill." "Shadows" says he knows that spirits sometimes deceive. So do we. We have not questioned the integrity of the Minnesota medium, but we did question the identity of his control from the first, and when we saw that fulmination against himself and others we decided that our doubts were justified; but, in answering these sealed questions, Dr. Mansfield taking the paper from our hand and resting one hand upon it while writing rapidly with the other, we feel that we have good evidence that some one who, like Henry, loves the Church, personated William Denton.—(Foundation Principles.)

## Ohio Men.

A soul released from earthly clay  
To heaven swiftly winged its way,  
And, wondering what would be its fate,  
Alighted at the golden gate,  
There, humbly dropping on his knees  
Before the man who held the keys,  
It said, "From earth I've come to-day,  
Past sun and stars, the Milky Way  
I climbed at noon. 'Tis almost night,  
I'm weary with my rapid flight.  
Please do not let me longer wait  
Outside, but pass me through the gate."  
The keeper at the gate began:  
"If thou art thou an Ohio man?"  
"No, sir; I came from Michigan—  
From Michigan," the soul replied.  
The keeper shook his keys and sighed:  
"From Michigan, that state of sin!  
I fear I cannot let you in."  
"But where is Peter?" asked the soul.  
"I thought that here he had control."  
"Well, so he had," the keeper said,  
"But now I'm acting here instead.  
There's been a change, I'd have you know,  
Since I came here a year ago  
The oil of the saints held then  
Are now held by Ohio men!  
All from that state get into glory,  
All others go to purgatory."  
The soul, borne down by weight of woe,  
In sadness took its way below.

Written for The Better Way.

## Earth Life and Spirit Life.

BY WARREN CHASE.

There are some curious beliefs, conduct and action about these two states of existence, since the existence of spirit life is a settled and scientific fact; for it is now as fully and positively settled that the human mind goes out of the body at death intact and returns, its identity as really after death, as is the fact of personality in this life in a body.

It is the universal testimony of our spirit friends that that life is an improvement on this, and much better, especially for those that suffer with afflictions that are not brought on them by crimes; and yet every spirit, as well as every mortal here, uses all of his or her powers to keep such persons in this life, notwithstanding their suffering, however incurable and however useless their life seems to be to any person, the sufferer included. This has always seemed strange to me, and I could only account for it on the theory that in this life an almost universal dread of death is educated in us and psychologically stamped on us before birth, and carried forward, in the mind, to the next life. Our theology teaches that God is the giver of life, and that He alone takes it away: "The Lord giveth and taketh away, and blessed be the name of the Lord." If this is so, what can be the object of our efforts to thwart his purpose, and how can any scientific infidel physician thwart the purposes of God? and why should spirits, who live everywhere? Christians say God is aid in these efforts to thwart His purpose, by trying to cure those he had doomed to die.

I have often heard Christian teachers say it was a fearful thing to die and go into the presence of God; and I have often heard them say God was a spirit, and even some Spiritualists claim to have messages from him; but I never have nor seen any evidence that any person has, except the testimony of insane persons.

Cobden, Ill., October 8, 1888.

## Some Strange Sightings.

Mrs. A. M. Glading, the Spiritualist medium, from Doylestown, Pa., in a public seance, at No. 6 Sixth street, last night, went up to a lady who was dressed in deep mourning. Although her hair was gray she seemed prematurely old. The two women had never met before.

"I see tender hands hovering about you," said the medium, "trying to push back the gray ringlets from your forehead. They are white spirit hands. I am able to see you, as you were once, with roses in your cheeks and a bright sparkle in your eyes. You were young, happy, and surrounded by roses. But at the age of twenty-eight years three roses were taken from you by death. [A confirmatory nod from the subject.] Then at thirty-eight another coffin stood before you. [Another nod.] Now, you are old before you should be, from the sorrow over plucked roses. But I go to a graveyard. The spirits tell me I must go from the city to find it. And there, in a little burial place to the right of a country church, I see two mounds, one larger than the other. [Here the subject nodded that the description was perfect.] A shadow crosses over the graves, and I hear voices saying, 'God bless you!'"

Perhaps the next most interesting test of the evening was that in which Mrs. Glading said to an old gentleman that the spirits showed her a large dark hand waving over him. It was so large, and seemed to her so material, that she could almost hear it rap. She asked the gentleman if he hadn't a daughter at home about four feet high. He replied in the affirmative. "Then this hand will part all the branches in her pathway, and she will walk through life without difficulty. I see a pale-faced woman. The girl, the woman, two men and yourself, will form a circle in October, and for the spiritualistic results you will then experience you will praise God."

The gentleman made this remarkable prophecy all the stronger by publicly declaring that he had heard rappings by spirits at his home the other night. Striding up to a handsome woman who was intensely interested in the proceedings, Mrs. Glading said: "The spirits point out three doors which you are close to. In October you will open one. Don't enter that door. In the latter part of December there will be another latch for you to lift, but you must not go in the door, but must help another push the other person in. Along in February you will reach a door through which you may pass and be happy."

"Is the person I am to push through the door a gentleman?" asked the handsome lady.  
"He is," replied Mrs. Glading.  
"That's right. I understand you thoroughly. Thank you, and God bless you." And with these words the woman locked up the secret of her romance again, and the audience was none the wiser, but a great deal more curious.—(Pittsburgh Dispatch.)

The gist of all philosophy lies in taking things as they come, and making the most of them. What is, is; and it is one's own fault if he does not make it equally true that what is, is best.

Written for The Better Way.

## A Journey Through Space—An Astronomical Fancy.

A. F. MELCHERS.

(Concluded.)

Now for the planet Neptune.

The simple thought was sufficient to take me, wherever I desired to go—so proficient had I become in my mental traveling. A moment later, I was viewing—paradise—I might well say. The first object my vision rested on, was a garden about a mile square; in the centre, stood a building, apparently built of marble; but a nearer view revealed to me a substance unknown to earth. It was neither stone, wood nor metal, and must have been very light material, for the structure seemed to be put together of squares measuring at least ten or twelve feet each way. The first story covered about a thousand feet of ground, the second about two-thirds of this, the third about same comparison to the second, and crowning the third story, was a cupola—the whole measuring from base to vane about five hundred feet in height.

While admiring this, I saw two snow-white forms, looking more like spectres than human beings, issue from the front entrance; and, instead of walking they seemed to glide along the ground, and pass over half a mile of road, in about two minutes, and were finally lost to my view. I wondered if the whole of Neptune was in this condition, and moved on.

About two miles westward, I espied another villa; but the building or dwelling house, was of a different order, and of darker material. It was built more on the cottage style, and beautiful beyond anything that earth furnished; but, it struck me as being inferior to the first one. Why this was I could not exactly formulate until I espied several human beings moving about in the garden. To my surprise, they were of the same hue as the cottage. They were not as white as those I saw issue from the other house; and although they seemed to glide along the ground rather than walk, they did not seem to move along quite as fast or as gracefully as the former. This caused me to conclude that the beings here were etherealized according to their development—the white being paramount.

I wondered if this theory would hold good all over the planet, and continued my journey. Several miles further on, I saw a village. Stopping to inspect, I was surprised at the analogy. The houses, although not all of like architecture, had a uniform color this time, a dark brown; and what was still more wonderful, all its inhabitants—complexion and dress—were of the same hue, and as before seemed to glide over the ground. I saw nothing to indicate commerce or agriculture. The buildings were surrounded by flowers and fruit trees.

I continued my journey in pursuit of more information, and strange as may seem, the entire sunny side of the planet, exhibited an analogous picture to the first three. Many white, gray and brown buildings stood alone in the centre of a garden; many villages and cities were similar to the other, uniform in color, and its respective inhabitants partaking of the same hue. Besides this, the atmosphere, although it was perfectly clear, appeared like earth's during a total eclipse of the sun, lending a charm to the scene, and reminding one more of a fairy-land, than a material planet.

Wishing to know something about the night side of this planet, I passed around. The first thing I discovered, was a quartette moonshine—one moon in its first quarter, about the size (apparently) of earth's; two full, and apparently smaller, and another in one of its quarters, also smaller—the whole giving about twice as much light as our full moon does. I was surprised at this for I was under the impression that Neptune had only one moon, and here were four on one side alone, and like old Jupiter, was blessed with moonshines.

Diversified by forest, seas and rivers, the surface presented the same appearance, as that of the day side. Then taking a view of the starry universe from this outpost, I noticed no difference in the position of the constellations; but, directly overhead, I noticed a tiny pink star, which caused inquiry in my mind. I knew of no pink star in that position, and wondered if this might not be another planet belonging to our system, as yet undiscovered by our astronomers. As I began to concentrate my mind in that direction, I found myself being wafted thence. Before reaching its atmosphere, however, I took another glance at the starry universe, to see if there was any changes notable in the position of the constellations. Seeing none, I felt assured that the body I was now approaching, still belonged to our solar system, and must be a planet. The next moment I plunged into its atmosphere and was again in what is called "day-light"—the reflection of the sun on planetary atmospheres causing this, and naturally obscuring the universe of constellations from sight.

Although finding myself in day-light

yet the atmosphere presented a kind of hallowed light, somewhat darker than that of Neptune. I turned to take a peep at the sun, and to my surprise it didn't look much larger than an apple, although its intensity was sufficient to blind the physical eye, in looking directly into it.

Turning again to the newly discovered planet, I wondered if I could risk naming this one Omega, without hoping to find another, still more remote from our sun and belonging to the same system. But, thinking perhaps there might be another, I left the baptism open for mental astronomers of the future, and began to investigate the planet's surface.

The first object my vision lit upon, was a broad expanse of water. It was as calm and untroubled as a mirror, and as clear as crystal, I being able to penetrate it to the bottom. There I saw wonderful scenes. Amidst a most beautiful array of sea flora, were not only aquatic creatures, but human beings, some walking leisurely about, others examining and plucking the finest sea-weeds, and others floating about with as much ease as fish. Occasionally, one would rise to the surface and glide over it for a few miles, then descend again. Others would continue their journey until out of sight, and what was most striking, the watery element did not seem to moisten them in the least. Wondering at the cause of this, I took a closer scrutiny of one of these beings, and noticed that they were almost transparent—instead of bone and flesh, they appeared to be composed of an etherealized substance.

Previous to this, I had never believed in water nymphs; but here were fair representatives of such genus, and my skepticism was converted into knowledge. I knew it was no use to look for shipping on this planet, for where the inhabitants could sail over and through the water like fish, such an enterprise would hardly pay.

Being desirous to know more of this interesting class of beings, I moved on to seek for land. I found it within a hundred miles. This was certainly of solid matter, and resembled the first asteroid I visited. The flora was of the most exquisite development, only of larger proportions, and some trees were at least five hundred feet in height. Passing along the sea-coast to see if I could meet with human habitations, I finally espied something which indicated such a possibility. Around a beautiful bay, near the water's edge, I saw miles of handsome pavilions. In the rear of each one of these, stood a beautiful cottage, and behind each cottage were flower gardens and orchards of fruit trees. There were no indications of business or agriculture, and I came to the conclusion, that this was an Eden on a modern plan, the first and last development of planets. The inhabitants were of the same etherealized substance as those I saw at sea, and glided over the ground like spectres, and soared through the air at short distances, like quails.

Their costumes were nearly all of one pattern, similar to that of the ancient patriarchs of earth, the males being distinguished by their larger statures and bearded faces. The fabric, of which their costumes were composed, appeared also to be of some etherealized substance, on which the law of gravity seemed to have no effect, as instead of hanging in folds down the body, it seemed to float around it. Whether this was due to the nature of the fabric, or in being impregnated with the magnetism of the wearer, I partook of his nature, I could not surmise.

However, they looked more like beings entirely disconnected from matter, than such compact ones, as we are acquainted with. If this is the final development of man on the planets, it is a question for the future to solve. I will leave it to the reader to draw his or her own conclusions on the matter.

Sailing for the interior, I saw similar scenes. Large and small villages, with houses on the cottage style; and attached to each building, was a garden and orchard, and the inhabitants of the same beautiful lily-white hue and etherealized condition. Wherever there were lakes or rivers, the inhabitant had their homes near its shores. Nowhere did I notice anything that indicated either individual or governmental authority; and came to the conclusion that freedom and peace, developed with purity. I heaved a sigh when I compared it with our little planet, with all its boasted wisdom and advancement, and wished I had been born there into one of these light bodies, instead of having to be compelled to drag a hundred and fifty pounds of flesh and bone around wherever I went. However, I suppose it is all right though; and, if there is a law of transmigration, I suppose with our mental or spiritual development, we will some day be better prepared to enter a more ethereal condition than the present material one.

I had now seen so much, that I began to feel tired of storing away more knowledge in my mental store-house, but still had a desire to know if our system had any more planets to support, and how this gradual advancement from Alpha's fiery condition, to the outermost planet would end.

I had hardly expressed the wish, when I again found myself in space and to my surprise, reëmerging from the sun. I saw nothing before me which indicated another planet, but kept on, wondering where I would land.

As far as I could calculate, I must have taken a straight course of about half the distance again, as I had to travel to reach the next planet from Neptune or the one I had just left behind me.

Suddenly, I met with resistance, but could not realize the cause. Before me I saw the firmament; but, as it were, passing before me like a panorama. I looked behind to see what had become of my beacon light, the sun. It was there, but now not larger than Jupiter, as he appears from earth, although I immediately recognized old Sol by his white light. Looking from our sun to the star spangled canopy above, I began to realize that I was being subjected to some law—making a circle around the sun, and this object being the centre. Suddenly it occurred to me that I must have reached the limits of our sun's influence and was being carried around on the demarcation line of our solar system and space outside of it. This became interesting, and I made myself passive to await results. Keeping my vision in the direction in which I was going, I finally espied an object, which at first appeared like a half-moon, but before many seconds had passed, I recognized another planet. I knew it was beyond the last one I visited, because the sun appeared smaller from here than it did from the last. I soon found myself in its suburbs; and, the first impression I received, was that I was looking upon the surface of our moon. Everything seemed dreary. The ground appeared rocky and dried out; but little vegetation was visible, and this was drooping. I passed around the sunny side of the planet, but the entire surface presented the same gloomy picture. Most of the rivers had run dry, and the whole indicated a planet in a stage of decay. I saw nothing to indicate animal life, nor anything that exhibited a trace of past human life. But, what caused me to meet with resistance just where I did, and then so fortunately striking the path of this planet, puzzled me. Whether I had been guided by some intelligent power outside of myself, or whether the human mind had a limit to the researches, or was subjected to some subtle material law, I am at loss to say. However, I felt as if I had reached the end of my journey, even if there were more planets beyond this one. I could deduce from this one, that there was nothing more to be seen, and so I determined to return home to earth.

I must have reached earth in less than a moment, for I had hardly formulated my determination, when I saw myself sitting in the posture I had previously placed myself to prepare for my journey through space, and looking at the bare ceiling of the room. The contrast was glaring, and I almost regretted having returned; but the clock indicated 2 a. m., and I was forced to retire, with the intention, however, of putting my experience on record, before undertaking another Journey Through Space.

Cincinnati, O.

## Divorce in the United States.

No one ever attributed to Congress collectively or to its individual members prophetic powers, but by some happy coincidence Congress seems to have anticipated the present public anxiety to know whether marriage is a failure. Nearly two years before Mrs. Caird's discussion-provoking article on this subject Congress authorized an investigation that will throw some light on the subject as far as the United States is concerned.

By the act of 1876 the Department of Labor was authorized to collect the divorce statistics in every state. Commissioner Wright has undertaken to make the investigation as thorough as possible, and expects to be able to report early in the coming year. The statistics have already been collected and are now being tabulated. The figures have been obtained from every one of the 2,700 courts having jurisdiction in divorce cases, and cover a period of twenty years from 1866 to 1886.

In each reported case, both the docket and the original bills have been examined. The report will give the ages of the persons concerned, whether the wife or husband, the decree, the place of marriage, the number of children, the changes of residence, the length of time between marriage and divorce, and any other facts that may be necessary to furnish an intelligent history of each case. To this will be added the number of marriages by counties during the same period, so as to form a basis for calculating the ratio of divorces to marriages. This will also reveal the localities in which divorces are most popular and most easily obtained.

While it is not probable that the publication of these divorce statistics will result in reducing the number of applications for divorce in the United States or cause less discord and unhappiness among married couples who have found the matrimonial bond a galling one, they will furnish a basis for intelligent legislation on the subject where legislation is required. A synopsis of the divorce laws of each State will accompany the report, thus showing the relation of local laws to the proportion of divorces which each State furnishes. As the subject can be regulated only by State laws under the existing constitutional limitations, the chief value of these statistics will consist in the basis of comparison they will furnish, enabling legislators to observe both the weak and strong points of the marriage and divorce legislation of each State.

We speak of educating our children: do we know that our children also educate us?

You can be unconquerable, if you enter into no combat, in which it is not in your own power to conquer.

The most difficult thing is to know one's self; the most easy, to give counsel to another, and the most delightful, to obtain the completion of our desire.—Thales.



Written for The Better Way.

THE GHOST OF RAGLAN COURT.  
BY JOHN WILLIAM FLETCHER.PART I.  
THE WOMAN IN THE PICTURE.

It was a merry party that had been gathered from the year's acquaintance and bidden to Raglan Court in Wales, to pass the Christmas holidays, with the most charming hostess in the world, Lady Lee Herbert, whose ancestral belongings were considerable and whose claim to beauty and wit was every where acknowledged. She was a widow and both rich and handsome—and who would not gladly welcome the invitation that bids one to a mansion where such a one reigns? Lady Lee's home parties were always a success; they were made up of people who just fitted each other, and there was never any clashing or bitter feeling. To be sure, there were some times faint murmurs of flirtation carried a little too far, it might be, but these guests were not invited again, and thus such matters ended.

It was late on Christmas Eve when dinner was over, the party were all gathered in the large drawing room, discussing various themes, until some one drifted upon Theosophy, Occultism, and finally on Ghost Land. A hush fell upon them, and as if by common consent everybody stopped to listen to Lady Gore, whose penchant for the uncanny had been the talk for more than one London season. She looked anything but a shade herself, with her crimson satin falling around her feet, and numberless diamonds flashing on her neck and in her hair. There was on her face that look of benign superiority that some women assume, when they wish to appear mysterious, and she smiled softly to herself as if the Gods had told her, what the rest of poor humanity could never comprehend.

"I was about saying, that we are now in an age when nothing is impossible, and when we may any day find ourselves able to exercise spiritual powers, and even—see spirits ourselves," said her ladyship, as she flashed her bright eyes over the company.

"Oh, how dreadful," gasped a young swell, "to think that one may really meet dead folks that one knows; it might be rather hard on one, don't you know?" to which all the company nodded assent.

I should not have said all the company, for sitting in the shade of the grand piano was a young gentleman who at this juncture stepped forward after an easy graceful fashion, and Lady Gore looked up most encouragingly, for he was her especial charge in a way, and simply addressing him said: "Herr Paulus knows all about these matters, for in America, and in New York, they have many manifestations of spiritual powers, have they not? Herr Paulus looked attentively for a moment as if gathering his ideas from the milky-way, and then replied, half vacantly: "We know that there is no more death, that the so-called dead can return."

But said Lady Gore: "Is it not a pleasant idea; one's ancestors might continually be bothering one; besides, the Church teaches a different theory; it is, that it is only the saints who watch over us, and devils who trouble us; none others are permitted to return."

This was quite a speech for the hostess to make, for she rarely did more than smile and show her pretty teeth, but some how it didn't seem to settle the question, and the guests looked from Herr Paulus to Lady Gore as if something further was expected. The young had dropped into a seat. And his eyes were flashing with a deep slumberous fire, that betokened inward thought and strong convictions, but he said nothing. Indeed he had only recently arrived from America, and this was almost his first introduction to English society. From the fact that he was introduced by Lady Gore, it was presumed that he was a man of peculiar temperament, possibly a necromancer, or a physician, or mesmerizer, but more probably a fraud, who had come to England to seek fame and money.

It is no strange thing that English people are suspicious of all Americans who have or make any profession; they look with distrust upon a man who comes among them to work for money, forgetting that the States are completely flooded with men and women who are unable to gain a livelihood in England, flourish and grow rich even upon American dollars.

Herr Paulus was a Spiritualist just returning from St. Petersburg, and although a young man, was perfectly au fait upon all the doctrines held by the various advocates of that modern theory. He finally looked his hostess fully in the face, and with perfect gravity asked: "Do you not think that the same power that permits the return of the saints and sinners, ought to be equally kind to the middle class?"

Lady Lee was discomfited by the general smile that followed this remark and said: "Yes, perhaps, but you know one can never understand these matters, for the Church so prohibits them. Wont you tell us what you mean by dead folks coming back Herr Paulus?"

"Yes, do be persuaded," echoed the company.

Lady Gore shrugged her pretty shoulders, and the others hurried a trifle nearer to each other as children will do when listening to some blood thirsty tale of yewden time.

"Well," said Herr Paulus hesitatingly, "every man's truth is sacred to him, however valuable it may be to another, and thus no one is prepared to have his thoughts made lightly of by those who fall either to understand or comprehend them. It is all very simple; our life is but the uniting of two forces, the spiritual and the material man. Death is but the separation of the two—each to go their several ways. But it is possible, for the disembodied soul to bathe those it loves with the radiance of its new found life, otherwise the poet is a fool, inspiration a dream and revelation impossible. Beside it adds such a pur-

pose to life; it lifts a man out of the sordid realm of selfishness into that ideal life, where sacrifice and devotion to truth ennoble the soul through blessing its fellows."

The young face was aglow with spiritual fire, while his voice carried a magnetic power with it, that stirred the something within, we call a better impulse, and seemed to win respect for its possessor.

"But sir," interjected one of those superficial thinkers one meets with everywhere, "is not the whole plan of religion made up, upon the supposition that man is totally depraved, and does it not also teach that redemption can alone come through a savior?"

"I don't think religion teaches any thing of the kind," replied Herr Paulus decidedly, "but theology asserts something of the kind, for which there is no possible proof."

"But," inquired Lady Lee, leaning forward and playing with her fan half thoughtfully "do you mean to say that you really in the day time believe that dead folks walk the earth? Would you not be afraid to, to—pass a night in a haunted room?"

"I believe that 'dead folks' return, and I should not be afraid to pass the night in a haunted room," smilingly answered the young man.

But a shudder sort of crept over the company, for the more unbelieving people are, the more apparently they dread the presence of the unseen, albeit they continually declare that 'death ends all'.

"I may as well tell you," said Lady Gore in an impressive manner, "that Herr Paulus is one of the greatest living mediums, and has the power of summoning spirits and communing with them."

"I guessed as much," replied the hostess. "Now I will test your courage my friends," she continued, "for in this house there is a haunted room, where at intervals a ghostly ancestor walks. She has been seen many times, and it bodes no good to him who meets her; now, who will go?"

Of all the company no one answered for a moment, and then Herr Paulus said looking to Lady Gore: "You see, 'they' were right, shall we not go?"

"By all means, you are lord," said Lady Gore turning to her hostess: "Last night we were told that you had a haunted room here, and that if we were to pass the night there, we should see the ghost and be able to converse with her. It will be perfectly delightful."

The others did not seem to assent, so out of the twenty there were only five who could, or had, I better say, dared to go. It may be that the conversation that they had just heard, had weakened their courage, or that the question of a returning spirit was too important to be allowed to interfere with their evening pleasure. For I once knew a man who said that when he got time, he should endeavor to prove it immediately.

It was now twelve o'clock. Lady Lee rang the bell and said as the footman entered: "You may bring candles and the keys to the north wing."

"Yes my lady" was the halting reply as the servant disappeared and wondering what such a request could possibly mean. He returned immediately with the key and the candles and waited while the company made ready.

"Come Marie," said the hostess turning to Lady Gore, who had thrown a heavy lace shawl over her head and shoulders, "we will go together and you gentlemen can follow."

[To be Continued]

## Gustavus and the Peasant Girl.

Gustavus, King of Sweden, passing one morning on horseback through a village in the neighborhood of his capital, observed a young peasant girl, of interesting appearance, drawing water at a fountain by the wayside. He went up to her and asked her for a draught. Without delay she lifted up her pitcher and with artless simplicity put it to the lips of the monarch.

Having satisfied his thirst and courteously thanking his benefactress, he said:

"My girl, if you would accompany me to Stockholm, I would endeavor to fix you in a more agreeable situation."

"Ah, sir," replied the girl, "I cannot accept your proposal. I am not anxious to rise above the state of life in which the providence of God has placed me; but, even if I were, I could not for an instant think of it."

"And why?" inquired the King, somewhat surprised.

"Because," answered the girl, coloring, "my mother is poor and sickly, and has no one but me to assist or comfort her under her many afflictions, and no earthly bribe could induce me to leave her, or to neglect the duties which affection requires from me."

"Where is your mother?" asked the monarch.

"In that little cabin," replied the girl, pointing to a wretched hovel beside her.

The King, whose feelings were interested in favor of his companion, went in, and beheld stretched on a bedstead, whose covering was a little straw, an aged female, weighed down with years, and sinking under infirmities. Moved at the sight, the monarch addressed her: "I am sorry, my poor woman, to find you in so destitute and afflicted a condition."

"Alas, sir," answered the venerable sufferer, "I should be, indeed, to be pitied, had I not that kind and attentive girl, who labors to support me and omits nothing she thinks can afford me relief. May a gracious God remember it to her for good," she added, wiping away a tear.

Never, perhaps, was King Gustavus more sensible than at that moment of the pleasure of occupying an exalted station.

The gratification arising from the consciousness of having it in his power to assist a suffering fellow-creature almost overpowered him, and putting a purse into the hands of the young village girl he could only say: "Continue to take care of your mother; I shall soon enable you to do so more effectually. Good-bye, my amiable girl, you may depend upon the promise of your King."

On his return to Stockholm Gustavus settled a pension for life on the mother, with the revision to her daughter at her death.

## How Easy to Spoil a Day.

How easy it is to spoil a day!  
The thoughtless words of cherished friends;  
The selfish act of a child at play;  
The strength of will that will not bend,  
The slight of a comrade, the scorn of a foe,  
The smile that is full of bitter things—  
They all can tarnish his golden glow,  
And take the grace from his airy wings.

How easy it is to spoil a day.  
By the force of a thought we did not check!  
Little by little we mould the clay,  
And little flaws may the vessel wreck,  
The rare use waste of a white winged hour,  
That held the blessings we long had sought,  
The sudden loss of wealth and power—  
And lo! the day is with ill inwrought.

How easy it is to spoil a life—  
And many are spoiled ere well begun—  
In some life darkened by sin and strife,  
Or downward course of a cherished one,  
How easy it is to spoil a life!  
By toll that robs the form of its grace,  
By the peevish temper, the frowning face,  
The hopes that go and the cares that stay.

A day is too short to be spent in vain;  
Some good should come as the hours go by—  
Some tangled mass may be made more plain,  
Some lowered glance may be raised on high,  
And life is too short to spoil like this,  
If only a prelude it may be sweet;  
Let us bind together its threads of bliss,  
And nourish the flowers around our feet.

## Is Spiritualism a Religion?

To the Editor of The Better Way.

I ask why call that a religion which is only an exhibit of facts of a psychic character? What is a religion? That which is based upon a recognition of the existence of a God, or gods, and without such a recognition there can be no religion. A belief in the existence of some god gave the world all the religion it has ever possessed. Spiritualists talk of their knowledge of the facts of spirit presence as if it was a religion, and calling it the best religion the world has ever had. They recognize an Over Soul, whatever that may mean, instead of any God, and do not consider that they have made a change barely in name, from the idea that God is a spirit, as taught by the early Christians.

A religion carries with it the conception of ceremonies and forms of worship, as shown in every religious belief in every age. Spiritualists still cling to the term religion, as I think, because their meetings are controlled somewhat in the same manner as worshippers of a God conduct their services. An invocation takes the place of a prayer, and the Bible is not often supplemented by other books, as a storehouse from which to procure texts.

Do not misunderstand me, I do not denounce any of these things, I only ask why call the facts of mediumship, upon which the system called Spiritualism is based, a religion, when all other facts of the operations of nature are classed as truths of science and so denominated? It is true, the souls of thousands, have been led to rejoice and the affectional emotions have been deeply influenced, by the knowledge that the dead are not dead, as evidenced through mediumship; these facts, however, do not make a foundation for a religion, but a foundation of a science of the soul, in the body and out of it, as a spirit.

Psychic science and its philosophy would be more appropriate than either Spiritualism or Christian Science or Christian Spiritualism. The phenomena of the universe all fall into one term—that of science.

If there is no God, there is no religion, and the conception is growing very fast among Spiritualists, that there is no God to whom a worship is of any value, but an absurdity and the word of childish minds. This being true, I ask again, why call that a religion which is naught but an operation of law founded in the universe?

In Spiritualism, there is no angry God whose wrath demands any service from mortals in order to appease that wrath and avoid a fiery pit in another state. In Spiritualism there is no atoning blood by which one conforms to modes of worship and "loses all his guilty stains." On the contrary, each works out his own salvation, not with fear and trembling, but in earnest, honest, brave effort, to make a life of usefulness and of improvement by eliminating all that tends to degrade, as fast as experience teaches how and what it is that debases.

It is soon to be seen that knowledge of all the affairs of nature constitutes a salvation through Jesus is an ignorant and false teaching. I think things should have names that are appropriate, and that give a clear conception at once as to what is meant. Let it be taught that Spiritualism is a science and not a religion, and that Spiritualists do not need a religion nor its salvation, but a knowledge of nature in all her operation, and thereby redemption comes from the evils of "spirits in prison" whose influences check the growth of higher knowledge, and the evils of our own spirits in the body prison.

L. EMERICK, Sec. and Treas.

Kansas City, Oct. 1888.

## Lucky for the World.

Some people are always looking backward; they seem to be anchored to the past. Pride of ancestry, tradition of opinion, what has been, is vastly more to them than what is, or what may be. Lucky for the world—for the cause of human progress—that some there are who have but little respect for tradition or authority of opinion. They prefer to do their own thinking, although they may not always think wisely. They regard it as far more creditable to believe an error, or come to a wrong conclusion, after a careful examination of any given subject, than to accept the truth blindly, without investigation. Of such is ever the grand army of reformers in the world's ways and works.

Christians, as I understand it, lies not in belief, but in action. That servant is a good servant, who obeys the just orders of his master, not he, who repeats his words, measures his stature or traces his pedigree.—[Romilly.]

## How to Form Spirit Circles.

Inquirers into Spiritualism should begin by forming spirit-circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing mental powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm—let the arrangement be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncarved wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestation.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, and scribble down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums. It is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against "them" has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character. A playful, earnest feeling among the members of the circle gives the highest spiritual power to come to the circle, and makes it more difficult for the lower spirits to come near.

The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you desire, and spell out a message?" Should three signals be given, set to work on the plan proposed and, from this time, an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened.

Next ask, "Who is in the room?" When spirits come, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the faults of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and very sensitive to mesmeric influences. The manifestations are obtained when the medium and all the members of the circle are harmoniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and distinct from the lower mental influences of earth. Family circles with no strangers present are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

## To Subscribers!

## NOTE THE Following Offer:

To any person sending us five yearly subscribers, or ten one-half yearly, or part yearly and a part for six months and ten dollars we will mail, post paid, one copy of "THE EDUCATOR." Subscription price of this Common-Sense Work, \$4.50. We consider it well worth the price. You will not be disappointed in regard to the matter, style of type, paper or binding. It is first-class in every respect.

NOTE: Notice the publisher's advertisement in another column.

Any person sending us the name of one yearly subscriber to THE BETTER WAY and five dollars will receive by mail, post paid, one copy Morocco bound EDUCATOR. Subscriptions price \$4.50.

For descriptive circular address the publishers as instructed in the advertisement found in another column.

## A New Departure.

## Spirit Eona's Legacy to the Wide World to be sold by Agents and through the House Direct.

To introduce this Great Spiritual Work into every Spiritual family, and to those that read for advance thought, I wish to appoint an agent (United States, Canada and foreign countries). Those that will accept this position will find it very pleasant work. A few hours each day devoted to the sale of this book will bring you a nice income. As soon as the year is done, great spiritual good in distributing to the many the advanced thoughts in the book.

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SEND ONE AGENT to each town or city is wanted. Those that desire the same will please advise me at once, and I will mail them full particulars as to prices, etc.

The book is well advertised, and the many sales we have made is proof that this is the proper time for a book like this.

## TESTIMONIALS:

Mr. Eglington, the English medium, writes: "It is the best book I have ever given to the public."

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[FIFTY PAGE.]

## SPIRIT EONA'S LEGACY TO THE WIDE, WIDE WORLD:

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THE WAY PUBLISHING CO.

## WHOLE WORLD

## SOUL COMMUNION

OCTOBER 27, 1888.

## ALL MANKIND

## WITHOUT REGARD TO RACE OR CREEDS.

ARE CALLED TO UNITE FOR

## 30 MINUTES IN SOUL COMMUNION.

TIME: 12 M. SALEM, OREGON

## THE WORLD'S SOUL COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of humanitarians throughout the world, regardless of race and religious faith—the object being to invoke through co-operation in thought and unity in spiritual aspiration the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Salem, Oregon, it is at—

Austin, Texas.....	1:43 p. m.
Boston, Mass.....	3:28 p. m.
Burlington, Vt.....	3:18 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Buffalo, N. Y.....	4:18 p. m.
Columbia, S. C.....	2:48 p. m.
Cape Horn, S. A.....	3:43 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Chicago.....	2:29 p. m.
Detroit, Mich.....	1:28 p. m.
Frankfort, Germany.....	3:43 p. m.
Frankfurt, Ky.....	2:33 p. m.
Frederick, New Brunswick.....	3:43 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Iowa City, Ia.....	2:03 p. m.
London, Eng.....	8:11 p. m.
Lecompton, Kan.....	1:48 p. m.
Little Rock, Ark.....	2:03 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Nashville, Tenn.....	2:23 p. m.
New York City.....	3:15 p. m.
Omaha, Neb.....	3:03 p. m.
Philadelphia, Pa.....	1:58 p. m.
Pittsburg, Penn.....	2:51 p. m.
Rome, Italy.....	9:01 p. m.
Savannah, Ga.....	2:48 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Santiago, Chile.....	3:28 p. m.
Savannah, Ga.....	2:48 p. m.
San Francisco, Cal.....	12:01 p. m.
Vienna, Austria.....	9:21 p. m.
Vera Cruz, Mexico.....	9:48 p. m.
Walla Walla, Wash. Ter.....	1:18 p. m.
Augusta, Maine.....	3:33 p. m.
Baltimore, Md.....	3:08 p. m.
Berne, Switzerland.....	8:41 p. m.
Berlin, Prussia.....	9:09 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cincinnati, Ohio.....	2:20 p. m.
Columbus, Ohio.....	2:38 p. m.
Caracas, Venezuela.....	3:46 p. m.
Charlottown, Prince Edward's Island.....	3:58 p. m.
Dublin, Ireland.....	7:49 p. m.
Edinburgh, Scotland.....	12:41 p. m.
Dover, Delaware.....	3:09 p. m.
St. Kearney, Neb.....	1:33 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Honolulu, S. I.....	9:51 p. m.
Jerusalem, Palestine.....	10:31 p. m.
Lisbon, Portugal.....	7:49 p. m.
Liina, Peru.....	3:04 p. m.
Milwaukee.....	2:20 p. m.
Indianapolis, Ind.....	2:18 p. m.
Montreal, Canada.....	2:23 p. m.
New Haven, Conn.....	3:18 p. m.
Newport, R. I.....	3:28 p. m.
New Orleans, La.....	3:11 p. m.
Ottawa, Canada.....	2:33 p. m.
Panama, New Granada.....	2:53 p. m.
Paris, France.....	08:19 p. m.
St. Petersburg, Russia.....	10:11 p. m.
St. Louis, Mo.....	2:11 p. m.
St. John, New Foundland.....	8:35 p. m.
St. Paul, Minn.....	1:58 p. m.
Springtown, Jamaica.....	3:36 p. m.
Smithfield, Mass.....	3:21 p. m.
Salt Lake City, Utah.....	12:41 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vicksburg, Miss.....	2:08 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.

## IT IS ARRANGED FOR THIS THOUGHT CONFERENCE TO BE SIMULTANEOUS THROUGHOUT THE WORLD, AND CONNECTIONS THEREFORE HAVE BEEN MADE BY ADVANCE

THOUGHT IN LONDON, PARIS, BERLIN, VIENNA, ST. PETERSBURG, YOKOHAMA, MADRAS, PEKIN, RIO JANEIRO, ROME, CITY OF MEXICO, BUENOS AYERS, HONOLULU, AND MANY OTHER CITIES.

## OBJECT:

Through Unity in Aspiration and Co-Operation of Thought to seek higher Truths and secure Universal Peace.

## CONDITIONS:







## THE BETTER WAY.

THE WAY PUBLISHING CO.  
EVERY SATURDAY.

L. BARNEY, EDITOR.

CINCINNATI, OCTOBER 27, 1888.

At Two Dollars and a half per Year to Subscribers in the United States; Three Dollars to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

Message department is omitted this week on account of delay in receiving the messages. We greatly regret the occasion, as this department is constantly growing in interest and importance.

It is exhilarating to read Brother J. W. Dennis when he "gets after" a wayward scribbler. See how he walks away with Dr. Suddick somewhere—over the leaf. The Dr. has our sincere condolence.

The R. P. J. is getting up a stock company to condemn, denounce and destroy mediums, (first of all,) and to try them afterwards. But few people will be found in cordial sympathy with such a scheme.

Correct taste is ever the concomitant of the chaste mind. As a celebrated author observes, "Our taste commonly declines with our merit." Correct taste is the offspring of all that is delicate in sentiment and just in conception. It softens the inflexibility of truth and decks reason in the most persuasive attire.

Our nature has many mysteries; the moral and physical worlds are strangely allied; the weight on the air presages the hurricane; the darkness on the sky the tempest. Why may not destiny have its signs, the heart its portents, and the nameless sadness that oppresses the spirits forebode the coming sorrow?

The New York World, of Monday—the World is rabid in its antagonism of Spiritualism—says that on Sunday evening Mrs. Margaret Fox-Kane "was not in proper condition for a public address." And yet it is thought that the utterances of a notorious drunkard are to prove effective to ruin Spiritualism!

Suicides are becoming fearfully frequent. Can it be truthfully said that there's nobody to blame? Think a little. Who can say that he has committed no crime against society, or fallen short in his duty to humanity? Whoever can with truth make this declaration is probably guiltless of complicity in the fatal inclination toward suicide which marks this time, but no others can enjoy a clear conscience in this regard. No others are without some share in its terrible responsibility.

It should not be forgotten that the attacks upon Spiritualism, which now keep its enemies busy, in various localities throughout the country, are but part of a systematic conspiracy, which is liable to arise and show itself anywhere, at any time, in raids and brutal onslaughts, and that Spiritualists everywhere should be on guard against its unseemly attacks and unlawful methods. It is a system of mob violence which should be firmly met and vanquished by such means as will most effectively encompass its quietus.

It is a silly conceit of some good people that unity of sentiment among men is not on the whole desirable. How does such people reason? Is not truth one? Is it not desirable all should enjoy the truth? Agreement in the truth is that thing which of all others is the most to be desired. To want of this is to be attributed almost all the discord, wrath and wrangling found among men. Diversity of belief necessarily proves the existence of error; and error never existed anywhere without doing some mischief. The world had been spiritualized long ago but for the differences of sentiment. Our sweetest anticipation is that in the spirit world all will be of one mind and one heart.

Is it not true that too many people regard Spiritualism as an amusement, and that to them it is nothing more serious than a pastime? Such people cannot understand that its great lesson imparts knowledge of immortality and gives us an insight into the life beyond the grave, and therefore it is not possible for them to become Spiritualists until they take a different view of this great plan of reform. They must learn to regard it seriously, inquisitively, yearningly, with an insatiable desire for its deeper lessons and sublimer teachings, before it can do them any real good. For as their desire is, so shall be its realization, provided it is rationally spiritualized.

If man is mortal, what end is gained by his creation? Can it be other than criminal to give life to a being of superior intelligence, capable of infinite cultivation, if born to no higher destiny than mere earthly existence? Can we realize that the mind of man, which almost grasps infinity, is to sink back into nothingness, and all its cultivation count for naught? No! The law of progression is continuous, and having been made for man, to whom every thing else is subject, it is but just to suppose that in his case it will be more pronounced in its action than in anything merely subjective to human power. The laws of evolution are systematic and just upon this hypothesis, and upon no other.

Helen of Troy was doubtless one of the most brilliant heroines of history, but now-a-days we hear her referred to only for her beauty. She had many other recommendations, among which were five husbands, Theseus, Menelaus, Paris, Deipobolus, and Achilles; she was hanged by the neck in the Isle of Rhodes by the servants of Polixos; and, in the war of which she was the cause, 886,000 Greeks and 670,000 Trojans lost their lives, but this was only 1,556,000 heathen after all, and Helen was the queen of beauty!

Wonder is frequently the mother of knowledge. We see something unusual, marvel at it, and then begin a series of whys and wherefores, which finally make it plain. Never let wonder lie long fallow, for imagined difficulties crowd upon delay and often defeat investigation;—never reject evidence which is apparently fair, but sift it impartially;—seize upon truth where'er 'tis found, and cherish it as the immediate jewel of your soul. And then keep your eyes duly open for something else to wonder at.

Private advices from New York convey the information that Mrs. Margaret Fox-Kane was considerably "under the influence" of more ardent spirits than Spiritualism recognizes, at the New York Academy on Sunday evening, and that for this reason "Dr." Richmond occupied most of the time in a series of "exposures," which were simply silly, and represented nothing but the man's weakness of invention and fertility in platitudes. Our correspondent thinks the exhibition has already resulted in benefit to the cause of Spiritualism, for it has proved that our enemies are without resources, judgment or sense, and that they are reduced to the use of instruments for their work which the spirit world has evidently discarded as unworthy of further employment.

The public seances held once a month at Grand Army Hall, Cincinnati, have become remarkably effective in demonstrating the fact of spirit return to sincere inquirers, and the attendance is always quite as large as the preservation of favorable conditions will permit. Plans are in progress for the inauguration of other circles on the same plan, to the end that all investigators may be comfortably accommodated; and soon the managers of the Ohio Valley Association of Spiritualists will announce plans for family and neighborhood circles which will greatly enlarge the usefulness of psychic knowledge. If Spiritualists are alert and persevering, we shall soon find mediums in nearly every family, and then the best spirit manifestations will be realized in the household, at the sacred altar of home.

Friends in many parts of the South and West are inordinately exercised over recent sayings and doings of the Fox sisters. There is no occasion for excitement. One of the sisters joined the Roman Catholic church more than thirty years ago, and it is said, cohabited with a priest for several months, and two of them have been under direct Roman Catholic influence and dictation for many years. The third sister, Mrs. Underhill, author of "The Missing Link of Spiritualism," has no sympathy with the others in their disgraceful acts and declarations, but is still a brave and devoted Spiritualist, and an intelligent advocate of its cheering doctrines. We trust our friends everywhere will feel comfortably reassured, for it is not possible for anybody, no matter what his pretensions may be, to inflict permanent harm upon Spiritualism, either now or at any future date.

We are sorry that the Cincinnati Commercial Gazette feels particularly disturbed over the Fox "expose" in New York. The C.G. is too good a journal to be permitted to mislead itself, and therefore it is informed that the "fraud" by Mrs. Fox-Kane was perpetrated, last Sunday evening, at the instigation of the great and holy church of which she is a communicant. Had she been free from the influence of intoxicants on that occasion the performance would have been better for the Romish conspirators; but one point was gained in hoodwinking the associated press, and this is something. Mrs. Fox-Kane has been the obsequious slave of Romanism for more than thirty years, and she is bound to sneeze whenever a priest takes snuff—and it seems she is equally held to rap in response to his rappee. Spiritualism is not yet hurt by the great conspiracy to "stamp it out."

Some of our newspapers have articles about "Kicking Guarantors"—meaning that some of the guarantors of the Centennial Exposition Fund are objecting to assessment. We sincerely trust this is not true. No one had any business to subscribe to this fund unless willing to pay, if necessary, the full sum of his subscription, for upon this understanding the project took form and became a success. But, as we understand the matter, no assessment has yet been made, and why should there be "kicking?" No assessment can be made till a full account of receipts and expenditures is submitted and approved, and the approval of a majority of the guarantors ought to be a condition precedent. This will be readily given if the funds have been judiciously used, about which we have heard no question. But it will pay to wait patiently for developments, and to get a good ready to kick back if any guarantor so far forgets his duty to himself and Cincinnati as to plead "the baby act."

## MRS. A. M. GLADING.

This lady has performed admirable service for the Spiritualists of Cincinnati, during the month of October, and will terminate her present engagement here in the services to-morrow (Sunday) morning and evening. Magnificent audiences have greeted her from the first, and they have been well repaid, for her guides are wonderfully intelligent, and they teach inductively, the system upon which all public instruction should be framed. With auditors in sympathy with her Mrs. Glading is eloquent and persuasive, if hearers are not sympathetic, she can be as antagonistic as Ajax defying the lightnings. It is interesting to see and hear her when thoroughly aroused by some problem which a self-sufficient agnostic imagines unsolvable. The solution is sure to come and the questioner is either discomfited or convinced.

She gives the listener the impression that she is blessed with superior mental endowments, a thorough education, and conversance with current literature in every department. She testifies that her education was neglected; that her power of independent thought is quite limited, and her reading slight and desultory; but her spiritual guides take charge of every service and speak to the people through her organism. There is no question of the truth of this representation, for, unless it were true, Mrs. Glading would be regarded as one of the most learned, philosophical and logical reasoners of the age and time. As an inspirational speaker, she is equal to the best upon the broad and liberal platform of modern Spiritualism.

## HAVE COURAGE.

Occasionally we come across a good brother who seems disposed to faint by the way on account of persecution. This is weakness. We admit that persecution of Spiritualists is bitter, misrepresentation of their philosophy and works unutterably vile, and reports of their transactions scandalously untrue; but these things call for more courage in Spiritualists, better work by them, and a defensive attitude which recognizes neither fear nor fatigue. No one has yet girded on the true spiritual armor with any idea of putting it off at the behest of man, nor in response to mortal intrigue and conspiracy; but, if it was assumed in the right mood, the threatening attitude of these unspiritual elements should prompt all our good brethren and sisters to gird themselves yet more securely in the panoply of spiritual warfare and stand ready for the onslaught of the foe in ranks unbroken. We have not time to grow faint and weak-kneed now, for the enemies of our cause are abroad everywhere, and nothing short of assistance from the spirit world will save us from calamity. This help is assured if we are true to ourselves, but not if we are undetermined as to the proper means to repel attack, not if our column is broken into detached fragments, with some inclined to go one way and some another; not unless we are united in a common purpose for the uplifting and complete enfranchisement of the minds of men. If we are thus united and properly determined, the battle will not be to our foe, neither will victory perch upon the banner of ignorance and bigotry; but there is no time for hesitation or indecision, and it is more certain now than ever before in the history of Spiritualism that he who is not for us is against us. Mark this and remember.

## HEAVEN TO BE IMPROVED.

A Western editor modestly announces that he is engaged in a struggle to establish a religion which shall bring prosperity and happiness to every intelligent soul on earth, and make of heaven a better place than it now is, by peopling it with those who have lived right here from the pure love of right; a religion which shall stop the heira to heaven of the spiritually pauperized, the soul deformed; stop it by stopping the propagation of such malformed creatures here."

The undertaking seems a pretty large contract. What a pity this editor was not present when the "heaven" he refers to was first devised, so that through his advice and assistance it might have been made "a better place" at the outset! No doubt the Author of the Universe is extremely glad that sufficient wisdom and ability have at last been evolved (in the brain of this editor) to project such improvements; and is grateful for the Herculean efforts that have already been put forth to effect them!

Somehow the notion has of late come to be quite prevalent among intelligent and spiritually enlightened people, that heaven is a state, and that human beings do not and can not reach that state, in this world or the next, until they have outgrown both soul deformity and spiritual pauperism. But it would seem, from the above announcement, that this is a great mistake—a delusion which Spiritualism, in its purity, is to dispel. No! heaven, it appears, is "a place" which is largely peopled by "spiritually pauperized" and "soul deformed" emigrants from earth; and it is highly desirable that the "heira" should be stopped, by "stopping the propagation of such malformed creatures here!"

No doubt the task will prove a Herculean one, and the capital of fifty thousand dollars is a very modest requirement for the purpose. Let all subscribe.

## UNCONSCIOUS INFLUENCE.

Every person is guided, more or less, by unconscious influence—that is, influence not apparent to the person led; and this is spirit guidance. How often have men and women acted from unaccountable impulse in matters which afterward proved to be of vast consequence, and whose importance would have never been found out without this first seemingly spasmodic movement? Several years ago a gentleman in St. Louis wrote to a stranger in London a rambling letter, merely as pastime, but a matter was incidentally referred to in this letter which excited the interest of the Englishman. He replied, and found that this special matter was the subject of study by the St. Louis gentleman, and that he had made considerable progress in it. The Englishman was investigating it also, and the two finally joined the product of their work in a grand discovery on the oxidation of some special metals, which they disposed of to a stock company, and each retired with a handsome fortune.

Incidents analogous to this, from beginnings quite as careless and apparently insignificant, have changed the course of dynasties, enlarged or contracted the boundaries of kingdoms, raised peasants to dukedoms and thrones, and cast usurping princes back into the arms of the seething rabble. They have done more. That is to say, they have frequently saved men from their own savagery, from appetites, impulses and proclivities which were debasing them beyond the depths which humanity fathoms, and beneath whose mire so many millions have hopelessly sunk—the mire of rum. They have reunited families which inebrity had temporarily wrecked, and brought happiness to long-suffering wives and darling little children. These are the victories in which universal humanity enjoys a triumph more glorious than all the achievements of arms in the great conquests of history, and the influences which inaugurate, control and make them effective are worthy of patient and pains-taking investigation.

Spiritualists understand the doctrine of guardian spirits. It is old in theory and constant in practice. Our orthodox friends call these spirits "guardian angels," and the name is just as good. By what ever title we hail them, they are our "controls," and if we obey conscience they will invariably control us aright. They act upon conscience and use it as a rudder to shape our course. They manipulate our mental impulses and seek to direct them to the accomplishment of good results, but in this branch of the business we must bring judgment to bear in the adoption of means. If this is done rationally and with due deliberation, the outcome may be safely entrusted to these faithful guardian spirits. They will deal justly, even liberally, with all who duly heed their tender, loving and delightful guidance.

## THE FOX FIZZLE.

It was a sad spectacle to thoughtful people when Maggie Fox spoke at the Academy of Music, in New York, last Sunday evening, and, in a trembling voice, indistinctly heard by even those sitting near her, denounced Spiritualism as fraudulent. More than half her audience knew better, and every intelligent person present well understood that this denunciation proceeded from a motive similar to that which "induced" Galileo to retract his declaration regarding the rotundity and motion of the earth, in the long ago. Maggie has partaken of the Catholic communion, attended the Catholic confession, and imbibed the Catholic "magnetism" for many years, and now she pays the penalty by recanting that knowledge which came to her youth as a benison of untold price, but which she seeks to turn into a lie at the command of the most austere bigotry. Fortunately for Spiritualism, her word is no longer powerful.

The assumption is depressing indeed that this woman, who, as a child, was the chosen instrument of a power identical with that which Moses saw in the burning bush, and which wrote upon the wall "over against the candlestick," that fearful message at Belshazzar's feast, should at this late day conclude that she was the dishonest agent of its cheating manifestations, and that 25,000,000 people in various parts of the world are its silly dupes. But, fortunately, the work of this cheering dispensation was at an early day given to others to prosecute; to those who were endowed with a better apprehension of its blessings; to hundreds who were in fuller sympathy with its promised enfranchisement; and by a multitude of witnesses the truth has been established beyond reach of harm from any one, or two, or any number of people. It cannot be denounced by its "founders," as the Fox sisters are called in the secular press, for it was not founded by human agency. Its work can be neither stopped nor hindered except by the spirit world.

Maggie denounced Spiritualism as "a wicked thing." Father Lambert, of the Catholic church, did the same at the Cathedral, on Central Avenue, in this city, two years ago. He said the manifestations were genuine, through the spirits of departed men and women, for he had tested them exhaustively, but that they were all instigated by the devil, and, therefore, should be discontinued. Such is the teaching of Roman Catholicism, and this is the lesson it has instilled into the mind of Maggie Fox, till she imagines it

God service to so declare. But she did it on Sunday night with weak emphasis, and now the enemies of Spiritualism are disgusted with her effort. Their big gun failed to make even one effective shot.

At the same meeting one C. M. Richmond retailed a few of the oldest lies about independent slate-writing, proving himself a cut and dried ignoramus. He had a piece of slate-paper fitted into his slate, and, after passing it around through the audience, he removed the paper and showed a message underneath, upon the slate proper. Of course everybody saw how fraud could be perpetrated in that way. But can this Richmond explain how a medium in Brooklyn, to whom a double-slate was taken with the two leaves firmly fastened together with screws, obtained upon said slate a detailed answer to a long communication contained within the slates, which never for a moment left the hand of the investigator? He is able to tell how fraud is perpetrated, but does he know anything about the other point—how truth is arrived at? This is the interesting question to Spiritualists, upon which he will fail to throw the least ray of light.

This whole business at the New York Academy was dreary and barren. Nothing could be more so, and the enemies of Spiritualism must feel that they were engaged in a very sorry farce. They have made themselves ridiculous, and caused Maggie Fox to pose as the weak and ineffective scarecrow of a false pretense. If they have no stronger move than this in reserve, there is certainly nothing to fear from their tactics.

## Secular Testimony.

Truth is bound to come to the surface. In the New York Tribune, of Monday, the 15th instant, appears the following prejudiced but significant report of the services at Adelphi Hall on the day preceding. The bad animus of the running comment is too apparent to do any harm, while the facts, especially those relating to the mediumship of Mrs. Wells, bear testimony, however unwilling it may be, to the great pivotal truth of spirit return: "Believers in Spiritualism had an opportunity yesterday to listen to two lectures, one in the morning and one in the afternoon, by Lyman C. Howe, at Adelphi Hall, Seventh Avenue and Fifty-second street. In addition to these, Mrs. E. A. Wells gave some readings and 'tests' to prove that the science of Spiritualism was founded on facts. Whether the spirits were unusually modest yesterday or feared the threatened exposure by Mrs. Katy Fox Jencken, who has just returned from Europe to 'bear' the spirit market, they did not present themselves to profane eyes.

"Mrs. Wells assured those present, however, that the spirits were there just the same. To prove her assertion she singled out several of the audience and told each of them that a spirit was with them. She told the relationship that had existed between the living and the dead, and also gave a diagnosis of the disease which had carried off the one's relative. There could be no doubt that there were spirits in the room for each person pointed out by the medium recognized the invisible picture. A perfect feeling of good-fellowship between the spirits and the living seemed to put the latter at their ease. They took the whole as a matter of course expressing no wonder save at the indubitable stubbornness of facts."

## Mrs. Wells in New Jersey.

To the Editor of The Better Way.  
The Spiritualists of this city had the pleasure of again listening to a lecture by Mrs. E. A. Wells, of New York, in the Liberal League Hall, on Sunday evening, 13th instant, upon the subject, "What is Spiritualism?" The hall was well filled with representative Spiritualists and investigators of our philosophy, and there was but one opinion as to the merits of the lecture, and that was fully represented by the applause that followed. After the lecture Mrs. Wells gave a great number of tests, all of which were recognized. Last evening Mrs. Wells spoke upon the "Phenomena of Spiritualism" and the lecture was full of interesting points, which commanded the attention of the audience. The speaker said:

We are prepared for antagonism from the faithless ones in this by no means new revelation of spirit phenomena. One can not deny that the appearance of Jesus Christ to Mary Magdalene was anything more or less than the materialization of his spirit, that had arisen from the body laid in the tomb. With this for our present basis we can rest assured that every attempt to crush out, by injustice or falsehood, the real truth of the manifestations, which can be attested to by many staunch and true votaries in this and other lands, will only serve to advance the cause, until scepticism shall be no more.

Spiritualism must pass through this trying ordeal of persecution. This fire of affliction is, as it always has been, the great purifier, and operates to cement together the great mass, and prepares it ultimately to work together in harmony. It has, as other systems have had, its Judases and traitors, who can be bought for thirty pieces of silver or less, but Spiritualism will live and flourish when such characters have passed from mortal view as a shadow made by a cloud passing over the sun, fades and is gone. In spite of external or internal foes, it will continue to increase in power and influence as the years go by. It will continue to provide spiritual food to starving humanity; it will lighten human burdens; it will comfort those who otherwise would be comfortless; it will answer the great question of all the ages—"If a man die, shall he live again?"—by bringing to us in immortal raiment from the spirit world those whose mortal bodies have become dust, and have gone we know not whither.

What greater boon could the Infinite Creator—who is ever mindful of the needs of his offspring—bestow upon his children to light and guide them in their weary pilgrimage through this mortal life, than Spiritualism. It opens the way to find our lost and loved ones; it points with the

unerring finger of knowledge, from the grave to the fields of eternal verdure, where there are no graves and death cannot come. We must expect that the loudest preachers of the gospel of charity will in their acts be the most uncharitable, as long as humanity is inhuman, intolerant and vindictive.

After the lecture, Mrs. Wells gave tests in her usual descriptive manner, which were fully recognized and were satisfactory to those receiving the same. At the close of the meeting many friends whom the speaker had made during the three lectures given here, gathered about and congratulated her upon the success she was meeting with in her new undertaking as a lecturer and platform test medium, thereby adding her laurels to her well earned reputation as a materializing medium.

Thine, for the Right,

PHOENIX.

Newark, October 22, 1888.

## Camp Meeting at San Bernardino, California.

To the Editor of The Better Way.

This meeting met, agreeable to a call issued by the Spiritualists of southern California, on Friday, the 12th inst., Mr. William Heaps, President of the San Bernardino Society, called the meeting to order and extended the right hand of fellowship to all the Spiritualists and friends assembled, and gave the use of their hall and grounds for the use of the camp meeting.

Mrs. E. P. Thornadyke, Vice President of the local society, extended a cordial welcome to the lady visitors, closing her remarks with an original poem, which was afterwards sung by the choir as the opening song for the camp meeting. It was sung to the tune of "Marching Thro' Georgia," viz:

Bring your aspirations, friends,  
We'll sing another song  
With a ringing chorus that  
Will move the world along;  
Sing it as the angels sang it forty years ago,  
While we were thronging to Hydesville.

## CHORUS.

Hurrah! hurrah! we'll bring the jubilee!  
Hurrah! hurrah! the truth will make us free;  
So we sang the chorus from the mountains to the sea,  
While we were thronging to Hydesville.

Philosophy and science will never lead the way,  
So old superstition said,  
And heed well what we say,  
They strive to block our progress  
With error old and gray,  
While we were thronging to Hydesville.

Then bring your aspirations, friends,  
We'll sing a grander song,  
Commensurate with the glowing years  
That move our cause along;  
Sing it as the angels sang it forty years ago,  
While they were thronging to Hydesville.

Hurrah! hurrah! we bring the jubilee!  
Hurrah! hurrah! the truth will make us free;  
And so we'll sing the chorus from the mountains to the sea,  
As when we were thronging to Hydesville.

Mrs. Ella Wilson, of Santa Ana, Cal., responded to the greetings of the local society in behalf of the Spiritualists of southern California. Dr. T. B. Taylor, of Los Angeles, thanked the local society for the kindness extended, and wished their cooperation in the good time coming of a two weeks' camp. Dr. J. R. Nickless, of New York, was sorry to see so few in numbers, but, as great results come from small beginnings, and as this movement was a new departure in the field of truth for the Spiritualists of this section of the country, no doubt the number would swell to much larger proportions in a few days. Mrs. Edith E. R. Nickless, after a few fitting remarks, was controlled by the messenger spirit, Sunflower, who gave many tests of spirit presence, to the delight of the Spiritualists and astonishment of skeptics. All of the tests were recognized. Song by the choir and benediction by Dr. Taylor closed the opening services of the southern California camp meeting.

Saturday afternoon conference: Remarks by Dr. Taylor, Wm. Heaps, Mrs. Thornadyke, Mrs. Nickless and J. V. Mansfield, the spirit postmaster. Brother Mansfield gave a very extended and interesting account of his early mediumship forty years ago, when to be a medium and a Spiritualist was not as pleasant and agreeable as now. Tears came into the old veteran's eyes and his voice became husky as he spoke of some of their weaknesses, and said we must pity and not censure them, as they know not what they are doing.

On Saturday evening Mrs. Nickless's controls lectured on the subject of "Spiritualism: what good has it done the world during the past forty years?" The tests after the lecture were of unusual interest, as they were nearly all given to skeptics. It has been said that the tests were all a connivance between the medium and those receiving them. This was a bomb in the skeptics' ranks that was not expected.

Sunday morning Dr. Taylor answered questions given by the audience. Afternoon Mrs. Ella Wilson lectured; subject, "What is Truth." In the evening the hall was crowded, not even standing room left. Mrs. Nickless's controls spoke from the words, "If a man die, shall he live again?" After the lecture a gentleman in the audience informed the writer that Spiritualism had made him a man, he being a miserable sot previous to receiving the truths of spirit communion. When he realized the fact that his child and mother knew all his acts and were grieved at his drunken career, and had not entered a gin shop since, that being now upwards of three years.

Among the mediums present were J. V. Mansfield, of New York; Henry Allen and wife, of Vermont; Dr. T. B. Taylor and wife, of Los Angeles; Dr. and Mrs. J. R. Nickless, of New York; Dr. J. P. James, of San Diego; Dr. Wm. N. Hawley, Mrs. M. K. Hawley, of San Francisco; Mrs. E. A. Hammett, of Eucalyptus, San Diego County; A. E. Bliggs, Baton, Mass.

The dining-room was run by Mrs. E. B. Dunckley, of N. J., assisted by the Misses Lotie and C. T. King, of Westfield, Penn., cousins of Mr. William King, of Cincinnati. O. Mrs. Dunckley had the dining tent at the first and second camp-meeting at Lake Pleasant, Mass. The camp grounds and hall are very pleasantly situated in the outskirts of the city of San Bernardino, about a mile from the post office, shaded by evergreen pepper trees. The hall the ladies have handsomely decorated with evergreens, having many appropriate mottoes, the most conspicuous of which is over the entrance of the door—"Spiritualism: the hope of the world."

RELKIN.

San Bernardino, Oct. 14, 1888.



## PERSONAL.

We learn that Dr. A. W. S. Rothermel is holding seances at No. 2359 Arsenal street, St. Louis, with good results.

Spiritualists were gratified to meet Mrs. Belle Hamilton, now of Chicago, at the public seance at Grand Army Hall, Cincinnati, on the evening of 17th inst. She gave several interesting tests and contributed largely to the success of the seance.

Mr. J. E. Mikesell, a well-known medium for independent slate-writing, is at present in Muncie, Ind. He will return to this city on 15th November, and remain through the winter. Those who have tested his powers, speak of his mediumship in terms of high commendation.

Our sometime correspondent, brother John Piteau, of New Lisbon, O., made a sudden onset upon THE BETTER WAY sanctum a few days since, and brought in floods of sunlight, good nature, and wholesome spiritual influence. It is good to have such a friend always within hail, and there is where we propose to keep him when he returns from Evansville, Ind., whither he journeyed to visit friends.

Inquiries are frequently received asking what we know about Dr. Fellows, of Vine land, N. J. First, we know that he is a reliable gentleman, of rare professional skill, who has earned success by good work. Second, that he fulfills all his agreements to the letter. Third, that he has performed cures of such hopeless cases that in the old time his skill would have been called miraculous. He is said to be a Spiritualist. We know him to be an honest man. If other particulars are required, it will be our pleasant task to find them out.

A correspondent in Boston writes: "Probably Miss Jennie B. Hagan is the most industrious Spiritualist worker now before the public. It is not unusual for her to speak seven or eight times in a week, besides giving sittings almost innumerable; and just now several localities in New England have engaged her for a series of six lectures in each place, upon such subjects as the citizens desire to propose. These lectures are immensely popular and doing much good. The idea that a woman can discourse upon the most abstruse and unusual subjects, and give a great mass of real information, is novel indeed to those who do not understand the philosophy of Spiritualism, and that her spiritual guides are addressing her audiences rather than herself. But she has lectured upon this same principle for several years, with only this difference, that heretofore the subjects have related a most wholly to Spiritualism. This is not a necessary condition. She speaks equally well upon any subject proposed."

This will prove an interesting statement to Miss Hagan's friends in this part of the world, who are numbered by thousands. It should not be forgotten that our local mediums, right here at home, in good old Cincinnati, are among the best in the world, and that manifestations of spirit power through them are remarkably satisfactory and convincing. While a cordial welcome should be given to visiting mediums at all times, it must be overlooked that the first attention is due those who are "always with us." It is a matter of surprise to visiting mediums that we have so large a number of first-class mediums, and the remark is frequent that the Spiritualists of Cincinnati ought to be happy indeed in the enjoyment of these superior facilities for the sustenance of their cause. Independent slate-writers, trumpet and materializing mediums are often noticed in these columns, but it seems we have somewhat neglected the expositors of those manifestations which belong to trance phases. One of our most reliable trance mediums, Mrs. J. H. Stowell, has recently removed to No. 32 Bates Avenue, near Colerain, where she is always happy to see friends and investigators.

**Movements of Mediums.**  
[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week.]

Mary L. French is open for engagements for 1893.

Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y.

Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of '88 and '89.

Mrs. T. J. Lewis, speaker and test medium, 205 Harrison Ave., Boston, will answer calls in the Eastern States.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

Mrs. Sallie C. Scoville, psychometric reader and test medium, has now taken parlors at 1115 Olive street, St. Louis, Mo.

Dr. Delavan De Voe, the renowned automatic slate writer and magnetic healer, is now located at 208 W. Fourteenth street, St. Louis, Mo.

Mrs. Sallie Scoville, the well-known psychometric reader is again in the city and can be found at No. 1415 Olive street, St. Louis, Mo.

Frank T. Ripley, speaker and platform test medium, can be engaged for the month of March and April, 1893, by addressing him at Banner of Light office, Boston, Mass.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAbby, 727 Twelfth st., Louisville, Ky.

Mr. J. W. Fletcher, lecturer and public test medium, will speak in Providence, R. I., during October; in Williamstown, Conn., the first and second Tuesdays in November; in Springfield, Mass., from the third Tuesday of November until January 1894. Address No. 4 Beacon street, Boston, Mass. Mr. Fletcher accepts engagements in New England only.

Mrs. E. A. Wells is now ready to make engagements to lecture, or as a platform test medium. Societies desiring to make engagements must state time after first January 1894. Address 900 Sixth Avenue, New York.

Miss Jennie B. Hagan is now ready to make engagements for camp work in the months of July and August, '89. She may be addressed at South Framingham, Mass. During the month of April and half of May, '89, she will speak on Sundays in Ohio, and will engage to speak week days and evenings of this period at points in Ohio, Indiana and Kentucky, giving a course of six lectures at a place, as she is now doing in New England, or a less number, as may be desired, at moderate charge. Regarding such engagements she respectfully solicits correspondence.

Dr. Dean Clarke, a veteran worker and one of our most eloquent inspirational speakers desires immediate engagements for the winter months. Let all who want an energetic and highly-endowed spiritual teacher send for him. Address care of Banner of Light, Boston, Mass.

Our good friend, J. W. Fletcher, the well-known materializing and trumpet medium, now located at No. 55 Carlisle Avenue, has kindly volunteered to give a seance on the last Friday of each and every month for the benefit of the Society of Union Spiritualists. These seances will be first-class in every particular, as all of brother Fletcher's seances are, and they should be largely attended by Spiritualists of Cincinnati and neighborhood. Remember, the last Friday evening in every month.

Pierre L. O. A. Keeler, Slate-Writer, is now at his home, Rockville Centre, N. Y., devoting his personal attention to the development, through his pamphlet by mail, of mediumship throughout the country.

Frank T. Ripley, of Boston, may be engaged as speaker and test medium by any good Spiritist Society in Ohio or Indiana for the full month of December. His address during the present month is No. 117 Sandusky street, Allegheny City, Pa.

CINCINNATI MEDIUMS.  
Mrs. J. H. Stowell, Trance. Bates Avenue, near Colerain.  
A. Willis, materialization, No. 19 Broadway.  
Mrs. M. Reinhardt, Trumpet Medium, 543 W. Court St.  
Mrs. S. Seery, 34 Gest street, Trumpet and Slate Writing.  
J. D. Lyons, 188 Richmond street, Trance, Readings from Letters, Photos, Hair, etc.  
Mrs. M. Engler, Trumpet. 67 Marshall Ave.  
J. W. Fletcher, materializing and trumpet medium, No. 55 Carlisle Avenue.  
Mrs. A. Kibby, clairvoyant and test medium, 338 W. Eight street.  
Mrs. Stewart, Trumpet and Independent Slate Writing. 10 Addison street.  
Mrs. Anna Cissna, Independent Slate Writer. 454 West Eighth street.  
Mrs. Laura A. Carter, Hawthorne Avenue, Price Hill, Independent Slate Writer.  
Joseph Schwemmer, trumpet medium, No. 3 Corwin street, between McMillen and Walnut.  
COPPER CITY, MICHIGAN, CAL.  
B. F. Poole.  
Dear Sir:—The spectacles you sent came to hand four weeks ago, and I find them to be superior to any that I have ever worn.  
Very respectfully, H. C. McCLURE.

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The First Society of Spiritualists of New York.  
To the Editor of The Better Way.  
Mrs. Nellie J. T. Brigham, spoke in the morning thirty minutes upon several subjects selected by the audience. At the close of her lectures she mentioned that Mr. Luther R. Marsh was in the audience, and that she thought the friends would like him make some remarks, so invited him to speak. Mr. Marsh said that his faith in Spiritualism had not been shaken by what has been said; that he did not come to be heard, but to listen to this lady clergyman, where inspiration came from a higher source; and that he knows of no one but a medium that can do such a thing, not even any of our great speakers without a moment's preparation or thought. The remarks of Mr. Marsh were very fine, and from the applause that followed, showed that they were appreciated by the audience. The meeting for manifestations in the afternoon was well attended, and opened by Miss Ella Porter in a piano solo. Henry J. Newton, Esq., related some of his many experiences in the investigation of the phenomena of Spiritualism, which were interesting, and carried conviction to his hearers. Miss Maud Pleasant sang a solo, "The New Kingdom," Mrs. M. E. Williams made some kind practical remarks that were well received. Mr. Andrew Engle, of Baxter, Iowa, told some wonderful experiences, giving data and facts concerning materialization; Mrs. E. A. Wells gave fifteen tests, all of which were recognized, and some were so remarkable that the recipients called upon the president after the meeting and told him they never had before received any such evidence of immortality. In the evening Mrs. Brigham lectured upon the subject, "Spiritualism Exposed." She said: "We are in the midst of a newspaper snow storm, but we can depend upon it that Spiritualism will not freeze." The lecture was one of Mrs. Brigham's best efforts. She improvised three poems of unusual merit, from a poetical standpoint, upon the subjects, "The Telegraph Wires," "The Ocean," and "The Snow-Capped Alps."

Fraternally Yours, PATTERSON.  
New York, October 21, 1888.

Passed to the Higher Life.  
From Monroe, Wisconsin, Oct. 9th, James Ford; after a brief illness from typhoid fever and heart trouble. Mr. Ford was an ardent and sincere Spiritualist, a loving husband, a kind and indulgent father and honest man. His wife, Mrs. Edna Ford, is a local trance speaker of ability, who has done much in past years, in her quiet way, to promulgate the teachings of the spiritual philosophy. The love and sympathy of a host of friends go out to herself and family in this their hour of sorrow and bereavement. Funeral services by the writer were held in Dayton, the Presbyterian Church being completely filled with an audience who gave eager attention to a discourse from the subject, "The question of the hour, or thoughts concerning life, death and immortality." Mr. Ford was one, who in the blessed light which Spiritualism affords, could truly say:

"There is no death, tis but the higher birth."  
The stepping out from clay, away from earth,  
As a spirit disenthralled, forever free,  
Tis but renewing life, not death to me.  
Albany, Wisconsin, WILL C. HODGE.

The Independent Club, Boston.  
Of Boston will begin its first course of lectures in Berkeley Hall, Berkeley street, Sunday afternoon at 3 p. m. Mr. W. J. Colville will be the regular speaker. Fine music has been secured, and other agreeable arrangements made.

Mr. Colville will also speak in Chelsea, Mass., on the evening of that Sunday and subsequent Sundays.

Mr. J. W. Colville is meeting with marked success before the first Independent Club in Boston. His subject for next Sunday is "Rome and Reason." The following Sunday, "The secret of the great pyramid." Many eminent speakers are to follow. The lectures are held every Sunday afternoon in Berkeley Hall, one of the finest halls in the city. The Club begins its regular meeting in W. Elles Memorial Hall, Washington street, the first Wednesday in November. Seance in the afternoon. Entertainment in the evening.

Mr. Gerald Massey the distinguished English lecturer and poet, has just arrived in this country. He will lecture in Boston under the auspices of the Independent Club, November 11 and 18, in Berkeley Hall, at 3 p. m. He will also give one week evening lecture under same auspices. Mr. Massey will be followed by Mrs. Beecher Hooker, Mr. J. W. Fletcher and others. This bid fair to be the most brilliant course of lectures since the days of his former appearance at Music Hall.

On the evening of Sept. 25th the immortal spirit of Mrs. Sarah Wess took its departure from her home in Peculiar, Cass county, Mo., to the land of eternal life—that land of beauty and love where pain, where suffering and disease cannot come—where nothing to hinder the spirit's progress can enter in. For a number of years Sister Wess has groped in darkness, being physically blind. The most skillful oculists failed to restore to her that boon of sight she craved so much. A more skillful hand, a wiser law, has removed the mantle of darkness which shrouded her here, and has clothed her with perfect form and perfect vision. As we look from the observatory of knowledge to which our faith has led us, we see her no longer leaning upon the arm of son and daughter, but led by that sure and infallible hand of love and wisdom—that wisdom whose love is universal, whose law is perfect, whose arms are extended to every child of earth.

Children, as the beauty and grandeur of the spirit realm of life is just bursting upon her vision, cloud not her new found joy with tears, but let there be kindled in your hearts a deep and earnest feeling of thanksgiving. Let that feeling burst from your lips in songs of praise to Him whose love has called your mother home. Plant flowers o'er her grave, but let them perish rather than water them with your tears.

Remember her as a mother perfected in form, a mother whose soul is to-day drinking in the life-giving emanations as they flow from the divine source of life. Wait patiently for the happy reunion.

Where, with wisdom's law supporting;  
You may journey hand in hand  
Up progression's shining stairway,  
In the happy summer land.

Where angels sing with joy,  
With one united breath;  
Ours, when we die, shall sing victory;  
We passed it without death.

There to pass upon your journey  
The spirit realm of life is just  
With love, the child of wisdom,  
Guiding at the helm.

Testimonial to Dr. J. S. Loucks.  
North Yaktima, W. T., July, 14, 1888.  
Dr. J. S. Loucks, Worcester Massachusetts,  
Dear Friend:—I write a note to-day to let you know that I am feeling well, and have been ever since I commenced taking your medicine. I do not think I need any more now. I have been at work ever since I began using your medicine, and have not got it all used up. Before I got it I had been taking sixty grains of quinine a week, and was not able to do anything in the line of work. In case I should need any more I shall send to you for help, and I am very thankful for the aid rendered me, as our doctors could do me no good, and I had given up of ever being well again when I sent to you for help. May you long live to bless and cure suffering humanity.

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## ARISON.

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Children, as the beauty and grandeur of the spirit realm of life is just bursting upon her vision, cloud not her new found joy with tears, but let there be kindled in your hearts a deep and earnest feeling of thanksgiving. Let that feeling burst from your lips in songs of praise to Him whose love has called your mother home. Plant flowers o'er her grave, but let them perish rather than water them with your tears.

Remember her as a mother perfected in form, a mother whose soul is to-day drinking in the life-giving emanations as they flow from the divine source of life. Wait patiently for the happy reunion.

Where, with wisdom's law supporting;  
You may journey hand in hand  
Up progression's shining stairway,  
In the happy summer land.

Where angels sing with joy,  
With one united breath;  
Ours, when we die, shall sing victory;  
We passed it without death.

There to pass upon your journey  
The spirit realm of life is just  
With love, the child of wisdom,  
Guiding at the helm.

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READ THIS, SURE.  
The safest way to







## Mediums' Meeting.

The Status of Modern Spiritualism in Cleveland, Ohio.

The chilling, rainy weather reduced the attendance expected at the meeting of Spiritualist mediums in Memorial hall. Mr. Carleton presided, Mr. Thos. Lees delivered an address, Miss Holmes recited a poem, Mrs. Mary Combs went into a trance state, describing spirits about her, and Dr. George Ferris gave an account of his early history as a sensitive, urging the necessity of providing a suitable place for the development of mediums.

Mr. Lees spoke at considerable length upon the subject of Spiritualism and its present status, especially in Cleveland.

Rev. Jno. Pierpont, from his home in spirit life said: "Before the oncoming light of truth, creeds tremble, ignorance dies, error decays, and humanity rises to its proper sphere of knowledge."

Yes, and Spiritualism is the latest light to cast its refulgent rays over truth's branched pathway. All honor to the brave souls who, in the early days of its coming, had the courage to carry its torch and face the sneers and jeers of an ignorant and bigoted creed-bound humanity.

Forty years have passed since the advent of Modern Spiritualism, and, although its growth has been unparalleled, it has not quite yet outgrown the prejudice of poor effete theology, and to-day, notwithstanding the very important proof Spiritualism brings of continued life beyond the grave, it is rejected by the entire army of 60,000 clergymen, and with a few exceptions this vast army of would-be teachers really stand between 60,000,000 of people and the light of truth! The attitude of the clergy to this modern innovator is certainly one of the most anomalous to be conceived, and equaled only by the paradoxical position taken by science. Those who read the very able and full reports of the meeting of scientists held in this city recently, must have noticed the thoroughness with which many of the distinguished specialists prosecuted their labors through long weary hours, days, weeks, months and years, some of them on very insignificant subjects, while all of them, without exception, ignored any reference to the vital subject of Spiritualism. The fact is scientists as a body are as afraid of jeopardizing their reputation as the clergy, and it is only now and then that a Crookes or a John Pierpont, a Wallace or a Samuel Watson arises to the true dignity of manhood in daring to let the world know in unequivocal language their honest convictions of an unpopular truth. The silence of science on phenomenal, and the fear of theology on philosophical Spiritualism are two of those incomprehensible things (as Lord Dunsany says) "No fellow can find out." I differ with those who attribute the unpopularity of Spiritualism to the "cranks within its ranks;" "the loose views on morality held by free-lovers;" the large percentage of fraud in mediumship, and divers other minor reasons. While I deplore all that is deplorable in this direction, I believe our greater fault and really the only one worth considering, is our great heresy—our disbelief in Jesus Christ as God, and ignoring him as our especial savior. This is our chief sin and wickedness. The proclamation brought by Spiritualism that "man is his own savior" brings us in direct opposition to the cardinal teaching of the church, and hence their animosity. Our positive assertion that character and not creed determines our future status (as it certainly does our present) is our chief heresy and the greatest cause of our unpopularity to-day. Our minor differences, such as a disbelief in hell as a locality, and our belief in progress beyond the grave, and the possibility of actual communion with our friends in spirit life, are mere trifles, rather enjoyed by our church friends, believed in by many and lately occasionally hinted at in a diluted manner by ministers who think their congregations will stand it.

A word just here about the fraud we are charged with. One would suppose there was none in the world until the advent of Modern Spiritualism and that Spiritualism had a standing "corner" on it. Some would make out that fraud and Spiritualism are synonymous terms, but we think, if we are any judge of the article, there is some in use outside of our Spiritualism,—politics are running high just now, and who will dare say it has none of it. A search through our grocery stores will reveal the fact that nine out of ten of its articles offered for sale should be labelled "Fraud." So, notwithstanding all our fraudulent spiritual phenomena it cannot possibly outweigh the terrible fraud found in nearly every department of life, especially the gigantic fraud (at last partially seen through) that theology presents.

While Spiritualism may not yet be recognized as a science, its claim to it is equally as good as that of medicine, which, if I know anything, is full of fraud; and our alleged immoralities are certainly more than counterbalanced by the bad showing of those within the pale of the church, published statistics showing that while the average crime of the whole United States is 2 per cent., ministers of the gospel furnish

a quota of 131 per cent. of their entire number. We confess that in the early history of Spiritualism we shared somewhat in the fear that the liberty of thought and freedom of opinion, tolerated and actually courted by Spiritualism, minus the restraining power of the old church creed, would lead to license; and it certainly then was a debatable subject as to the outcome, and the kind of fruit the newly-discovered tree of Spiritualism would bear; but to-day, after forty years' sturdy growth, it shows for itself. We have no more fear and the problem is no longer doubtful. Spiritualists, of all denominations, figure least in the jail and penitentiary records, and also in insane asylums, to any other class, notwithstanding the oft-reiterated but unsupported charge that Spiritualism tends to insanity. Certainly our children, reared and educated in the Spiritualist Progressive Lyceum, unhampered by creeds and dogmas, grow up and bloom into as good men and women as those raised in the Evangelical fold, and are decidedly better prepared to overcome the temptations they are sure to meet with in life, by the self-reliance they have acquired under the broad and grand teachings of Modern Spiritualism.

"The education forms the common mind. Just as the twig is bent, the tree's inclined."

We are frequently told that Spiritualism is too iconoclastic. So many pet theories are upset by it that nearly everybody trembles for fear theirs will be the next. In the early days of Spiritualism this charge could be well substantiated; much of the old had of necessity to be torn down, but Spiritualism is constructive as well as destructive, for, while it engenders a dislike to everything that is untrue, it creates in the soul a love for the true and beautiful. It makes open warfare on everything that does not have truth as its base and justice as its key-stone—that is why millionaire Spiritualists are backward in becoming actively identified with our movement.

One of the greatest hindrances to progress to-day is the terrible dishonesty on the part of religious conviction, as nearly everybody seems to be afraid of his neighbor; so when doubt of creed enters our mind, through liberal thought, which, in the natural order of things, impels us forward to progress, we become afraid and from fear that it may possibly militate against our worldly interests, we check the noblest of our impulses that leads to soul growth, and stultify ourselves by clinging to popular error, instead of being true to our highest convictions; thus we are false to ourselves and each other. While we would scornfully repudiate dishonesty in money matters, we cannot say "not guilty" when the charge is applied to what should be the most sacred of all, our religious conviction.

It is dangerous to impugn the motives of any one, and I would not wrongfully do so, yet I question very much the sincerity of many. I doubt if the clergy are entirely free from religious dishonesty, if the paradoxical charge can be allowed. The time that the entire clergy was opposed to us and agreed among themselves to frighten the faithful by the cry of "Spiritualism is the work of the devil," and disgrace us by the cry of fraud, is passing away. The clergy are no longer a unit in opinion, for lately, while the Rev. Thomas Dowling vehemently declared that "Spiritualism is the greatest fraud of the nineteenth century," other clergymen in different parts of the country even testify to its truth. The reason why I question the honesty of some of these ministers who preach against it and pretend to know it is a fraud, is because they never try to dispel our illusion nor even expose to their own church members the methods whereby the phenomena of Spiritualism is produced. If Mr. Dowling knows it to be a fraud and can duplicate the phenomena, he could engage in no better business than in showing us the modus operandi of mediums instead of calling a score of the Franklin club together at his own residence and imparting the secret to them. As a Spiritualist I call on the Rev. George Thomas Dowling, now that he is free from his pastorate through spiritual growth, brought about maybe through the liberalizing influences of the very Spiritualism he has taken so much pains to deride, to explode this growing illusion, if he knows it to be such, and save the millions of Spiritualists already deceived, and prevent, if possible, the tens of thousands now rapidly drifting toward the delusion. Brother Dowling, let your light shine; if it is not of sufficient candle power to illumine the whole religious world, let it shine at least over Cleveland Spiritualists. It is but a short time since you characterized Spiritualism as a gross fraud and Spiritualists as dupes; you were then preaching close communion Baptist doctrine; to-day you have outgrown that unchristian dogma, with courage enough to declare it. May you, now that you are untrammelled, remain so and continue to grow. The stride you have taken is a long one, and will if you keep on lead to Spiritualism.

The obstacles placed in the pathway of Spiritualism, and the ostracism and social pressure brought to bear on many of its workers by those who should have welcomed this new truth, have daunted many who were not strong enough to cope with its opponents. None know who have not shouldered some of the responsibility of active work in this yet unpopular cause, the many annoyances, slights, indignities, and even wrongs one has to contend with.

Let me cite a case or two in point within my own personal experience, as

showing the prejudice and even cowardice. In the past, and recently, application has been made to rent (for six months) Carr hall to hold our Sunday evening meetings in, with the positive guarantee from one of the wealthiest men in this city that the rent would be promptly met. No! was the answer each time, we could not have it to hold Spiritualist meetings in; it could only be used on Sundays for "religious services." If the light of Spiritualism is so long breaking through the thin skulls of a board of intelligent men, what wonder is it that some of the thicker skulled ones are slow to perceive it?

On the occasion of one of our past anniversary exercises, I publicly invited, in behalf of the Society, the Mayor of the city, a man I had known in a business way for many years and was on friendly terms with him. He did not come. And he not only failed to recognize the Society's invitation, but he has failed to recognize me from that day, his august mayoralty was indignant and he has remained so for years; either that or the spiritualistic horror was too great for him, and it paralyzed his memory.

Now an instance illustrating the fear of some within our ranks. A person who resides in another State, a Spiritualist with means, who has for years closely watched the growth of the movement, regarding Cleveland as one of the greatest spiritual centers, thought it would do to leave a bequest to us in this city if suitable trustees could be selected. Of course, they had all to be Spiritualists, and one of the number was required to be financially strong, responsible beyond all doubt. Well, four of the five trustees were selected,—good men, and men who would not be ashamed of the trust reposed in them, nor unwilling to be known as active workers in the cause of Spiritualism; but the fifth was hard to get. Smith, Jones, Brown, Robinson, and others, were appealed to, but not one of the wealthy Spiritualists would accept the trust. None could be found; and thus forty or fifty thousand dollars, after going begging for over six months for some one to please hold it, slipped through our fingers; the kind offer had to be returned with thanks.

Why, for any other cause Cleveland could have furnished almost as many trustees as there were dollars. I am not often surprised any more, but that was a double one. First, that a wealthy Spiritualist should leave anything at all to the cause; secondly, that in a city which can boast of so many wealthy Spiritualists not one could be found to hold fifty thousand dollars more than he had.

Another fact of which I am cognizant, is of a lady, a short time since, left between one and two hundred dollars to the Children's Lyceum, for the furtherance of its aims and purposes. The kind relatives on learning of the fact, through fear or selfishness, I leave them to say which, induced the party to alter the will and omit the bequest to the Lyceum.

I could multiply these statements largely, with other similar ones, all tending to show the terrible pressure that is brought to bear against Modern Spiritualism. The history is the same probably elsewhere. How different would be the status of Spiritualism in this city to-day if all its converts had been true to it. I cannot but feel that he or she in whom a new truth is reposed and hides it, is false to their trust.

It would hardly be in good taste, or I could name scores if not hundreds of Clevelanders each one of whom, if they had had backbone enough to be publicly known as Spiritualists, would have added such strength to the cause as to have overcome the difficulties I have enumerated and place Spiritualism on the footing it should occupy in this enlightened day. Spiritualism, maligned and fought at every available point by the church and through its power by society in general, is yet in less danger from its open opponents and disbelievers than it is from Spiritualists themselves. What with the follies, frauds, inharmonies and cranks, indifference and apathy, the handicap placed upon it by those policy people who remain in the church—not that they take any stock in the creeds, but because they feel they can "do so much more good by remaining in there and spreading the beautiful truths of Spiritualism among people who never would go to a Spiritualist meeting in a hall, you know."

Some people occupy the same position in the religious world as the "copperheads" did in the political during the time of the rebellion,—it all depends in whose company they are in, as to what views they express. I have no word of condemnation for those who are yet blind to the truth of Spiritualism, but for those to whom Modern Spiritualism is true, and from fear or any other cause are recreant to it, I hold "the man who is not true to the highest thing within him does a treble wrong. He wrongs himself, he wrongs all whom he might have influenced for good, and he wrongs all the willing workers for humanity by heaping on their shoulders extra toils and responsibilities."

The disorganized condition of Spiritualism is due to ourselves. We have stopped working before our work is finished. We have put in a good solid foundation, and we have all the necessary material on hand (but the cement) for the erection of one of the finest of temples and are now waiting for the contractor to follow the Great Architect's plan. Who will take the job and furnish the cement? Shall we go on with the work and trust to luck for the means to pay the bills as they become due, or shall the foundation go to ruin and our material be used for repairing the crumbling church creeds?

This brings me to our work here in Cleveland. The general interest in Spiritualism in this city is good, but, through causes I have alluded to, we have great difficulty (the workers being few) in continuing our labor for the lack of means. Our Children's Lyceum started out this month with an indebtedness of \$80, which somewhat discouraged our conductor, Mr. Carleton, but he has through the kindness of friends got enough in the treasury the past two or three weeks to liquidate the indebtedness, and he is again a happy man; but the expenses still run on and will soon accumulate again if some better means are not taken to meet them; added to which burden our regular Sunday evening meetings commence again next

Sunday, and a programme has been laid out for the next six months,—commencing with Mrs. Helen Stuart Richmond embracing the best talent we could engage, for which we have to pay the very best of prices. Shall we be sustained in our work? Will you allow a stormy night to keep you away, and thereby incur an indebtedness that compels us to assume the role of chronic beggars Sunday after Sunday?

The chairman will explain the financial plan agreed on for this winter; but I suggest we try once more to get out of that objectionable plan of a fee at the door. To run meetings nine months in the year, with the best of talent, will cost about \$1500; and the expense of running the Children's Lyceum Sunday School will cost about \$500 more, making in all \$2000 a year,—not a dollar a piece if all would step up, only two five dollars per year if only a quarter of them would contribute, and but ten dollars if but the two hundred regular attendants would pay in advance. What ten wealthy Cleveland Spiritualists will give a hundred dollars the coming year to try it with free and open doors? If all the load cannot be lifted from the shoulders of those who have borne the burden so long, lift half of it. If our religion is true we should all help to propagate it.

Following Mr. Lees, the chairman invited the mediums present to the platform, when Mrs. May Combs, Miss Holmes and Dr. Geo. Ferris took seats, and, after a poem by Miss Holmes, Mrs. Combs became entranced, and, after a short practical talk on mediumship, described several spirits present, some of whom were recognized. After this Dr. Ferris addressed the friends.

**Superstition.**  
The superstition of the lower classes of Naples was recently illustrated in a striking manner. Some workmen who were engaged in repairs on a palace, in knocking down a stucco of the facade, discovered on the wall the picture of a Madonna and child, and soon uncovered the whole without injuring it. The rumor of the discovery soon spread, and in less than an hour the street was full of people.

"Ah!" cried a woman, "look at those shining eyes and that rosy, smiling mouth!" And she knelt down and began to recite the "Ave Maria."

Other women went about crying "A miracle! a miracle!" and collected coppers wherewith to buy wax candles, and, as if by magic, a splendidly illuminated altar was soon erected beneath the picture.

Let it be impressed upon your minds, let it be instilled into your children, that the liberty of the press is the palladium of all our civil, political, and religious rights.—Junius.

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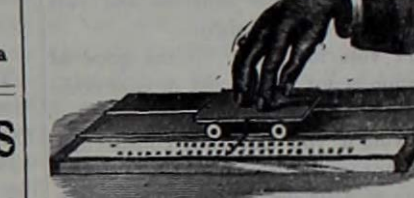
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## THE BETTER WAY

THE WAY PUBLISHING CO.  
EVERY SATURDAY.

CINCINNATI, OCTOBER 27, 1888.

She did it by slight-of-hand. Did what? Why, refused Muffins, of course.

It was the Wetherins who marched in the parade on our rainy Grand Army Day.

Why ought the stars be well "up" in astronomy? Because they have always studied the heavens.

A correspondent relates a case of flirtation on the "Martin Cable," which we heartily deplore, for it appears to give a character of levity to that respectable thoroughfare, and cannot be other than threatening to the morals of the conductor. What is the world coming to?

Says Chevreau: "The skeptics, who doubt of everything, and whom Tertullian calls professors of ignorance, do affirm something when they say 'we can affirm nothing,' and admit that something is certain when they maintain that 'nothing can be certainly known.'"

The only way he of the *File-Us Off* will ever get his sole—we spell the only one he has—above the mire, will be by standing on his head. Ha! ha! Would it be funny if he were to try this, and then couldn't reverse? What a sight if he were to thus ascend upward on the morning of the resurrection! But we digress.

## ADVICE GRATIS.

Don't bet on the election. The result is in dire uncertainty.

Don't vote under excitement. Take a deliberate view of the situation and cast your ballot understandingly.

Don't vote for party. If the good of the nation is not uppermost in your contemplation, don't vote at all.

But vote if you can do it consistently with honor, patriotism, and a clear understanding of your duty as a free American citizen. Under these conditions it is your sacred duty to vote.

Sh-h-h!

Can you keep a secret?

Well, then, the readers of THE BETTER WAY are confidentially informed that on Wednesday evening next, Oct. 31st, there will be held, at Grand Army Hall, No. 115 West Sixth street, one of those interesting seances which have become so popular in Cincinnati, in which all our local mediums for physical manifestations will participate, and which in every respect will be first-class, instructive and enjoyable. Only a limited number of tickets are issued, and those who have not already secured one cannot be too prompt in supplying themselves. The proceeds are for the benefit of the Society of Union Spiritualists.

Last week we found occasion to compliment many good subscribers for promptness in renewing their subscriptions. In the case of many more the same commendation may this week be repeated. But—In regard to several hundreds whose time has expired, there is another story. Details are unnecessary, but, good friends, if you want a first-class Spiritualist newspaper you must pay up promptly, as Spiritualists ought. We are not publishing a paper for personal profit, as you well understand, but we need the money from every subscriber to publish it at all and keep clear of debt. Will YOU please take notice that the sum due from you is just as important to us as that from any of our debtors?

## "THE QUICK AND THE DEAD."

A good friend wrote us quizzically about this funny book a few days ago, and for the purpose of answering we actually perused it in a sort of hip-and-jump style; but this is *entre nous*. Really, we did not purpose a confession, for the reading was a fruitless burglary. We broke into something that we did not know was there, like the boy who swallowed a chicken while engaged in the innocent amusement of sucking eggs. In our case, however, the chicken escaped.

A woman had a husband who handed in his chips before the story commences at all, and now, in the story, comes a counterpart of this husband in a cousin whom the woman almost mistakes for the ghost of her dead lord, and she gasps, kicks, squeals, collapses and relapses through a long series of spells, and, finally, after awhile, climbs a tree, where the counterpart finds her and declares his love while she is in this defenseless position. The villain! Then he comes down from her perch and the twin take a walk through a Virginia goose pasture. (Favorable locality.) A terrible storm comes up from the west, and so they seek refuge on the east side of a large tree. Here they sit till after dark, thinking gigantic thoughts, of the sort scarcely ever think outside the sovereign State of Virginia. When sable night comes down, and the storm roars weirdly, the idea of ghosts comes back to them simultaneously, and each clutches out after the other to find out which is the apparition and which the—the—

But we must hasten. They finally made it all up, and played throw and toss with each other's hearts till Madam tossed for something else, and then she clasped the young fellow tight, slid down a saw stack several times with her nose as closely

packed under his chin as his bountiful beard would permit, charged up a fowl against him for an unsatisfactory kiss, and then packed him off to New York in a pet. He kissed her again before he got away entirely—on the ankle! At least such is the record, but it may be Virginia politeness for "foot."

After a good deal of finesse, bad plot and worse taffy, she induced him to return from New York, and all went merry till they were engaged to marry. Then the author, without regard to the poor woman's comfort, manages to get her shut up in a church during a storm—the church beneath which her husband is buried. At a specially loud peal of thunder she imagines it her husband's voice inquiring "why in thunder she has not sewed on them shirt buttons," and she swoons. The "counterpart" rescues her, takes her home in a hurry, and she takes to her bed at the same rate of celerity. Then she declares all bets off, and, after a few more all-around kisses, the cousin is sent away into the wide, wide world, with his great love unrequited! The fair inference is, that the widder is still hanging out in ole Virginny.

Dear little Amelia Rives perpetrated this cruel story, printed it in Lippencott's Magazine, and the enterprising publishers of that spicy periodical sold 300,000 copies over and above their regular issue, just on account of this cussed yarn. So they say, and they add that the demand still continues. People must begin to believe that they can buy an immense deal of slush for a quarter.

As an antidote to this cram, we have lately read "The Rock or the Rye?" It is a clever travesty of Miss Rives's novel, cleverly illustrated, and contains two hundred hearty laughs. Really, it is the comedy after the farce, and those who read "The Rock or the Rye" first, will enjoy the farce all the more intensely.

## TO THE "CHEERFUL GIVER."

There is a suggestion in the subjoined letter of something which Spiritualists who are able should heed. To them it says, plainly enough, "Go thou and do likewise." Warren Chase has earned more than the world will ever repay him, but if it is to pay any part of the debt, now is the time to do it:

## ACKNOWLEDGMENT.

Cobden, Ill., Oct. 9, 1888.  
Messrs. Colby & Rich:—Yours with draft duly received. If any living mortal can appreciate such favors I am certainly one, after my long life of struggles, trials and discipline. Ever since The Banner started I have dealt with it, and ever since your firm commenced business I have dealt with you in the book business in various ways, and never found a mistake and never the least cause for complaint, but ever found all business promptly and honestly attended to by every one connected with your establishment. I mention this, because by this you know me better than any readers of The Banner, and when you so promptly and liberally respond to my appeal to Spiritualists, for whose cause I have given the last forty years of my life, it is to me a more heartfelt satisfaction, because I am sure you know me and my situation better than other persons, with few exceptions. I should be glad to express to each of you personally the grateful acknowledgment I feel. To Mr. Colby for \$10; to Mr. Rich for \$10; to Miss Shelhamer for \$10, and to Spirit Johnny (by advice of my dear old friend Pierpoint), \$10. This, with what Sister Wood collected at Onset, and \$9 received from Eben Owen, of Sacramento, Cal., makes \$126 toward the \$500 I need, and which will be strictly applied to building myself and wife a cottage here at Cobden on the common home land of part of my children and grandchildren, where I can quietly close out the few remaining years of my earthly life. Gratefully yours,  
WARREN CHASE.

## Miss Shelhamer's "Outside the Gates."

Those who desire to learn somewhat of the nature of the spirit-world, the daily life and employment of its inhabitants, and of their influence upon individuals in this, will find much satisfaction in a perusal of that admirable volume, the last published, of Miss M. T. Shelhamer, entitled "OUTSIDE THE GATES." Its sketches and essays embody a vast amount of valuable instruction relative to the interblending of two states of existence, that to many seem so widely apart, and serve to convince the reader that, after all, they are one, when looked upon from the point of view from which these teachings emanate. The story from which the book takes its name, that of "Morna," "Here and Beyond," "Slippery Places," and "The Blind Clairvoyant," are of the deepest interest and equally as instructive as the essays and sketches, many matters not touched upon in them being more fully illustrated by events in earthly life, and the intimate relation existing between the spiritual and material made more apparent.

The book should find place in the home of every Spiritualist, and those who, though they may not be, are willing to accept truth come whence it may. As the holiday season is fast approaching, it is well our readers bear in mind that "Outside the Gates" is a gift which no one will fail to accept with thanks.—[Banner of Light.

## Remarkable Curative Powers.

Some idea of the growing faith in healing by the methods of Spiritualists may be obtained when it is known that Dr. Dobson, of Maquoketa, Iowa, has had 19,000 patients since Jan. 1st, last.

Some in Denmark, some in Egypt, others in different parts of South America, and many scattered over the United States. Since 1881, he has treated 60,000 people, by mail. These figures can be substantiated.—[Clinton Herald.

## FREE LANCE.

Answer to N. T. Suddick.

To the Editor of The Better Way.

In your last issue Dr. S. T. Suddick, of Bonne Terre, Mo., makes the following assertion, at the close of his very remarkable article on "Spirit Identity":

"Now, I wager that the worse the fraud the harder he will denounce this article, which I throw out as a fire-brand in their midst."

Now, Mr. Editor, this is rather an extraordinary expression for an intelligent man to make, whose wife, as he says, is a medium for spirit communion, and who is also sitting, almost daily, for spirit communion himself.

He demands of the spirit world certain things, certain tests, and he does not get what he demands; and to my certain knowledge this is not the only demand that he has made upon the spirit world, and his demand was not answered.

This same Dr. Suddick demands independent slate writing to be given him or through him; and after experienced mediums have told him that he could not dictate to the spirit world, but that he must take just what could be given him under the conditions or law that control spirit communion; and after sitting for months against all that has been told him by spirit or mortal, he has, through your columns, again demanded tests that shall fit his case. "Cast not pearls before swine," would fit his case well.

In the first place, I do not think this great M. D. ever had a sitting with any true medium except perhaps Professor Peters, and he denounced Peters as a fraud.

Next, I can not find, nor do I believe, that he would recognize a spirit communication if he should get one.

Next, I do not believe he comprehends what a medium is.

Next, without any knowledge of the matter, he sets himself up as a teacher of mediums and of the spirit world, and he remarks that if the spirits, and the spirit world, and mediums can not give him the tests, as he demands them, they had better retire from the business at once.

The doctor is too new a hand to begin to dictate, especially as he is now trying to develop as a medium; and when he does become one I would like to sit with this perfect person and see if I can not get a test as good as he demands from others.

The doctor forgets that, as a strong positive, he makes the very conditions about a medium that he complains of.

The doctor should remember that if he carries with him the very elements that he complains of, that it is reflected through the medium back to him again.

And does the doctor know that his letter or article betrays him, and on the face of it, in large letters, and all across it is written, in glaring words, "Fraud Hunter."

When will Dr. Suddick drop the great *I am, the me—himself*, and drop it out of sight—forget himself, and become as a little child, and prayerfully "knock so that it shall be opened unto him." When will the doctor drop self, and put "Dr. Suddick" out of sight, and passively "seek so that he may find."

When will the doctor, with thousands of others, consent to prayerfully, "Ask, that it may be given him." This he will not do; but, instead, he demands just what he wants, and will not accept what is given him, with his eyes blind to all the laws of spirit he demands what he wants. The question is, will all natural law be changed so that S. T. Suddick, M. D., can be made to believe in spirit communion or not.

Once, upon a time, a grand and pompous lawyer of Chicago propounded several questions, and recorded them upon paper very carefully, folded them up, and on a Sunday he took several friends with him and proceeded to the hall where Mrs. Cora L. V. Richmond was to lecture. After Mrs. Richmond got under a control over her friend, the lawyer, proceeded to ask her little Indian control if it were possible for her, or her medium, to answer the questions so that they could understand them. The control at once said, "Oh! yes; we can answer your questions, but we can not furnish you the brains to understand them." Let Dr. Suddick take into consideration the little Indian girl's answer.

Now, as to tests and identity, let me say one word to this doctor, who demands of the spirit world and mediums that they convince him.

That I do not ask for tests, but am more than willing that others that need tests should get them. Yet, only a few days ago Edward W. Emerson said to me, "Do you know James W. Simonton?" I said, "Of course I do." "Well," said he, "he comes to you, and says thus and so." Now, the fact of the matter is, I was not looking for a test then; but here came the spirit of a man, a cousin, that went out of the body twelve years ago, at San Francisco, three thousand miles away—a man that I had not done any business with for over forty years. He came to me because I receive all that comes from the spirits, let it be what it may, and I accept what I choose. There is not a single day of my life in which I do not get a message from the other life, and some are not correct. Neither are the messages that we get from the spirits that are on earth correct; but I do not expect perfection of the spirit of men, nor do I demand perfection from spirits, but listen for a word from over there.

A few days ago, the spirit of my first wife said that my wife's mother would not live twenty-four hours. Instantly the spirit of a trusted physician said that she would not die within twenty-four hours. Now, I knew that the first spirit was a trustworthy one, so I telegraphed that I would go to mother's funeral on the fol-

lowing Monday and did so. She did go out within the twenty-four hours, as my first wife told me.

When I arrived at the house I remarked that mother went out of the body unexpected to herself, and that her doctor did not expect her to leave so soon. "No," I was answered, "none of us expected it just then." But, as you see, I was told of it twenty-four hours before she died.

I get a test every day, and sometimes every hour, all because I have asked, nay, prayed, that light from the spirit world should shine within me and upon me.

Doctor, put the great Suddick out of sight a while; he stands between your soul and the world of spirit; he stands, in all his egotism, the great "I am," between you and the light.

Doctor, do not take anger and petulance into the room with you when you sit with a medium. And do not take lurking, dark suspicion with you either. Do not always think or believe that all the spirit world and all mediums are frauds, or you will so imbue yourself with that suspicious principle that you will draw unto you all the dishonest spirits in the universe.

Go to a medium without suspicion in your heart. Go with honest intent. Treat the spirit world well and they will use you well.

Live in harmony with all nature, and your vision will show to you all the glories and all the beautiful harmonies of the world, and life beyond this vale. And soon you, too, can look behind the thin veil, and discover that lying and deceit does not belong where harmony reigns supreme.

You live too much in an atmosphere of your own making. Dispel the fog, and behold the sunlight for yourself.

Yours paternally, J. W. DENNIS,  
A Medium.

## The Principles of Evolution—Slow But Sure.

O, Past Infinitude of ages speak!  
Help me attain the heights his soul would seek!  
O, Vast Infinitude to future years!  
Your tongueless silence fills his soul with fears!  
The heavens confuse with millions words to trace,  
His reason staggers, lost in endless space;  
So small—so weak—how can he reach you height?  
With one hand he found the realm of night!  
Voices the stars dumb, dumb the skies of blue!  
O, Nature, Mother Earth, man turns to you,  
His fevered cheek cools in your evening breeze,  
Whose restless soul is lost 'mid dewy leaves,  
Leaves through whose tiny veins whole rivers run,  
And tons of substance lifted by the sun  
From million cells, without one single sound,  
Draping vast forests, cap'eting the ground,  
Strong in its silence, conquering without strife,  
Right onward marching, Nature, God and Life,  
Perfecting all, no violence nor rest  
Haste is destruction, gentle ways are best,  
Life came with little haste, a power abstruse  
Unnumbered cycles paved the earth for use,  
Slowly advancing, filling out each plan,  
From crystal, molten—molten up to man,  
Through countless ages man has upward trod,  
The bestial nature fighting with the god.  
So slight his progress, angels doubtful scan  
Each new arrival—is it beast or man?  
Strange combination, twofold in its kind,  
The beast below unites with the divine,  
Is it virtue forced? Can legislation free  
Man from his inborn, low humanity?  
Man undeveloped, ignorant and crude,  
True to one nature is and therefore good,  
Promote the good, call out the higher life,  
Will evil dissipate without mad strife?  
Reckless of the future, man will degrade the good,  
Love is the mightiest power if understood,  
What it is possible for man to be,  
Is as unfathomable as infinity.

—ELIZA A. MARTIN, in Boston Globe.

Oxford, Mass., October, 1888.

## Ideas are Worth Money.

A half dozen of the most successful men were recently asked what chance young men have to get along in the world these days, writes a New York correspondent. Mr. Jay Gould, Mr. Russell Sage, Mr. James Gordon Bennett, Dr. Norvin Green and Mr. Charles A. Dana said the outlook was never so good as now.

"What one quality should they possess to succeed best?" was asked each. Russell Sage replied, Caution; Jay Gould, Perseverence; Dr. Green, Hard Work; Mr. Bennett, Enterprise; Mr. Dana, Brains.

Perhaps Mr. Joseph Pulitzer, of the World, summed it up in the best way. "My dear sir," he said to an applicant for a position on the World some time ago, "what can you do?"

"Anything" was the cheerful reply. "Yes, but you must certainly be able to do one thing better than another?"

"Oh, yes," was the response, "I can write well on most any subject, am a good executive man and am fertile in ideas."

"Oh!" was Mr. Pulitzer's reply, "fertile in ideas." And he drew his chair up closer to his visitor and peered anxiously into his face. "Then you are just the man I want. How many good ideas have you lying around loose that I could utilize in increasing the circulation of the World?"

"Oh, I could give you twenty," was the calm rejoinder.

"Twenty!" said Mr. Pulitzer in astonishment.

"Yes, sir; twenty."

"Well, now try it. Go home and write me out twenty good ideas or suggestions for increasing the circulation of the World. Send me your list to-morrow. I will pay you \$100 for each idea I accept. My check for \$2000 will be mailed to you at once if I accept them all, and I hope I can, for we need new ideas here all the time, and then we can make a permanent arrangement. I will pay you \$100 a week for a good idea, and you needn't come to the office. Yes, I'll do more; I'll buy you a fine pair of horses, so that you may drive around town and enjoy yourself in the park. Your fortune is made if you can do what you say."

The young man did send in his ideas, carefully written out, and they were promptly returned as to him worthless. Instead of riding through the park in a luxuriant coach, he is now holding down a chair in a Bowery cheap lodging house.

He possessed brass, but not brains.

## Something New in Coffee.

When Dusenberry entered the grocery store a bright new placard caught his eye. It read "Something New in Coffee." He owed the grocer one, and he saw his opportunity.

"Something New in Coffee, eh?" he said. Well, that's a pleasant bit of news.

"You can bet on that Mr. Dusenberry," replied the grocer. "It's having quite a run. It has the strength of Rio and the flavor of Old Government Java. Will you try it?"

"You may send me over a pound of it," Du-enberry said, his little eyes twinkling. "The fact is I've been looking for something new in coffee for some time. So has my wife. She's tired of finding peas, chicory and such stuff in it."—Detroit Free Press.

Written for The Better Way.

## Organization.

Great truths are dearly bought. The common truth,  
Such as men give and take from day to day,  
Comes in the common walk of easy life,  
Blown by the careless wind across our way.

Great truths are greatly won; not found by chance,  
Not wafted on the breath of summer dream;  
But grasped in the great struggle of the soul,  
Bled by the adverse wind and stream.

Not in the general mart, 'mid corn and wine;  
Not in the merchandise of gold and gems;  
Not in the world's gay hall of midnight mirth,  
Nor 'mid the blaze of regal diadems.

But in the day of conflict, fear and grief,  
When the strong hand of God put forth in might,  
Flows up the sunbeams of the stagnant heart,  
And brings the imprisoned truth seed to the light.

Wrong from the troubled spirit in hard hours  
Of weakness, solitude, perchance of pain,  
Truth springs, like harvest, from the well-plowed field,  
And the soul feels that it has not wept in vain.

Friends of truth and friends of true reform:—We have impressed our medium of communication to place the foregoing stanzas at the head of our inspiration this morning, because they so truly express what is the naked truth in reference to her experience while unfolding the "Scientific Formula," referred to by Washington in a recent issue of THE BETTER WAY, a paper so clearly devoted to the right, that we love to give expression to truth as we understand its solemn but sublime import through its columns. For it is a solemn fact even to us on this side of life, to consider how much suffering must come to the mass of men and womenkin ere they can put off the old, and live the new order of things.

But the sublimity of the achievement, when accomplished, will richly repay every one who has the moral courage to brave the howlings of a corrupt public sentiment, in order to live true pure lives in harmony with nature's claims, as set forth in the "Plan of conformation for a harmonious brotherhood on the material plane of life," by our circle of forces in a recent issue of this paper.

To the editor, Greeting:—From our standpoint of observation we perceive you are well qualified to do the work of editing a truly Spiritualist paper, because, progressive in its tendencies, and not, as too many editors of spiritual papers, are, viz: devoted to certain spiritual truths and equally opposed to others, that must be brought forward in order to build up a temple of truth in the hearts, as well as heads, of the more intelligent masses on the material plane of life to-day.

Social and sexual laws are of equal importance with mental and spiritual, and as far as moral, there is no such thing possible, unless the social and sexual laws are respected as they should be.

Look at society to-day! It is one seething cauldron of corruption in high places as well as in low, all because the social and sexual laws, that should be respected by the whole body politic, are set aside in almost every home in the land. Ignorance on the part of many is the cause, but more often a willful disobedience on the part of many; especially among the self constituted leaders of society. Prostitution being legalized in every city and larger towns in the country known as the United States of America, to say nothing of the other nations equally corrupt in their methods of the administration of human affairs. O what a stain is this on the moral escutcheon of a nation that boasts of being a republic. How the mighty have fallen! When I trod the earth in your midst, little did I think I should ever be called to witness such a state or condition of things as is clearly made manifest to my spiritual perceptions on every side.

The scramble for place and power, swallowing up every principle of justice in the human heart, and mammon and fashion, completing the sickening picture of demoralization and disgrace.

O America, thou child of a century!

"Thou art weighed in a balance" and found so wanting in even self-justice that men, with rare exception, do not hesitate to overreach the bounds of prudence in every department of their being; and, as for women, the majority of them are more interested in the style and cut of the garments they wear than they are in the health of their bodies, culture of their brains, or a strict observance of good morals—many of them smiling on the drunkard, the libertine and the debauchee, if he holds a high social position, because he has wealth at his command, whether he has brains to properly use it or not. How many, O, how many, fair daughters of popularity-loving parents are sold to just such bidders, and for what?—to live lives of social and sexual misery, to say nothing of disease, early decay and death.

Men of the Nation! What examples are you setting before your sons growing up around you, when you not only license prostitution, but what leads to it, viz., saloons where liquors are sold on purpose to intoxicate the brains and thus demoralize its capacity to save what should be used to properly supply life's comforts and necessities in food and clothing, to say nothing of harmony and happiness in the home itself; converting it into a hell of discord and unhappiness, instead of making it the abode of peace, where all can gather

about the festive board at noonday, or by the cheerful fireside at the twilight hour, to invite the loved ones from "over there."

O how my soul is burdened at this state and condition of things in the country I spent so much of my life in the material in trying to establish its governmental policy on a basis of equality, fraternity and justice.

But I do not despair, for woman has come to the front, through a chosen representative of the sex, and will never be allowed to retire or rest from her labor until every Augean stable is cleansed of its corrupting tendency to demoralize the young of both sexes. Why chosen, do you ask? We answer, Because she has a head to perceive and a heart to feel, what is necessary to be done to liberate the whole body politic from the evils, sorrow and misery that is the direct result of violating the claims of truth, pertaining to not only social and sexual well-being, but mental, moral and spiritual also. And this is why others are being notified that others are also chosen ones in this fight against might; and in the interest of truth, justice and right everywhere, whether in the home, the church or the state.

Being one of this medium's mental guard, I would say to all lovers of truth everywhere, in, and of herself, she is a humble and unpretending as a child, and even now, after a quarter of a century of conscious discipline, as well as education, by our circle of forces, she shrinks from the publicity that her special mission will compel her to brave, in order to accomplish for her sex what she's been set apart by angels of light, wisdom and love to do, viz., liberate womanhood everywhere from the thralldom of lust.

"List to her, ye worn and weary,  
Hush your heart-throbs, hold the breath;"  
For she will teach in both theory and practice the true way of life.

THOMAS PAINE,  
Not only for the mental guard, but for the spiritual congress of all nations; through the mediumship of Mrs. Julia C. Franklin.

## Pleasant Words.

To the Editor of The Better Way.

On Sabbath evening, September, 30, at Warren Hall, Denver, Colorado, at the close of the services the following resolutions were presented to Dr. J. R. and his wife, Mrs. Edith E. R. Nickless.

Whereas, Mrs. Edith E. R. Nickless, and Dr. J. R. Nickless, of New York, N. Y., have been holding regular public meetings in the city of Denver during the past two months, in the interest of a pure Spiritualism; and

Whereas, said meetings have been more numerous and better attended than those held by any previous teachers of the Philosophy, who have come among us, and

Whereas, the results have been many conversions and final organization of scattered elements and individual believers into one harmonious organization called "The College of Spiritual Philosophy of the City of Denver", incorporated by charter to all the privileges and functions necessary to promote the cause; Therefore be it

Resolved: That we hereby publicly vote to Dr. J. R. and Mrs. Edith E. R. Nickless, the thanks and profoundest gratitude of this College, for their labors in our midst; and that we do commend them most heartily to any and all Spiritual friends, individual and collective; and we do assure them of a warm and kindly welcome to Denver whenever the course of heavenly guidance they may in the future come this way; and this vote shall go upon the record as crediting them with laying the first foundation for union in the great work of up-building Spiritualism upon a practical basis in Colorado.

HENRY WALKER, J. D. DAVIS,  
Chairman. Secretary.

Denver, Col., Oct. 1, '88.

The following verses were composed and sung by J. D. Davis at a farewell entertainment at Euclid Hall, Denver, Col., given on their departure for California of Dr. J. R. and Mrs. Edith E. R. Nickless:

This world is full of changing scenes  
That bring us grief and pain;  
As when we part with loving friends  
We may not meet again.

CHORUS.  
But we shall meet again  
In the spirit's shining train,  
On that bright shore we shall part no more,  
But will weld each broken chain.

The father's strength, the mother's love,  
The brother's friendly care,  
The sister's gentle grace will prove  
To be still stronger there.

And the spirit teacher there will see  
The host that she has led,  
Up from dark superstition's sleep,  
And the slumbers of the dead.

Congential spirits there shall meet  
In a union all divine;  
Beneath cypress shades to greet  
And drink of heavenly wine.

So though we utter and good-bye  
To you who now depart;  
We pray God's blessing on you both,  
Refreshing mind and heart.

And sweet "Sunflower," here good-bye,  
Yet come again in spring;  
And in your happy hunting grounds  
By and by we'll meet and sing.

Sunflower, Indian Maiden Control of Mrs. N. The Spiritualists of Southern California commence a two weeks convention (or camp meeting) at their hall in the City of San Bernardino on Friday evening, Oct. 12th. They are making every exertion for a grand time for all who may attend. Among them already present are Mrs. Edith E. R. Nickless and Dr. J. R. Nickless of New York, Doctor Taylor of Ponsonie, Mrs. Ella Wilson of Santa Anna, and Henry Allen and wife. Among these expected are J. V. Mansfield and many others from San Francisco. Will send you more anon.

SELECTIN.