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## THE BETTER WAY

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## THE ROSTRUM

#### Questions and Answers.

Extracts From the Answers to Questions Through the Mediumship of Mr. George H. Brooks, at Memorial Hall, Cincinnall, Sunday, January 5, 1839, for the Congre-gation of the Society of Union Spiritualists

"This world is full of beauty, As other worlds above, And if we did our duty, It might be full of love." INVOCATION.

Ob, thou Spirit of Light, in whom is embraced those beautiful laws that unfold all that is-so powerful and so little understood-we come this morning with a soul full of love to thee to gather up thy influences that we may learn the lesson of life in store for us, and unfold in interior power that make life so divine. May we grow spiritually, so

tion. So it is with man. The spirit incarnated in the flesh unfolds to a certain degree, but does not cease because the body decays. The same law leaves the body as if it remained here. Everything must seek an avenue for its expression, and the spiritual atmosworld furnishes the departed spirit with a body as matter furnishes it with a body here. Man in this world is a ma-

terial entity, while there he becomes a spiritual entity. The body grows by the law of absorption-by the law of attraction and repulsion. And as the life to manifest through, so it must have a body in the other life, and while it

physical, it expresses itself mentally through the spiritual body. There it receives its experience intellectually, but for all that the other life is one of

stern reality and activity. A babe born to-day, at twenty-one is the same as it would be here at that sge, and too, dependent upon itself for intellectual and moral growth at maturity. There is no compulsion either. Those who think they can rest and let others do the work for them are in error. Only through

individual desire is life progressive. Orthodoxy teaches that God made the world of nothing and had lots of nothing lef; and that Christ was sent to redeem man's sins and wash away his stains; and that all we had to do on the other side was to thump on a harp,

whether God wanted to hear it or not. Spiritualism has proved the contrary. That spirit life is a continuation of this, and that your babe will continue to grow, expand and unfold, just as it would here in the physical body and

telligence may find an outlet to express itself, and to gain higher experience while here; otherwise life becomes burdensome in consequence of the action continues to act on the spirit after it pure physical conditions. Such are through his laws governing the same phere that surrounds it in the spirit find themselves impressed to abstain and may be seen by the individual at act upon them for a purer effect.

touch upon a person's stomach, we touch their god, for too many are slaves to their appetites, and when a little abne-gation is required they don't want to spirit must have a physical body in this develop. But wether mediumistic or other revelations equally as extensive not, all will have to adopt this lesson as in oneness of mind, and which have civilization advances-surrounding cir- proved a blessing by removing from man expresses itself materially through the cumstances making it necessary, for it his doubt of a future life, the terrors of ized and beautified, and seemed to float is not through the stomach, but through the brain only that spiritual progress is possible; and not before will man find was pleasing, instructive and impreswhich his soul constantly yearns.

Those who are mediumistic, and desirous of becoming instruments for spirit communion, may hasten its unfoldment by obeying the laws of physical purification. They will obtain their defined as one having a kind and gentle reward in due time (not over there, as spirit, despite his large exterior, and it is often said, and which is becoming might favor the materialist in his argu rather sickening to hear repeated) but mess that a proportionate sized heart right here, in earth life in your physical | contained more love than those of averbody-the reward being health, happineeded before passing over to insure the in disposition, with a genial influence, spirit contentment in the life to come, and inspires with confidence. He takes and without which it is unprepared for kindly to the Lyceum system, and has the next stage of individual advance-

Live right, think right, do right-better that than hoping for a golden city, with golden streets and golden hcuses, or one with a golden throne, and occucared for until it is enabled to progress pied, perhaps, by a golden god. It is individually. Nor would you like to your duty, not alone to pay attention to Reported for The Better Way. that we shall become ennobled and have you babes to remain babes for- your mediumship, but to your spiritual comprehend more of thy existence. May the divine lessons be implanted in ever. The joy of seeing them attain to unfoldment in general, and when you become fit to live here, you will be fit to also of seeing them attain an individ- live there-not before. You cannot be singing of the "Cross and Crown" by come a true child of God except you our organist. attain that state which already insures your happiness on this side, for your re-But as the same law unfolds the being ward is that which you gain by indithere that it does here, you will find vidual exertions, whether here or in the vited by Mr. Ayer to occupy a seat upon spirit world.

people in regard to heaven. Instead of being revealed through a book, as Orthodoxy claims for God, Spiritualism exhibits him in the form of nature, holding of spirit on them conflicting with im- in his embrace the universe of stars and transitional or developing periods, and with a precision and harmony beautiful is generally one of intense growth and to behold and to feast our intelligence change in the being; and such, too, will on. As for the devil, he is right here, from gross food and obey the laws that any time when in bad humor by looking into a mirror. (Laughter.) Of all But in many instances, when we the spirits that return to earth, not one plainly as they could see each other. Mr.

people.

Mr. Brooks is an earnest speaker, pure minded, unaffecting, and a man that times. the world would call a true gentleman, but which in the Spiritualist category is age dimensions. But Mr. Brooks is all volunteered to become its champion while in this city. His psychometric readings, with which he closed, were of a high order and remarkable in resultacknowledged so by those who under-

went his soul dissecting process

Temple Fraternity School. Object lesson, Bibles of the past.

the coming afternoon and evening, though promised to do so on another oc-casion. Mr. Ayer excused him, saying he could understand the wisdom of the guides in not wishing to exhaust the power of the medium when there was to be such a great tax upon it later in the day. He then explained to the chil-dren the clairvoyant power of Mr. Emerson, saying that he could see spirits as when he first saw her, as natural and material as when in earth life, then she gradually changed and took on her 3d, To Walter R Rosie: Don't blame piritual body, which was more etherialor comprehend those divine truths for sive, and was listened to by over 300 fully accused and illtreated and his be would be able to see spirits at all times. At the close of Mr. Ayer's remarks he would be able to see spirits at all the closing bymn was sung and school dismissed. Our school is steadily growing; one

week ago to day saw three new pupils added. To-day saw two others come in-bright little ones, who are eager to take their part is the exercises. That the children who attend are interested in the school is evidenced from the fact ness, spiritual purity, all of which are all soul, as it were, tender and loving that they are punctual in attendance, and always come prepared with something suitable to give, either in reading or recitation. MRS. W. H. C.

#### The Occult Telegraph.

On Sunday evening, December 22d, in connection with Mrs. J. J. Whitney's regular meeting for the exercise of her remarkable mediumship at Odd Fellows' Hall, in this city, Dr. D. J. Stansbury introduced his new occult telegraph for the second time to a large and in-

Mr. Ayer invited Mr. Emerson to exthe same time requesting all who could ercise his clairvoyant powers for the benefit of the children, but he was unato take down the messages, and in less benefit of the children, but he was una-ble to do so, owing to the amount of work before him of that nature during ing to the uninitiated, as well as to those who understood that a spirit operator was at the helm manipulating the key inside the locked box, and for more than half an hour the uninterrupting click ing continued, giving forth intelligence from the denizens of the unseen world to various individuals in different parts.

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of the house. The thoughts that came over the new line were readily transcribed by the two professional operators retained for that, purpose, and also by others, familiar with the language of dots and dashes, seated throughout the audience.

The first that came was : "Good evening.

the doctor. Wm. G. Buchanan .- The gentleman addressed acknowledged and

5th, I lived to be 102 years old. Robwork slandered and misrepresented and ert Magin .- Recognized by his son-in-

size crayon of her boy. 7 h, Father, a merry Christmas. Wil-

lie L Baker.

Sth. How are you, Tootsy, darling? Levi Col.

9th, Papa, I am here. Frank Page.

10th, So am 1. Mathew Coiby. 11th, What? Wm. L Boyd.

12th, The new moon brings success.

- Blener (a guide,)
- 13th, Mary Fowler. 14th, George O Hohe.
- 15th, Dr. Alice Parker.

16th, N. M. (meaning no more)-All of which were acknowledged.

Prior to commencement, slips of paper were passed through the audience, and names of departed friends written upon them, when they were gathered up and placed in a hat and the hat placed upon he piano, some fifteen feet from the doctor and bis instrument. At the close, the two operators acting as a committee, made a statement to the audience saytelligent audience, and his experiments ing, "everything about the instrument and the doctor was open; plain and above heard and for all they could see above board, and for all they could see w s just what it was represented to bea plain telegraph key being worked without mortal contact, although they were both skeptics as to Spiritualism, having never investigated it in any manuer until the present time. Both gentlemen declined to have their names announced on account of their position in business.

the spirit, and may we here gather up divine truths for the benefit of humanily and wherever humanity can be found, forevermore. Amen.

## PROLEGOMENA.

As it is our custom, expressly in the forencon, to take up suljects that are continue on this line.

Some persons think that spirits must know everything; that, as they pass from the body they blossom out as gods; that they become angels immediately and consequently perfected beings. Such an idea is born of orthodoxy. Spirits reach the other shore just as they bave left this; are governed by the same laws that mortals are, and which must be complied with mentally, spiritually, morally to obtain light and knowledge, if they wish to advance and not remain in the background. So whatever you ask for, let it be in the light of reason, and remember that spirits are not infallible, but simply answer in accordance with what they know and what may be deduced and inferred from this knowledge. We simply give opinions as individuals, and if we can appeal to your interior consciousness and inspire you to further investigation and unfoldment, we do all we can in that respect. The rest you must do for yourself.

What of the children in spirit life and their growth and development?

that if there were no physical organs be an essential undertaking. The rethought is dependent on a material body. This is the greatest mistake of the age, and it is the doctrine of materialism. All life exists within and flows outward-unfolds from the internal and is subject to a law. An acorn, placed in the earth, possesses the possi-

every soul that are needed to beautify maturity is as great there as here, and ality of their own. If we were limited to expand in the physical so to say, we would also be limited in mental growth.

propounded by the audience, we shall your little ones grow to beautiful maidenhood, ripened into youths or attained

to manhood as the case may be, and recognize them, as the mother's eye can never forget its own.

You live in the physical universe and are attired accordingly, but are there placed to lay the foundation for a continuous life in spirit, and whether you pass out in childhood or at maturity, you go forth to awaken unto a brighter life; a life where eternal progress awaits you; where there is no limit to unfoldment; and of which you already have an inkling, through the beautiful philosophy and new revelations made through Modern Spiritualism.

What are the possibilities of changes in the organism as relating to mediumship?

I know of none who have sought its development, but have undergone some change in consequence. Man is very unfolds a coarse and crude physical

body. If he partakes of the best and Development comes from within al- organism is the result. So if every perways, not from without. Go where you son would become a student in the arplease and examine into that which cana of life, they would find much to two, were in every respect finely dehas life, and it is ever the interior take cognizance of regarding this subforces that are operating; unfolding ject. Those who seek a higher develop it through the process of law. Many ment, as mediumship, make it presupbelieve that the body makes the spirit; posed that a change of diet would tions though, said he, need not therefore there would be no thought, and that all sults may be slow and crude at first, bilities of becoming a mighty oak, it ing to physical life, that the interior in-

#### BENEDICTION.

May the search for eternal truth and the unfoldment of life for a spiritual effect, be your aim and object continually. Amen.

"Ob, why should the spirit of mortal he proud?" was read by Mr. Brooks at the evening services as an introductory terested the children with an essay on mental harmonizer, when the question, the Bibles of the past. Mrs. Churchill handed in by one of the auditors, was presented to the speaker. It desired to know, "What has Spiritualism to offer Bibles of past ages, and of the different better than what Orthodoxy presents to religious sects of the East; he said peothe world?" The speeker pertinently answered that he would feel sorry indeed if it had nothing better to offer than the latter. To begin, the very highly developed spiritually; they went oundation of all orthodox principles was far into the fastnesses of Asia and there belief, while Spiritualism offered facts built a temple, the walls of which were which needed no faith doctrines to be beautifully decorated and covered with accepted. And whatever presentations works of art; everywhere about the temmuch dependent for his unfoldment on orthodoxy did make in the shape of the food he takes, the way he thinks something that was to resemble facts, this being the virture they wished most and the life he leads. If much animal were speculative, unproven and un of all to cultivate and attain. It was food is consumed by him, he naturally reasonable, while those of Spiritualism emblazoned upon the walls and the were tangible, demonstrative and satisfactory to the investigator, gratifying to finest, a higher and more spiritualized the student, and consoling to the fear the student, and consoling to the fear less supporter of the new philosophy. thing to revere and worship. Its em-blems represented a Bible to them. This The comparisons drawn between the linested and left no room in the mind of the reasonable and liberal thinker to the guides of Mr. Emerson addresed a few words to the school. Mr. Danforth chose quickly and wisely. Past revelabe regarded as worthless. Many beautiful truths might be found in ancient

The exercises to-day began with the

Mr. E. W. Emerson, the justly celebrated test medium, of Manchester, N. H., being with us this morning, was inthe platform. The invocation was given by the guides of this gentleman. After singing another hymn, Mr. Danforth read an instructive lesson for the school from the T. F. S. Progressive Educator The children followed with their reading and recitations, one of them reading questions and answers on Bibles that were excellent. Mr. Randall inread an essay on the Bible of nature. Mr. Gregory's remarks were also on the ple had ever looked upon their Bibles as their moral guides; that thousands of years ago there were people who were ple the symbol of goodness was seen, banners of this temple, so that the people might have it eternally before their Goodness to them was some-

is also emblazoned upon one of the banners that hung hefore our school, and was pointed out to the children. At the close of Mr. Gregory's remarks on the Bible of the past; he said the idea that God inspired failible man to convey to humanity his infallible word is very ancient. Egypt, China, India, Lyria and Persia carried their gospels

appreciation. At the close of Mrs. Whitney's inter-

esting and profitable half bour, during which eighteen tests of a truly spiritual and impressive character had been rec ognized by friends in various parts of the house. The always genial and affable doctor appeared on the platform and made a few explanatory remarks concerning the occult telegraph. Stating he was a novice in its use, it having been presented to him unexpectedly some three months ago at Denver, Col, while on his way home from the Eastern Camp Meetings, at which time he had not the remo'est knowledge of telegraphy, but by close application. could now read by sound quite readily, and what he failed to get phonetically was usually received by impression. On a small table at the right of the platform stood the mysterious looking little instrument—a simple key, sounder and battery, just such is are in constant use by the Western Union Telegraph Company all over the land. The suspleions and convictions of the over wise who understood exactly how a secret wire had been annexed to the paraphernalia and adjusted to produce the anticipated results, were unceremoniously put to flight by the sudden removal of the table a distance of some twelve feet toward the front and center of the rostrum The 7x9 box, to which the key was

fastened with two bolts on its under side, was an inch and a quarter deep to which was attached by hinges a cover heaven, which sgain is a growth in itself. Reason teaches there cannot be a under sides being slate. The key was simply connect<sup>-d</sup> with the battery and sou der by a silk wound wire, and atter exhibiting the box fully. Dr. Stansbury invited any and all who were versed in telegraphy to stop forward, and investigation of the stop for the sto telegraphy to step forward and inspect read extracts from the different authors the apparatus; when a score or more on the Bible of the past; he said the curious investigators re-ponded and ex amined to their apparent satisfaction. aults may be slow and crude at first, aults may be slow and crude at first, but as the aim becomes higher, experi-rience will guide. Spirit is an alchem-st, and those who are mediumistic havea greater force of spirit pressure on them than, others, and must of necessity live purer lives or suffer. Thus it is the purer lives or suffer. Thus it is the source of hell, and would, in time, bottom out of hell, and would, in time, purer material ideas of the purer material ideas of the purer lives or suffer. Thus it is the source material ideas of the purer material ideas of the source material ideas of the purer mat

Thus ended a splendid evening, a fitting prelude to our coming merry Christmas. It is needless to say that the messages were received with enthusiastic demonstrations of approval as each one was read and recognized.

BENYERMAH. San Francisco, Cal.

Written for The Better Way.

#### Au Idea of Heaven.

"Ma, what do you think the Dunn boy's idea of heaven is?"

"I don't know, what is it?"

"He says if we don't do good here we will have to return to earth until we do, before we can go on to heaven."

There is good reasoning in this, for should it be possible to maintain order and government, which makes peac . comfort and health-heavenly influences by taking imperfection with perfection. Heaven is everywhere, but we cannot pass on into greater perfection, a more heavenly influence, which cannot exist in us until we make it. We should seek to establish it on earth in our individual selves thus combined, we introduce order in society and our daily work; which makes good government and health, leading on to a greater body if one part is suffering from pain. Neither can we be in happiness in the senses and feelings of nature, unless our sympathetic cord goes out toward those

## THE BETTER WAY.

## Specially Reported for The Better Way. INDEPENDENT CLUB SEANCE. Held at Berkley Hall, Boston, Friday, December 28. John William Fletcher, Medlum.

ADDRESS.

Friends, we are pleased to be present with you this afternoon in our old form and manner of meeting. We have watched those of you who were familiar with the many months ago, and we have seen how many have been faithful to the trust that was imposed on them. You have been en deavoring. for some weeks, to arrange and systematize your work so as to take up the spiritual phase of the Independent Club. You have not succeeded until the present moment; therefore, we have been working at a disadvantage; and now we feel that we can begin the legitimate sphere of action and carry it forward, as we have done, only to a greater degree of usefulness and success. We therefore can say, that we are pleased to meet you, and we would indicate that the work in the future is to be allarge and a comprehensive one, not governed entirely by ourselves, but rather the result of our united efforts. It is a great mistake on the part of many that when they-come to a partial understanding of the subject of Spiritualism, that they imagine that they have transferred their duties to the spirit world, and that if their friends are around about them, all they have to do is to trust in them and their work will be done. This is a mistake; the spirit world have not come to do your work for you, they have only came to show you how you can better do that work yourself and to unite their forces with yours: for it is by the union of these forces that the greatest, the best and the most satisfactory result is gained.

We shall have our spiritual department we shall devote the first part of the hour that we are with you, to the consideration of questions that have been sent and which we shall answer as briefly as possible. Then a number of spirits will be allowed to take control; but you must understand "that we allow these spirits to take control, not because they are friends of yours, but for the benefit that will naturally accrue to them. There are many spirits who need to return, many spirits who need to come back and, by control ing, gain an added power and a help on their journey through the spheres of the spirit life. It is for them that this avenue is furnished, and they will be invited from all parts of the country, albeit that the atmosphere in which they find themselves will be somewhat theological to begin with; for we have been endeavoring to magnetize the walls of the room and the very air you breathe, so as to enable the spirits to come into direct conmection without bringing back, as they must to a greater or less degree, the idioey mrasies of their earth life.

Those of you who are present in the body, and are members of the club, are earnestly requested to follow out the old line of action that we gave you last season; have your appointed places, your usual uiet and as much en rapport with our-

place, then it becomes a very important question to you indeed.

Now, the mission of sorrow is to develop in every human heart a sympathy for the sufferings of others. It is to refine, it is to sensitivize, it is to develop more fully work we laid down at your last meeting if you are attuned aright you are responsive to whatever note is struck upon the great instrument of human life.

> The mission of sorrow, then, is to lead man upward to a higher state; to open his Is reincarnation compulsory?

We suppose that there will always be a long as a spirit returns from the spirit world. Some persons have an idea that this life again whether they will or no. how much they burn the book after they Now you find yourselves, my friends, in here? You don't know; you only know live always. Now, he had erected in her that you are here. When will you go away? You cannot tell; you have nothing to do with it. There is a power that placed you in the earth, there is a power that calls you out of the earth, and whether you shall call that power- the divine will or not, we, for the want of a better word, call it the law of attraction.

So long as earth holds a stronger attraction for you, so long are you in the earth life; when the spiritual life holds a stronger attion, then you pass into the spiritual life again. After you have been in the spiritual life for a length of time (it may be for for an eternity), and then the physical life whether you may build a monument or a begins to attract you, because there are certain experiences that you need to receive, then you draw back into the earth of Thomas Paine. (Applause.) life again; and that law of attraction is always operating.

You say, is it compulsory? Why, everything in the universe around you is compulsory. The very idea of things being from choice, is a very mistaken one. The law of nature is a compulsory law, the law of chemical affinity is a compulsory one; you cannot change it unless you bring into action another law. So long as that one law aets so long there must be an absolute result. So with this law of attraction; persons are drawn into this life because that, and he realized, not the anger of they cannot gain an experience and knowledge from being here which they could not arrive at in the spiritual world.

thing. It only comes by experience, by every other narrow soul seeks to insult kind thought, an earnest desire, a holy as

driven away to follow it to its last resting erected to great men. But there is a higher tribute that can be paid than the one that

is outwrought in marble; it is when the hearts of men respond to the principles that the heroes sought to inculcate. No matter how great a monument you may build for Thamas Paine, no matter how mighty a monument you may build in Boston for Theodore Parker, the shrine the innate qualities of each human soul so that when one suffers you all will suffer, when one is happy you are all happy; for if you are all happy; for tal hands. One will crumble and fade away with time; one will be passed by unnoticed as the years shall go, but the other lives on and is perpetuated and every year adds unto itself. When Thomas Paine adds unto itself. died they said, "a great infidel has passed eyes not only to the joys of life but to the on," and of course our religious teachers orrows of life; to make him understand as they call themselves, were delighted that sorrow can become a great educator and pleased. They used to tell a story, if he will only rightly use its purpose, and thus prepare him for the util binker has and which they said that when he was about thus prepare him for the still higher lesson to die he called his old nurse to him and which the spirit world holds in its keeping. Is reincarnation compulsory? Paine, I read a copy of your 'Age of Rea son'; that is the worst thing I ever did. question in regard to this reincarnation so "Well," he said, "that was a very bad thing to do; what is the best thing you ever did?" She replied, "I dropped it in because the theory of reincarnation is "Well," he said, "that was a very good held as a fact, that spirits are driven into thing." I agree with him; I don't care the fire after I read it, and burned it up. read it; the mischief is all done then. The thoughts of the book when once in her human form to-day. How did you come heart could never be strangled; they would heart a monument; it might take a long while for her to realize it, but it was done. They also tell another story that when Thomas Paine was about to die he called

two ministers to him and took one by each hand, and said, rolling his eyes up to heaven, "I will die as Jesus died." And one of the ministers asked, "Why?" "He said he had died between two thieves, and so I am dying about the same way.'

I don't know that either of these stories is true, but I think the last one would be almost as much like Thomas Paine as the first; at any rate, whether they are true or not, is of no consequence; but in the 'Age of Reason' and in 'Common Sense' Thom as Paine laid the foundation of a great and mighty truth. It has traveled its way years, it may be for days, it may be almost down the years; and it doesn't matter building or a memorial to his name, Thomas Paine lives wherever the voice of freedom is heard; and that is the monument

Now, Theodore Parker is another one who, here in Boston only a few years ago, dared in Music Hall to raise his voice against the lack of religion in the teaching of so-called religious teachers. He protested against the religious blasphemers, and I agree with him in that Thomas Paine nor Robert Ingersoll, in their wildest moments, ever uttered such blasphemy against heaven as John Calvin taugh every day of his life. (Loud Applause. The theory of infant damnation, everlast ing punishment and hell fire are an insul to the infinite spirit we call our father and our mother, God. Theodore Parker saw heaven, not that God had to be reconciled to man, but that man had to be reconciled to the God within himself and to develop the higher elements of his own spiritual char-I know that there are many persons acter. Theodore Parker saw in every man

who are much disturbed about the idea of a brother, because God was the commen being born into the earth life again. Some father; in every woman his sister, because persons cry out "Why, I should lose my nature was the common mother; and out individuality." Well, I don't think that of this brotherhood and sisterhood he some persons would lose their individuali- evolved the religion of a divine humanity; ty. We know a large number on earth who and it so shamed the narrow-minded thehaven't any to lose; they have simply an ologians of his time that they tried to drag entity: they have not arrived at a state of him down from the pedestal upon which seats; occupy them and keep your mind as individuality yet. That is quite a different his works had placed him, the same as

better than what they have got; and there I sought with all the strength of my life to are a great many millions of people just like that who sit down and fold their hands and say, "I am a Spiritualist." What if you are? Are you any better than somebody else who is not? If you are not, then your duty is to make yourself so at once; otherwise don't put on that look of superiority on your face because it is deceptive; and don't assume that because you are something different, you have taken a step higher. True merit or true worth never has to advertise itself; it is always apparent in what is done, without employing the words with which to express the thought. Spiritualism soon will become a com-

prehensive movement; to-day it is confined to a very limited surrounding. There ought to be in the immediate future, there will be, an organized movement to recognize every phase of reform no matter how small, and no matter how great. The Spiritualists ought to be the friends of temperance; they haven't done a thing yet in the temperance movement. They ought to be the friends of women; they haven't done a thing on the subject of woman's reform and woman suffrage. They ought to be the friends of labor; they haven't done anything in that direction yet. They ought to be the great emancipators from past superstition, theological and other-

In that they have done a little, but they have only done what was necessary to be accomplished in order to find standing place for themselves. Now then, in the future whenever the great men of the country come together to settle this great question of intemperance, no class of peoole on the face of the earth should be so strongly represented as the Spiritualists who know what the result of intemperance is. (Applause.) When the woman question is brought to the front, who shall be there; the churchman that says, "Let woman keep silent in the churches," or the earnest Soiritualist who says, "We recornize not the sex; we racognize only the merit and the soul?" There ought to be representation there. When your Social Science Congress meets, you of all others should be the very first there; and when systems and methods are being devised for treating the insane and for dealing with the criminal, the voice of the spirit should be heard above every other pleading for justice and mercy toward the unfortunate. These are things yet to be done.

I do not look upon the present work of Spiritualism as very important; the fightng of God and the killing of the devil, and the putting out of the fire of hell, may have done well enough forty years ago; but it seems to me that these very powers have now exploded themselves and that instead of frightening myths the realities here claim our attention at the present moment Applause.)

The present form of Spiritualism will be superseded by a larger life; more intelligent men with larger and diviner minds will comprehend this truth, and so the work will go on until whenever a shadow is found, wherever darkness hangs her cloud, wherever sorrow and trial and misfortune reach, there the presence of the spirit will come, like the beneficent rays of sunlight, to dispel, to change and in the end to glorify.

Are the spirits of the departed helped by prayers?

According to the Catholic Church, they are, greatly; but the prayers have a commercial value in that church. They have masses, you remember, said for the dead, which are a sort of prayer; the more money there is left the more masses there are said. That shows how kind the church is to give you your full money's worth, even after you are dead. To our mind, the souls, whether of the departed or the present, are helped by every kind thought you can give them. I call a prayer a

the spirits as I understood them, that I never regret a single particle of the work they gave me to do; and those who ascribe to me repentance for what I said that was true, are giving me an honor that does not belong to me. I trusted my guides when I was here; I have found them to be faithful in the spirit world. Even those who are prone to assume to be my enemies say that their mistake was in telling too much truth. In a world so full of falsehood as this, I am not surprised that there is some one that should seem to be mistaken. All the same, it is the spirit of truth that Modern Spirltualism is posed to welcome with outstretched hands. Too much truth can never harm you: for all the truth there is is only just enough to counteract the error that otherwise would exist. I have many friends that I will send most kindly greetings to, friends of old days, whose hands were placed in mine when I first began this work; friends who, as they read these words of mine, I hope will conjure up the memories of the past when we had confidence and faith and trust in each other.

It is sometimes difficult to tell. All the same I have no hard feeling, naught but well wishing for all the world. This is my first Christmas in the spirit life, and with a body of spirits attending came to my home to see the loved ones who will ever be true, came to the dear old spots that are hallowed by tender memories, and I now say to you, not because it is you alone, but because through you I can get word to the greater outside world, trust trust, trust ever in the higher power that speaks within. It is the voice of the father speaking unto the child, bidding you to walk forth, bidding you look outward, bidding you to aspire upward, until at last for you as for me, as for every one, there comes the garden of Gethsemene, there comes the Mount Calvary, there comes the cross, there comes the bitter cup, there comes the tomb, and after it the resurrection morn, whose beauty is so great as to make you almost forget the dark night of pain that preceded it. You may put me down as Mrs. Dyer; by that name I shall be best known

## ASA WATERMAN

Of Providence, Rhode Island.

Well, my name is Asa Waterman, of Providence, R. I, and if I have been trying once I have ten thousand times to send a word direct to my folks; but there is always such a crowd a-hanging around that I just get my mind made up to speak, and then somebody does the talking, and I thought this time I would make sure and say that time for one who belongs to me on earth is comparatively short; it is almost over, and I shall be ready to welcome her when she comes to me in this life which you call the spirit life. Oh, I wa'nt no stranger to this, I wa'nt; when I come away I knew just what I was going to see; and I heard enough said about it all the arguments pro and con, I made up my mind, and when I make up my mind that settles it for me; and I knew that when I got through with this mortal life that I should find all the folks that had gone on, because they'd got to be somewhere, and I was going to travel the same road; so when I went out to get the horse ready to go out, everything west round and round and round like a locomotive, in my head; next thing I heard was I was dead, all in a minute; no time to prepare myself, and I was glad I was all ready. And I heard them say then, that I understood about this, and I did. And now I just come to send home to the friends word that I am alive and well and happy as anybody can be who has got half the friends in one world and the other half in this. But I know they are coming to me, and I will have patience to wait. DR. JOSEPH L. NEWMAN. I don't know as there is much that I could say but I haven't got back again easy as I expected I should; and so I thought that to-day I would make the attempt, can see in this room a number of persons that I know, and whose hands I should like to take and say, "I am glad to see you." I cannot do that. I knew perfectly well that I was coming away, although they thought I was unconscious. While my body lay there in that state, my spirit was in a sense, at rest, and J didn't suffer any physical pain after the first attack. It was a great surprise to me; and among the first persons I met was old I. P. Green-Well, it seemed good for sore eyes leaf. to see him. He looked the same as he did when he went away; but soon he changed and I found that he had taken on a new form that belonged to the spirit and was standing there as any one would be in the full strength of his life. And I saw also a good many others that I was surprised to see; my brothers, particularly my brother Lafayette who was also close at hand, and it was a happy meeting. I have been amused at some of the things that have been said for me since I have passed away, not at the things but at the people who said them; I was never aware that they entertained any such high feelings as some have expressed. Oh, I knew I had friends and I was glad I had them, and I remember every one of them with the kindest thoughts in the world. I have got a good deal to say, but, tell you the truth, I don't know how to say it; so I think that I will go and come again. ANNIE LEWIS, Of Springfield, Mass. I would like to send a message to my father, and I want to be sure he gets it, too. This sending messages now and then and not having anybody get them I don't like; and I have tried and I thought it was all right, and I found they didn't get them. My name is Annie Lewis, and my father lives in Springfield, Mass., and he has been having quite a hard time lately with bothers in his business, and my mother having been sick so much that it has made it hard for him to know what to do. He has talked about me a great many times, and sometimes when sitting down there by the desk he stops writing to think, and when he is thinking then I am there close beside him as if I was on the earth. And I should like to tell him, because I said it before and I want to say it again, that I still keep to our pass word. When I was dying he knelt over the bed and he whispered to me saying, "Annie Annie, when you die and go to the spirit world, if you can ever come back again, come, and be sure you say to me these words, 'There is only a thin veil between us;' and I want to see it in print; and so I keep whispering to him every morning, every night, the old, old story There is only a thin well between us.' My brothers are here with me; many of the loved ones are here to-day and they all send kindest messages to those at home,

## JANUARY 12, 1889

And now friends, this closes the scance to-day-may angels guard and keep you until again we meet. FIDELITY

In the evening there was a large attendance. Mrs. Case opened with a fine mu-sical selection, followed by the tew moments of silent prayer for absent members, and the usual announcements. Fletcher then introduced Mrs. Mary A. Hull, who began by saying: "I feel like telling you why I am a Spiritualist. When I was a child, there lived a family by the name of White who had a daughter about my age. The children used to pick upon because her father was a drunkard. didn't like her because she looked dirty, but my mother told me she was a poor child whose parents were poor. Later I came to Boston, and I met a young lady friend who told me that Maggie was very ill. I went to see her; she was very poor and thin and she said 'I shall always remember you-even after I am dead." ter a time I tried to sit and received a communication by raps, running thus, Margaret White, I remember you even in heaven, you were kind to me when we were children. Don't you remember how kind you were to me; and lo the ragged child came back to mind and I knew that she had found rest." Mrs. Hull was listened to with great interest, and warmly

applauded. Miss Florence Rich was next in order, and recited with true dramatic effect. Her efforts are always warmly received. Kate Stiles read a telling article on "Lo, a Savior is born" in wh ch the theory i Christian Science was elaborated. Mr. Fletcher continued in a fine statement of the position of occult science. Mr. W. H. Randall followed in a very interesting manner and stated how he visited Mr Chas. H. Foster, with a friend, believing him to be a humbug. As they stopped be fore the door, Mr. Foster opened it and said: "I cannnot see you until this even-ing." "So we went round and found Mr. Foster smoking a cigar, who after speaking of many spirit friends, said: 'Did any of your friends die of a cancer?' 'No sir, I But there is some or don't think so.' here who wants to speak to you.' 'How long has he been dead?' 'You call the numbers, and they will rap.' So I counted until I had named seven, when they rapped 'yes.' 'Seven what? Seven days? Yes,' All at once I remembered of a poor man who died seven days ago, whom we helped because he was dying of want with a cancer. It was a very great test, of a highly satisfactory character.

Capt. Richard Holmes congratulited the club upon their splendid success and he fine corps of officers, they have chas for the ensuing year. He closed with repeating the following beautiful poem, writea to:

> A father's hope, a mother's low Was centered in that darling boy Whose gentle spirit's gone to rest. They for his comfort watched with care, And for his life gave sarriest prayer. But something said, "God's way is best,"

"Twas hard, dear friends, from him to part, And pauge of anguish pierce the heart; Your sorrow none can tell But do not murmur or complain. For this, your loss, has been his gain, "God doeth all things well."

Then do not wish him back again, For, free from sorrow care or Dain He has merely rassed from sight; Ever to you he will be near, And something whispers in our ear, "God doeth all things right."

I wish you could have had the power To soothed him in that parting hour And sealed it with a kiss But well I know an angel hand Did at that time around him stand To bear to realms of bliss,

selves as you can; for we feel that in this our work, we may all gain much information that will be useful and helpful.

Now we are prepared to hear whatever questions you shall have to propose.

What is the mission of sorrow?

Some people have an idea that whenever sorrow sits by their fireside that it is because the infinite spirit whom they call God, is angry with them; that when anything goes wrong, misfortunes of any kind attend upon their footsteps, that it is because the infinite father, who holds and controls everything, is out of humor with them; and consequently they feel that a degree of injustice is done, or that some great wrong has been enacted against them. You will oftentimes hear a mother or a father say, "My children have gone; Gcd has punished me by taking them away." And they sit down; and it would be difficult to tell whether they repined more at the loss of their child or were angry at the infinite for taking the child from them. who are closing their accounts with the The mission of sorrow to that heart is a material and entering in upon the spiritsmall and limited one indeed. But in a broader and larger sense, sorrow as well to have spoken, when they were in the as joy, has a great and important part to upper chamber after he came forth as a play in the affairs of human life. These flowers that are placed here before us, beautiful as they are to look upon in form and color, are not what they are because sunshine alone has kissed them into life, mot alone because the warm breath of the summer has been around them. They are what they are because of the sunshine. because of the rain, because of the shade of the night, because of the chill, and one plays quite as important a part as the other. So it is with man and with woman: they are not what they are because they have never experienced misfortune, because the world and their fellow-men have always smiled upon them; but it is the result of all the experiences, light and dark, happy and unhappy, joyful and sorrowful, that is consummated within them in making them what they really are.

No person can ever really sympathize with another until he has known the need of sympathy himself. When you see the thearse drive down the street you don't deel to say, "How sad my heart is," You look out of the window perhaps, but rarely ask the question as to who it is, or give the absent brother a thought. But byand by, when the hearse stops at your

you can never lose anything that right- to speak.

tully belongs to you. Progress is the law; reincarnation is one of the means that the plish its result. If I can learn more and world will take care of itself when it comes." woman speak in that way you will find that there is a young spirit talking through their lips, I don't care how old the body may be in which the spirit is found. Spir itual things are spiritually discerned; and never until the law of spiritual discernthe human soul, does that soul begin to attain any spiritual inheritance. The proof that men or women are nearly through with the earth llfe is, the hunger or desire for spiritual things. If they were simply living a physical life they would only care for physical food and physical enjoyment, as many in the world to day. But those who, having the physical life, reach out for the spiritual, are the ones ual life itself. Jesus said, you will remember in almost the last words he is reported materialized spirit, "Blessed are ye who at the present day is, that the majority of have seen and believed." You see they were on the plane of physical understanding; they were blessed because they had seen and believed. There are millions of you will have to meet in the next quarter seen and believed. There are millions of people in this world to day who see but then who cannot believe after they have seen, they have such a small mental caseen, they have such a small mental ca-pacity to comprehend. But Jesus said, the same. Now what is needed is to have Blessed are ye who have seen and believe; more blessed are those who have not seen and believed," because those who saw and believed had simply convinced their intel-lectual perception, but those who had not seen and yet believed were living in the power of intuition and had projected their piritual life to a comprehension of spiritual truth. Now, that is the law of rein carnation; while you desire material things the material life is yours; when you

desire spiritual things the spiritual life is vours. that there is either about this or any other acts. you desire may not come to you. The things that are absolutely for you are yours,

#### How can we honor the heroes of the past, such as Paine, Parker and others?

of the past is to embody their teachings to your practice in the present. Some peo-the people who have the courage to change your practice in the present. Some peo-ple have an idea that to build a great tem-ple or a monument for a man is to honor his memory.

being rounded out, by being educated; and the truth that a broad soul has the courage

Theodore Parker is buried in a foreign land; the grass grows green above his head great law of progress employs to accom- in distant Florence, and here and there some wanderer from over the sea stops to progress further in the eurth life than you give the body of Theodore Parker in his can in the spiritual life, you will be here in the earth life. I often hear people ask, "Why, this world is enough for me; I You will find him in the liberal sentiment don't care about any other life; the other of the Evangelical church, which if it had not been for him would be as bigoted to-Whenever you hear a man or day as it was fifty years ago. You find speak in that way you will find him in the more liberal writings of the present day; you find him wherever a liberal truth is spoken. Theodore Parker was to Theology what Wendell Paillips was to the slave-the liberator from theo logical superstitions. The only monument ment becomes developed and unfolded with that we can build is to remember their names, to remember their sufferings, and never because the sun shines over us, to forget that there are thousands in the world who are not blessed as we are, and that if we have a greater knowledge and a higher truth, we owe a duty to those who are less fortunate until they also are brought into the light.

Is Spiritualism in its present form des tined to succeed? It is not destined to succeed in its present form; there is nothing on the face of the earth in its present form that is destined to succeed. St. Paul told the truth when he said,"I die daily." Death is the stepping stone to a higher form of life. The great trouble about Spiritualism Spiritualists are as sectarian in their ideas as are the Evangelical church members in of a century is not the bigotry outside of your ranks, but the illiberality within. This no limit to what your Spiritualism shall mean; to have no limit as to what phase of the truth shall be expressed beneath its folds. Modern Spiritualism forty years ago meant simply a rap that demonstrated the return of a human soul. By and bye it meant a philosophy which the return of that soul has suggested. That philosophy of another life began to give a newer and higher purpose to this one; and then it meant a sort of a centralization of forces in a mild and meagre way. At the present And the only compulsory law time we are on the threshold of a new movement, and that is why we feel, friends matter, is the law wherein this attraction from the spiritual side, the great impor-What you need comes to you; what tance of the work that you are doing here as workers in this cause; that you shall have unsectarian Spiritualism and that men whether in the earthly or in the spiritual and women who come to you shall be bound to believe nothing longer than it seems to them to be a truth. Some pep-ple have said, "I don't like," and they are Well, the best way to honor the heroes always changing their minds; they are the their mind when they see a reason that good is to come out of that change. The Well, that does very well so enemies to the human race are those who

piration. Those who are about you are made better by it, and the spirits of the departed, who are never very far away from you if you are thinking of them, are helped forward in that way.

It is a great misfortune for you to dwell upon the misfortunes of those who are dead; to say of that man, "Oh, he was such a drunkard," or of that one, "he was such a thief," because you see you bring around yourself that same element that he died with, and if he is near you it stamps that element upon him. If on the other hand you can say, "with all his sins he has some good in him, and I pray heaven he may be helped," and if you are sending out continually kind thoughts you help the soul to rise above itself and in the sunshine of a better and higher life. I answer, yes; that everything that lives, either this side or the other side of the line, is helped by the earnest, honest, hopeful desire of every true and loving thought

#### MRS DYER.

Good afternoon; I have a little fear of being an intruder in this place, but I see in spirit many of those who when I was here in he earth life came to me to help me in the work in which I was engaged and for which I can say I almost gave my life. I was not a friend to this medium; some people say I wasn't a friend to any medium, but in that they were mistaken. It is so easy for us to have our opinions shaped before we have had any opportunity of forming a just one, that many of us are surprised when we come to the spirit life and see how misled we have been by the thoughtless words of those who are around Since I have been in the spirit world US. have heard more things said about me than I think would have been possible had I lived to be centuries old; that I had thought such strange things, that I had said such things so unlike my real self, and that pride and ambition and desire to rule, which were really foreign to my heart, had been the controlling elements of my life. I do not know that I think it is always wise to contradict stories that may be told, our silence gives consent to the statement; and therefore I felt as there was a present opportunity for me to come, and as my old friend Fidelity took me by the hand and said, "You are welcome," I would really make the effort. I am not familiar with this place; it is not like the old temple, or rather the new one upon whose platform I used to stand and give out my thought, and life, which some peo-ple think was the very height of my ambition to do. Still, perhaps, if you had the right spirit the words of the Master will prove themselves to be true, that where two or three are gathered together in my name, lo I am with you;" and there is more strength with two or three who work together, dear friends, than there is in a larg = multitude who have no purpose whatever in their work.

So I have come to you to-day to tell you that whatever other people may say in regard to me, this I say of myself, "My own door, and you see your own child far as it appeals to posterity, and we have never think enough and never know in the coffin, and you are no objections to seeing elegant monuments of the name in the never think enough and never know in the coffin, and you are no objections to seeing elegant monuments of the name in the control of the name

The spirit of your darling boy. Where radiant with light; love and joy ... It will live forevet more. And weave for you in heavenly bowers Bright garlands of celestial flowers, When you reach that happy shore,

A father's, mother's, sister's love He hears with him to his home above: And though by them unseen; They'll cherish in their heart of hearts His life so true in all its parts, And keep his memory green. BICHARD HOLMES.

#### Written for The Better Way.

A False Step in Human Nature, "You want a position in my store, do you, Miss?" said the kind-hearted merchant. "You don't look as if you had had much experience in selling goods. I only have one place vacant now. Its in the soap department in the basement. and the salary is only \$1.75 per week. But my wife informed me this morning that she needed another girl in the kitchen. If you like that place, she will give you \$4 per week and a good home. Which will you prefer?"

"I'll take the soap lady position, sir," was the haughty reply.-Chicago Tri-

Where does the blame rest for the misery entailed upon the human system by this false idea of respectabl None own it, nor can they. It has been generating and growing all along down through past time; all being a ponsible for a share, but each must it in him or herself, or it will lead us through the dark galleries of life's re-age, holding up before us the gay in tern of respectability, fed by mone-flattering us each, as being a superior being. Such a respectability is but a ties, and steals from us our ideal life leaving us floundering in the ruling others. This will not feed, clothe at shelter us. Sooner or later it will shalt ter the mind and body, not respecting the possessor of millions as is too truly manifest in our midst to-day; who live on the respectability of the other st-treme. The true nobility of the poore class is to show not a shadow of shame in their honest life, and the sacredness of nature in the rich would be to share their surplus with the poor. Oh I know full well how impenetrable our early mind is to the real substance of nature's life in us. We are constantly abroad from home seeking to set our neighbors right while our own sacred home needs our own direction.

#### A STUDENT OF NATURE.

"You're an angel!" said a Harlem man, unguardedly, "No. I'm not," she responded, with conviction. "I'm a woman, and I want a new winter suit before the snow flies, sure.

## THE BETTER WAY.



The Pumpkins Three. The Pumpkins Three. Oh, the cornfield gumpkins three Conversed in a glosful chorus: "A beautiful trio we! Why, the sun shining trightly o'er us Fer yellowness can't compare; And we're all of wondrous sizes; And we're all of wondrous sizes; And ob, how they II sizes at the country fair! And ob, the tickest and tags we'll wear! For we'll certainly take the prizes."

But the cornfield pumpkins three Didn't happen that point to settle, Yor ons-sorry sight to see-Was stewed in an iron kattle And baked its a round pie-tin; And a lantern became another, With a scooped-out skin with a candle in, And a shapeless nose and a ghastly grin; And the brindle cow at the other. WMAA. OFF ENMA A. OFFER.

#### Moon Mountains.

Every year more and more attention is given to study of the stars and the other heavenly bodies. It is a mistake to suppose a powerful telescope necessary to show us beauties there of which we never dreamed until we began to look for them. Mr. Garrett P. Serviss recently wrote a very interesting book on this subject, called "Astronomy With An Opera-Glass," which we advise young people to read Speaking of the moon, he says much will be revealed to an attentive observer by even a small glass. Of course, the first thing he will want to see will be the mountains, for everybody has heard of them, and the most sluggish imagination is stirred by the thought that one can look off into the sky and behold the eternal hills of another planet as solid and substantial as our own. But the chances are that if left to their own guidance ninety nine persons out of a hundred would choose exactly the wrong time to see these mountains. Unless warned beforehand they invariably wait until full moon, when the flood of sunlight poured per-pendicularly down upon the face of our satellite conceals its ruggid features as effectually as if a veil had been drawn over them.

Begin your observations with the ap pearance of the narrowest crescent of the new moon, and follow it as it grad ually fills, and then you will see how beautifully the advancing line of lunar sunrise reveals the mountains, over whose slopes and peaks it is climbing. by its ragged and sinuous outline. It is like a view from a balloon, only at a vastly greater height than any balloon has ever attained. \* \* \* Many of the mountains of the moon are, foot for foot, as lofty as the highest mountains on the earth, while all of them, in proportion to the size of the moon's globe, are much larger than the earth's moun tains. However clearly one may imagine that he descerns a man in the moon while recalling the nursery rhymes about him, an opera glass instantly puts the spectre to flight and shows the round lunar disk diversified and shaded like a

#### map. The Elephant's Salute.

In the new "Zigzig" volume we find fluences can sway either to the right or a very amusing description of the salu left. It is the parent of resolve and detation with which the Siamese hunters termination. and the elephants they ride, greet the presence of the King. Arrived at the

ament varies it necessarily follows that King's palace, we mounted a steep flight of stairs that led us to a pavili n their convictions of right and wrong, or open tower about two hundred feet truth and untruth, must arise from from the ground, whence we could their own peculiar standpoint, and con

#### Written for The Better Way. The Real Service of Spiritualism

Plant a Vine.

slightly in size, at the fall of the year,

invariably in a pine tree. Then he finds an acorn, which he adjusts to one of the

woodpecker reaps the harvest his wis-dom has provided, at a time when, the

ground being covered with snow, he

A Way Out.

ing with Jimmy Brown, I want to ask

you something. It's good to give things

"Mamma," said little Julie, "What is

it Saint Nicholas has to draw his sled

over the hills? Oh yes, I know-it's

Self Rellance.

MRS LAURA CUMMINGS.

There is no attribute of the human

character that is so necessary to the

well being and success of a person as

self reliance. When we have thor-

oughly learned the need of it, the

grand platform has been laid for all fu-

ture achievements, and no outside in-

As each one's organism and temper

M E P. BERTON.

to the heathen, isn't it?"

Written for The Better Way.

"Yes."

rainbows!"

"Mother, before you whip me for be-

Your young readers will find a good suggestion in the following paragraph It has long been the habit of sneerers from Vick's Magazine for December : and scoffers to stand off and and ask In the rambling door-yards of the what is the real service of Spiritualism? farm houses of the land there is often to What service it has performed, and be seen a patriarchal apple tree or a number of them, for, a c-ntury ago, our ancestors had to be utilitarians and the manhind the arrest st califor which apple trees not only furnished them with shade, but with fruit and flowers But these old trees that have, for so many years, held aloft their yearly burden of fragrance and fruition are in the desidence and fruition are in the second the desidence and fruition are in the desidence and fruition are in the second the desidence and mankind the greatest exaltation, which the decadence and every season there are fewer of them; it is, however, a pretty fashion when one breaks off or earth. Professed utilitarians commonly has to be cut to let it form its own monent hour. The strict materialist is wont ument by leaving the sump and, if pos-sible, a small section of branch and planting with some fresh earth a clemto say that one world at a time is enough for him. That alone can be called planting with some fresh earth a clem-atis or Virginia creeper at the foot, plac-ing a pretty bird house on top. Es-pecially as it is not always convenient to have it dug out by the roots and as it often leaves a space where one would prefer to have something growing. useful to man which tends to develop the highest energies of his being. That which pertains simply to the physical life is the merest shell of existence. That is the most useful which makes man aware of the ultimate intention of A Bird's Savings Bank. physical life. The highest usefulness In California the woodpecker stores which can be in human life is that acorns away, although he never eats which shall illumine and make palpathem. He bores several holes differing ble and plain the meaning and object of

existence. Therefore, the supreme usefulness of an acorn, which he adjusts to one of the holes prepared for its reception. But he does not eat the acorn, for, as a rule, he is not a vegetarian. His object in storing away the acorns  $\epsilon$  xhibits fore-sight and a knowledge of results more akin to reason than to instinct. The succeeding winter the acorn remains succeeding winter the acorn remains intact, but becoming saturated is pre-disposed to decay, when it is attacked by maggots, which seem to delight in this special food. It is then that the there is something for which all this toil is performed. The whole problem would experience a difficulty otherwise of the usefulness of Spiritualism is in obtaining suitable or palatable food. solved when it is seen to let a ray of light pass through the prison house of gloom which is built up from a superstitious fear of death. Upon this uplifting power of Spiritualism, dogmatic theology has set its seal at the grave, removing all possibility of hope after death, by proving with creed and dog-"Well, you said Jimmy was a regular heathen, and I was only giving him the ma the certainty of doom or destiny at that stage of mortal progress; and renmissionary money you gave me, and the reward's come already. See the splendid watch dog I got for i!!" that stage of mortal progress; and ren-dering hopeless the life which feels that it cannot attain to salvation before the it cannot attain to salvation before the death of the physical body. This heavy burden born of the fear that death may come and find us outside of the pale of theological salvation, has been the greatest load on the couscience of the world, and the most powerful drawback to its spiritual enlightenment. What unspeakable slavery to the mind and conscience while confined to the rigidly narrow limit of human growth and circumstances, to strive continually to overcome that which may bring but an eternal penalty! Earthly prisons are illuminated palaces in comparison with this terror that has taken such a hold on the human mind.

Once let a ray of hope pass into the darkness of that prison-once set men free from that still greater despotism, the annihilation which materialism teaches, the belief that we have but the present day to live and then be blotted

God is as near the soul as matter to the sense; believes the canon of revelation has never been closed, that God has never become exhausted. It sees him in nature's perfect works; hears him in all true scripture, and feels him in the inspiration of the heart. It calls God, Father, not King; Jesus, brother, not redeemer. It loves and trusts but fears not; it lays down no creed, asks no symbol; rever-nces exclusively no time or space. Its temple is all space; its shrine, the good heart; its creed, all truth; its ritual, words of love and utiltruth; its ritual, words of love and util-ity; its profession of faith; a true life. In every desert it opens a fountain of liv-ing water, gives balm for every wound, a pillow in every tempest, tranquility in every distress. It takes all the help it can get; counts no good word profane, though a spirit, and no lie sacred, though a prophet may have uttered it. its redeemer is within, its salvation within, its heaven and its oracles of God within. Spiritualism is destined to reach and

Spiritualism is destined to reach and benefit all mankind. It has invaded the domains of bigotry and superstition and liberated the victims of erroneous and liberated the victims of erroneous ideas and false teaching; it has entered the citadel and stronghold of religious slavery and released the minds thus enthralled; it has entered upon the work of enlightenment, wherever the darkness of ignorance or false education has enshrouded the dwelling place of God's children: has wrested from the God's children; has wrested from the hands of educated tyranny the weapons by which liberty is descerated or de-stroyed. It wins from the paths of vice the weak and erring, leading to and showing the better way. Its light is set upon the hill of truth and cannot be hid; the angels of truth are its helpers, and the truly awakened of earth-life

Agnosticism, infidelity and skepticism sneer and cajole; the church prays for vengeance and threatens the direct dis-aster: amid all Spiritualism, undaunted, marches steadily on dispensing its benefactions, unmoved by and indifferent to the din of opposition. It has its mission to perform, and cannot be hin-dered by the impediments placed in its pathway by mistaken humanity. It marches in the line of duty, overcom-ing all obstacles. The deafening roar of deadly opposition from the learned and thoughtful, increased in volume by the ridicule, sneers and merriment of the ignorant and thoughtless, would have ntimidated or frightened away an invader of less importance or with a lighter mission.

Patiently it toils and waits the fruit of its labor. Many sheaves are already garnered, but the future holds the bountiful harvest. As a moulder of public opinion, and a reformer, Spiritualism has first place, for it changes and con-trols all lines of thought. No one can become a genuine Spiritualist and remain an idle drifter upon life's surface: no though ful person can become converted to the philosophy of Spiritualism and fail to apply its teachings to his or her daily life; no student or teacher of science can honestly investigate its phe nomena and claims, without having his mental horizon broadened thereby: no man or woman, wise or ignorant, can escape its direct influence when facing the subject, and indirectly all must be influenced by it. We see then, that Spiritualism has a mission everywhere with everybody. It reveals the truth, stripping it of the false covering and beating off the barnacles clinging to it, the masks hiding it, the bushels covering it, so that all can see and approach its pure fountain for wisdom, purification, inspiration and strength.

to humanity? By the teachings of those gone on be fore, we learn that our souls are destined command a magnificent view of the sequently their opinion and decisions out forever-once awaken the soul of to unfold, and sometime, in the eterman to the consciousness that, when all | nities before us, we must, in the line of progression, bloom into the glorious fulfilment of the pos-ibilities so closely enwrapped in our spiritual nature. If we are wise we shall hasten that fulfilment, invoking the presence and co-op-eration of our angel friends and spirit helpers in helping humanity, and let us so live, that we may, as we leave earth life, hear falling in sweet cadences, up-on our ear: "Well done, good and faithful child, enter thou into the rest and joy which is thy just reward."

## Good Books FOR SALE AT THE OFFICE The Better Way.

FARADAY PAMPHLETS.

# [Secretaries of Societies are Respectfully Re-quested to Send us Brief Reports of their Meetings.-ED, B. W.]

#### Cincinnati, Ohio.

MEETINGS.

The Society of Union Spiritualists, of Cincin-nati, hold meetings at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at G. A. B. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 10 A. M. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 r.m., at the American Health College, Fairmount. Free to all.

#### Boston, Mass,

1021 WASHINGTON STREET.-The First Spirit-nalist Ladies' Aid Society meets every Friday. Pri-vate seance, for members only, first Friday in each month. Fublic meetings every Friday evening ab 7%. Mvs. H. D. Torrey, Secretary.

BANNER OF LIGHT CIRCLE-ROOM, No. 5 Bosworth street-Seances are held every Tuesday and Thursday afternoon at 3 "clock promptly. Admission free, For further particulars see notice on sixth page. L. B. Wilson, Chairman.

Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman. BOSTON SPIRITUAL TEMPLE, Berkeley Hall, -Lectures by able speakers Sundays at 10% A. M and 7% P. M. Bichard Holmes, President; Alberto F. Bing, Secretary; O L. Bockwood, Corresponding and Recording Secretary. FIRST SPIRITUAL TEMPLE, cerner Newbury and Exter streets-Spiritual Fraternity Society-will commence its public meeting Sunday, Oct. 7. The Temple Fraternity School for children meetes at 10% a m.; afternoon services at 3%, and Wednes-day evening social at 7%. SPIRITUALISTIC PHENOMENA ASSOCIA-TION, LADIEST AID PABLORS, 1031 Washington atreet-Sunday meetings at 2% and 7% F.M. Solicite correspondence from mediums everywhere, through whom interesting phenomena may occur, suitable for a public platform. J. H Lewis, President. COLLEGE HALL, 34 Essex street-Sundays at 10% a. M. 2% and 7% F.M.; also Wednes-days at 8 F. M. Able speakers and test mediums. Excellent music. Dr. E. H. Mathews, Chairman. Berkeley Hall, Berkeley street,-The First Inde-rendert Onb hold lecture sundays it to m.

Excellent music. Dr. E. H. Mathews, Chairman. Berkeley Hall, Berkeley street, --The First Inds-pendent Club holds loctures every Sunday at 3 p m. Mr Gerald Massey will lecture Nov, 11 and 18-his theme on the first-mentioned date being "Man in search of his sonl." F. V Fuller, Secretary. Wells Memorial Hall, 957 Washington street, --The Independent - hub meets every Wedn-sday at 2 p. m Seance, followed by swing-crcle. Supper served at 6 p m. followed by swing-crcle. Supper served at 6 p m. followed by neutrainment, J.W. Fietcher, Grand Master; Mrs Ada Simmons, Treas-urer; F V Fuller, Secretary. Ladies A d Parlors 1031 Washington street --

Ladies A d Parlors, 1031 Washington street -Sundays at 31/2 and 73/2 p. m. F. W. Mathewa, onductor.

America Hall, 724 Washington street.-Services each Sunday Dr W A Hale, Chairman. Chelsea -Spiritualist meetings are held in Pil-grim Hall, Odd Fellows Building, each Sunday are-ning at 746 o'clock

ing, at 71/2 o'clock.

Mishawum Hall, Clty Square, Charlestown.-Mediums' meeting Sonday at 2½ and 7½ p. m. Dr. Mark Smith, Chairman.

Cambridgeport,-Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

#### New York, N. Y.

The American Spirituali t Alliance meets at 219 West 42d street, New York City, on each alternate

West 42d street, New York City, on each alternate Wednesday at 8 p m GGAII Spiritualists are cordially invited to be-come connected with THE ALLIANCE-either as resi-dent or non-resident members-and to take an active part in its work. THE ALLIANCE defines a Spiritualist to be: "Ore who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON Choose, Pres dent. J. F. JEANERET, Secretary, 44 Maiden Lane, N. Y. Colombic Hall, S75 6th Avenue, between 49th and

J. F. JEANERET, Secretary, 44 Maiden Lane, N. Y. Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritual meeting. Services every Sunday at 224 and 724 p. m. Mediums and speakers always present. F. W. Jones, Conductor. Arcanum Hall, 57 West 25th street, N. E. corner 6th avenue.—Meetings of the Progressive Spiritual-ists are held every Sunday at 226 and 726 Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Con. Adolphi Hall. Server 204 direct and 756 present

Adelphi Hall, corner 52d street and 7th avenue,-First Society of Spiritualists holds meetings every Sunday at 11 a, m, and 7% p. m. Admission free.

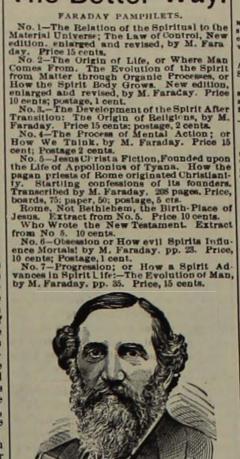
A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M.C. Morrell.

#### Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Con-gress street. Mrs. G. Dorv, Secretary.

#### Philadelphia, Pa.

The Second Association of Spiritualists, of Phila-



## BOWLES PAMPHLETS.

BOWLES PAMPHLETS.
No. 1 – Experiences of Samuel Bowles, late editor of the Springfield (Mass.). Republican, in Spirit Life, including Later Papers. Carrie E. S. Twing, Medium. pp. 91. Price 25 cents; postage, 2 cents.
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Ed. S. Wheeler in Spirit Life – Materialization; The True and False; Reincarnation, and its Deceiving Spirit Advocates; The Ward of Spiritualism on Earth, as seen by Ed. S. Wheeler since bis Entrance upon Spirit Life.
pp. 52. Price 15 cents; postage, 2 cents.
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The History of Jesus and the Mythical Genesis and Typology of Equinoctial Chris-tolatry, by Gerald Massey. This book is writ-ten to show the identity of Christianity with the astrological myths of Egypt. The evi-dence is taken from the monuments of Egypt and from the Egyptian "Book of the Dead."

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-THE-Week1y Discourse

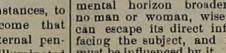
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Ancient and Modern Miracles.
The Judgment Day.
The Nature of Spiritualism: In An-swer to the World's Needs.
The Betrayers of Spiritualism.
The Betrayers of Spiritualism.
The Height, Depth and the Breadth of Spiritual Truth.
Some Appropriate Answers to Super-ficial Questions.
A Leaf from the Book of the Future, A Correct Statement of the Nature of Spirit Life; its Employments and Pursuits.
What of the Night?

No. 5 No. 6 No. 7 No. 8 No. 9



If it can do this, is it not a benefactor

follow in its footstep

wide country about us. Adjoining the tower was a large chamber, which held can only suffice for their own needs nothing but one huge drum, and and requirements, they becoming of around that were stationed no less than no importance whatever to us through twelve men, who struck it simultane- their inability to judge of our wants by ously with immense drumsticks.

Right in front of the pavilion below and through our organism; hence the were ranged in regular order a hundred great necessity of relying wholly upon and fifty bunting elephants, and on ourselves.

each were seated two men-one at the back, the driver, with his long goad or arrows, ready to be discharged at a moment's notice. When this formidable raised aloft his spear and saluted the King. After which each of the drivers gave the word of command in a deep,

loud voice to his elephant. No sooner was the word spoken than each beast lifted its heavy trunk in the air and brought it solemnly down to the earth. I never saw a more comical sight than this elephant salutation to the King of Slam.

This done, the colossal drum from the adjoining chamber thundered out the signal for the hunt to begin. Away went the mighty company of hunters, one half one side, the other half on an other, darting off in a semi circle to scour the forest-for the White Elephant which, it was said, had been grazing there with a troop of black ones.

#### Taming a Bird.

No creature is more jealous or sensi tive than a bird, says Olive Thorn Miller in the Home-Maker. It is easy, he take it from you, and he will soon learn, if you are patient, and do not dis-concert him by fixing your eyes upon him. After this he will more readily take it from your lips; and then when you let bim out of his cage, after the first excitement is over, he will come to you, especially if you have a call you have accustomed him to, and accept the dainty from you, while free. As soon as he becomes really convinced that you will not hurt him, nor try to that you will not hurt him, nor try to catch him, nor interfere in any way with his liberty, he will give way to his boundless curlosity about you; he will pull your hair, pick at your eyes, and give you as much of his company as you desire.

and through our organism; hence the

We have been educated to the belief that another's opinion, or their counsels beast to his onslaught, and the other are superior to our own judgments, and itualism has done and is continuing to the hunter armed with lances, spears there may be times when one is truly and a quiver attached to his seat full of benefitted by another's advice, but far oftener our own spiritual perceptions of looking hunting party saw the royal good and evil that come to us instinct-assembly they wheeled around and ively in the quiet solitude of our chamformed a semi-circle, then each hunter ber, will dispel the clouds of doubt and gloom, and terror. The first message lead us up to the heights of peace and death's portals is that which gives to wisdom.

> If we lack this grand self sustaining the mysterious problems of earthly expower, our foundation for happiness is istence, which have hitherto been the built on the sand, for every one's opin-ion is public opinion, that curse of hu-manity, and if listened to will surely "rend you in pieces" and trample you beneath its feet, then coldy turn its loathsome back upon you.

monument of heroism that no flattery that hopes are not excited within us can entice, no scandal can overthrow, only to be mock+d with final extinction.

we are building a fortress of strength strength, making daily burdens easier that no adversity can beseige; and al- to bear, in lightening sorrow and in asthough friends and fortune prove un-true we are never wrecked nor en-gulfed, for that self reliant power within existence are at his door and in his ther in the Home-Maker. It is easy, however, to win the heart of almost any bird, and without starving him or making him think he has mastered you. Simply talk to him a good deal. Place his cage near you, on your desk or work table, and retain his choicest dainty to give to him with your own fingers. Let him know that he can never have that particular thing unless he take it from you, and he will soon and fully develop those points that form wear clean raiment, not so much to ap a grand and harmonious man and wo-man; and although society may point the finger of scorn, the self reliant will come to love the pure thought of good stand like the giant oak, strong and ness because it is the most comfortable,

steadfast. East Hardwick, Vermont.

modest that she would not look at a ing and governing the daily life. Salad dressing.

To make a Russian name—imitate the "tchug" of a bull frog, give one sneeze and say "ski."

present obstacles have been surmounted and all present difficulties overcome, the way is open and free and bright with hope; and something has been done to mark an epoch in human progress and development, to establish the great living fact of a new revelation. And this is precisely what Spir do every day. It is the new light come into the world. It is the voice long listened for from the tomb. It is the light piercing the thick and heavy walls life its real usefulness, because it solves

A self reliant man or woman is a pirations do not die with the body; and no threats can impale. But true to the God within themselves they stand unmoved through storms, and sorrows, for their judge is their own true hearts. While relying on our own abilities itualism is in giving needed daily

the most desirable, the whitest and fairest, and incites the desire to serve There is a Massachusetts maiden so spirit, to understand its office in guid-

spires man as much as he ever did, and he is as imminent in spirit as in space It relies on no church tradition or scripture as the last grand infailible rule. It It takes an unusually self-satisfied man to be arrogant and haughty in a pair of frayed trousers. accepts these things as teachers if they teach the truth, not as masters; helps, if they help, not authorities. It believes A. H. NICHOLAS.

A Banquet for the Spirits. To the Editor of The Better Way.

Mrs. Bliss, the well known Spiritual medium, who has been in our city for time past, at the residence of Mr. William C. Kroeger, No. 232 Franklin street, on Christmas eve gave her annual reception to her spirit guides. Invitations were sent out and a number of well-known Spiritualists were present, among the latter was the writer, who in order to see all went early. He was received by Mr. Kroeger and shown into the parlors and there such

The cabinet stood in one corner of the room and decorated from top to bottom. Standing directly in front of the cabinet door were two tables, loaded down with the choicest and most beautiful flowers in the center of one stood a stood a large cake with the name of Captain Wm, T. Hodges upon it, a master piece of confectioner's art. At 8:30 sharp the seance commenced.

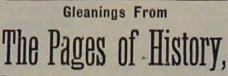
Mrs. Bliss, after making a few complimentary remarks and wishing all present Merry Christmas, entered the cabinet. She had hardly been seated before the spirit form of Capt. Wm. T. Hodges appeared and after a pleasant greeting to all. he stepped forward, picked up a large carving knife and proceeded to cut the cake, after which he disappeared and we saw him no more. In quick succession came the following spirits: Miss Alice Brooks, Josephine, Billie, the Bootblack, Queenie, Helen and Lucille Western, and Blue Flower, the Indian Maid, and Mother Mc-Carthy. Lucille Western appeared, called for Mr. Allen Price, placed a piece of the cake upon the end of the knife and held it up. Mr. Price is a tall man but he could not reach it. Miss Western then gave him the cake which he kept. Mrs. Bliss is a short woman and could not have beld the cake so high, even if there had been any deception. This brought the seance to a close. At the conclusion a banquet was given by Mrs. Bliss to those present, about forty in all. But it is one thing in Spiritualism long to be remem bered by Pittsburghers,

Respectfully, S, A. GARBER. No. 10 No. 11 No. 12 No. 13

- No. 14

- No. 17 No. 18 No. 19 No. 20
- No. 21 No. 22
- No. 23 No. 24
- No. 25 "For Behold I Show You a More Ex-
  - No. 26

No. 25 The Dewy Cross, Orlate Robertalian of Dream.
No. 26 "For Behold I Show You a More Excellent Way."
No. 27 The Power of the Spirit.
No. 28 The Trinity: God, Universal Law, and Nature.
No. 29 The Influence of Spiritualism in the Next Twenty-five Years: Materially, Socially, Politically, and in the Direction of Religion.
No. 30 Spirits, Angels, and Archangels: Who are They, and What Their Influence Over Human Beings?
No. 31 Is there a Sixth Sense?
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By the aid and in the light of Progress. articles in prose and nineteen songs, with music constitute the contents of this volume. Among the prose articles are: "Platform of principles and s general basis of the coming church;" "Statement of facts and a compend of evidence;" "Spiritual truths recorded in the bible;" and "Reasons for not being an orthodox church member." Of the songs, with m usic, are: "Footsteps of Angels;" "Shining Shore;" "We Shall Meet Beyond the River;" and "Heme of the Soul,"

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delphia meet every Sunday at 3 P. M. at their church, Thompson Street. Seats free. Public in-vited. T. J. AMBROSIA, President.

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#### Chicago, Ill.

Avenue Hall, 159 22d street, Children's Lyceum Sunday, at 1½ r. M. Spiritualists and Mediums' Meeting, 3 r. M. Mediums' Receptions, first and third Tuesday evenings, Society Sociables, second and fourth Tuesdays in each month. The Young Peoples' Progressive Society of Chi-cago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10% and 7%. The best speakers and mediums are always engaged. Peoples' Spiritual Society meets at 116 Fifth Ave.

Peoples' Spiritual Society meets at 116 Fifth Ares, every Sunday at 2:30 r. M. All are made welcome who visit Chicago. G. L. S. JENIFER, Pres.

#### Detroit, Mich.

Fraternity Hall, corner State Street and Park Place. Meetings held every Sunday at 10:30 A. M. and 7:30 P. M. Augustus Day, Manager.

#### Brooklyn, N. Y.

Johnston Building, Flatbush avenue, corner of Nevins street.-Brooklyn Progressive Spiritual Con-ference every Saturday evening at 80 clock.

#### Troy, N. Y.

Progressive Spiritual Association No. 2, meets a2 Star Hall, corner of Third and Fulton streets, (ez-trance on Fulton) every Sunday.

#### Albany, N. Y.

First Spiritual Society meets in Van Vechten-Hall, 119 State street (first floor), every Sunday at 10½ a.m. and Sp. m. Admission free. Ladles' Aid meets at the same place every Friday at 3. p. m.; supper served at 6. p. J. D. Chism, Jr., Secretary.

#### Brockton, N. Y.

First Spiritualist Ladies Aid Hall, Bay State-Block 57 Centre street, Meets every Wednesday at 2 p. m. Sundays, lecture at 7 p m. Mrs. M. H. Fletcher, Pres.

Brockton Spiritual Instructive Lyceum at 1.15 p. m. every Sunday. T. H. Loring, Conductor.

#### Peoria, Ill.

At Union Hall, 430 Main street, Services each Subday evening by Mrs. M. T. Allen, inspirational and trance speaker; commencing promptly at 75-Seats free.



- a vision of oriental grandeur met his gaze that seldom falls to the lot of man.

## THE BETTER WAY.

ISSUED EVERY SATURDAY BY THE WAY PUBLISHING CO. 222 & 224 West Pearl St., Cincinnati, O. L BARNEY ... EDITOR

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CINCINNA	TI -	- J	ANUARY	12, 1889

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

Twe BETTER Way cannot well undertake to vouch Two Detree way cannot well undertake to voice for the bonesty of is many advertisers. Advertise-ments which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted, We request patrons to motify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of action.

When the post office address of THE BET"ER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their

reseas previous dotice, and not omit to state their present as well as future address. Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tues-day of each week, as Tuz Barrza War goes to pres-trery Wednesday.

#### Life is love.

Flealth and happiness are co-existent.

Health may be attained without drugs if the laws of spirit are observed.

Love i- the origin of existence. All life struggling for happiness by trying to overcome the material proving this.

Man is an embodiment of spirit in matter, and his aim is therefore to reach a spiritual or soul impetus which is superior to that of the material.

Spiritualism is the new revelation, intended for those who have outgrown the religious teachings of the past, and therefore require a more advanced method of salvation, so-called.

"Light On The Way," George A. Fuller, editor, will be issued from Chattanooga, Tenn., hereafter, having removed from Dover, Mass. We wish out good brother success in his new home.

"The World of Cant" -- a companion book to Robert Elsmere--is before the public. The world of cant has been from time immemorial, and will continue forever, although people everywhere have had more than enough.

Dr. Talmage still insists that Spiritual-Rev. Dr. with bewitching arts? There are many Spiritualists in his congregation, and it should be ascertained who of these has put a spell upon the good man. He is evidently in a pitiful condition.

Reports from Spiritualist Societies in various parts of the country are now, and regularity. We want more of them, from every locality where there are workthem come at the earliest possible date.

A Trumpet Circle will be given at Grand Army Hall, No. 115 West Sixth at., Cincinnati, Wednesday evening, January 30, by the leading mediums for physi-

adividuality intact. Imitators are people of very decided personal traits, and it is ments into sublime character.

Ignorance is the cause of much tha seems unspiritual in this life, and the greatest difficulty lies in knowing how to ounteract it. It requires a variety of educational forms to reach the various minds and thus the manifold methods employed by the spirit world to teach mankind.

Do not seek to maim or defeat a proper impression regarding anything of importance. It may be contrary to your preconceived ideas upon a point at issue, and, if so, probably all the more worthy of heed. Impressions represent the wishes and desires of our spirit guides, and it is unsafe to disregard them.

will find in a day's journey. Try it.

Plenty of people permit inestimable blessings to become moldy from disuse. Some Spiritualists do this, in the fact that having learned the truth of Spiritualism, they rest content and do nothing to spread the glad tidings. They were blessed in receipt of the truth. "It is more blessed to give than to receive." It is their duty to give testimony of the truth, and, if they practice this for a little while, they will find more pleasure in it than in anything else. Spiritualists, do not allow the greatest of blessings to become moldy by disuse.

"Argus," in New Thought, criticises some "grammar," as he calls it, used in spirit messages which are reproduced in THE BETTER WAY; and he makes quite an article upon this remarkably entertainwith the elegant grammar and spelling that preservation is the first law of nature. is used over his signature." How surely Ar-Gus delighted over his grammar? He even the best things are a little colored by the medium through which they pass.

pect.

## THE BETTER WAY.

Maintain the desirable features of your why not express it? Its best thought is of slavish instinct. True manhood is full that which is not expressed, as every inthese which shape life and mold its ele- We are told that it is lost for want of ap priate words. Nonsense! There is a sub-

tle attraction which often carries us away into the unknown and undefinable, and gives shreds and patches of ideas which are sometimes projected upon the public in a maudlin way, apparently in the belief that what the writer does not understand that their sensations, or impressions, are receipt, the reader will; but all this is miscarried literature. It can never ripen nor bring good to anybody, and is better lost than found. We do not want it in any form, not even as theosophy. But there are deductions from solid facts, with the facts for a text, which thousands of Spiritualists

have the power to express in graphic terms, and the ability to illustrate with incidents so apt that they would make the best reading on earth. Communications A beautiful picture FREE, to every old of this kind are in demand now, and it is and new subscriber to THE BETTER WAY, impossible to produce an over-supply. who promptly remits the price of sub- Just that which we have defined will come scription for 1889. Here is the way each in a very limited quantity, if at all; but subscriber will obtain it: Write and mail the power of production is large. Only a us a pleasant letter, containing \$2.50 and few days since a Spiritualist said to us, "If your best wishes, and then look at your- I could only write, you should have such self in a truthful mirror. It will reflect as an account of some of my experiences as beautiful and self-satisfied a picture as you would certainly interest your readers." Then he recounted a few of these experiences. We told him to write them down just as they were then related. He protested that he could not; said he had tried fifty times, but the story was lifeless on paper. The only remedy for this is dictation. not as if he were dictating, but telling the story as he would to an intimate friend. It will command success and plenty of readers, and blessings upon his head it he gives it a fair trial. And this ought to be a good hint to many others.

"I hear a voice you cannot hear, Which says I must not stay; I see a hand you cannot see, Which beckons me away."

## WHAT IS EDUCATION?

IV. A few words of commendation from authoritative sources encourage us to coning subject, and goes so far as to affirm that tinue the consideration of this question. It Thomas Paine must surely be delighted is of the first importance, just as self-Happily, that all-important part of education which goes to secure direct selfism is witchcraft. Who is worrying the must now begin to sense the great fact that preservation is in great part already provided for. Too momentous to be left to our blundering, nature takes it into her

own hands. While yet in the nurse's When we contemplate the principle of arms, the infant, by hiding its face and cause and effect, it is impossible to con- crying at sight of a stranger, indicates the ceive of an inoperative cause; but this is dawning instinct to attain safety by flying not a world of causes. Positively, we from that which is unknown and may be comprehend nothing but effects. It is dangerous; and when it can walk, the terreaching us with considerable promptness | sought to define power, but we have no ror it manifests if an unfamiliar dog comes idea of it-only of its results; therefore near, and the screams with which it runs definition is impossible. Explanation of to its mother after any startling sight or ers. Make them brief and pointed, and let spirit phenomena is sought in the ques- sound, shows this instinct still further detion as to how it is produced. Who can veloped. Moreover, knowledge subserving tell? We enjoy the outcome, and it is direct self preservation is that which it is redolent of glory in every humanizing as- chiefly busied in acquiring from hour to

hour. How to balance the body; how to There is a wild rumor abroad upon the control its movements to avoid collisions;

The thought of Spiritualism is overfull; these and all like promptings when less telligent Spiritualists. The dedication last such an extent have they degraded them strong, comparatively few evils would month of their hall in the Richmond Block arise. If fatigue of body or brain were in attracted the attention of Spiritualists made them untruthful, that this good and telligent Spiritualist knows. But why? every case followed by desistance; if the everywhere, for in the reports of these ex- ter, Mrs. Underhill, who for many year oppression produced by a close atmos- ercises it was discovered that gentlemen phere always lead to ventilation; if there of distinguished ability participated and were no eating without hunger, no drink. gave eloquent expression to their views; ing without thirst,-then would the sys- and yet the reports did not do full justice tem be but seldom out of working order. to the facts. We are promised an abstract But so profound an ignorance is there of of two of the addresses for early publicathe laws of life that men do not even know tion, and shall anxiously await their perjured themselves while overcome be

The speaker who made the most lasting their natural guides, and-when not rendered morbid by long continued disobedi- impression at these exercises was one of ence-their only trustworthy guides. Not the prime favorites of Cincinnati Spiritual- fluences, and in their case moral effort a only are they mostly ignorant of this ists, Miss Jennie B. Hagan. She spoke of no avail. They are the slaves of strong truth, but actually they deny it when pro- and improvised poems during three suc- drink, and are to be pittied; but there a pounded. Judging from various prevalent cessive evenings, gaining fresh laurels on ascetic doctrines which have sprouted from each occasion, and warm encomiums from musty theological dogma, the current be- hearers representing many shades of belief. lief would seem to be that our sensations Her improvisations are the wonder and exist not for our guidance, but for general delight of all who listen to them, and the misguidance, and that they should be more cultured the community, the more thwarted as much as possible. So that, are these unique and brilliant productions speaking teleo'ogically, though nature has valued. She is accompanied by poetry provided efficient safeguards to health, everywhere she goes-the clear sighted ack of knowledge and the ignoring of Homeride of the muses-and she distribtruthful sensations or impressions make utes its treasures as impartially as the Owen came with kindly greeting and them in a great measure useless. "Pleasures lie thickest where no pleasures assem: There's not a leaf that falls upon the ground But holds some joy, of silence or of sound, Some sprite begotte : of a summer dream."

remembrance, and somewhat serious to This beautiful city has a Spiritualist So- mark the expressions of regret that these always distinct, and in intelligent response tiety composed of several of its leading gems of the muse were not stenographinerchants and professional men, people cally preserved.

Meadville Spiritualists are promising of thought and culture; and one of the cosiest Spiritualist halls we have ever seen, themselves another prime intellectual feast, fitted up to accommodate an audience of at an early day, from the sublimely inspired from mortal environment by only a this one hundred and fifty persons. It may be ministrations of Mrs. N. T. Brighamthat city folks par excellence will say this They will not be disappointed in the highis not a large capacity for the growth of est estimate they may form of this lady's truth, but the quality of the Meadville gifts, nor of the ability and complaisancy of Spiritualist audience is a merit for which her vigilant guides. They will be edified in death is but another birth. numbers in a city audience would furnish the large augmentation of spiritual percepbut a dreary substitute. In the important tion under her apt guidance, by instruction item of intelligence, it is not excelled by an which is not hackneyed in form or exassemblage of the same size anywhere. pression, but which bestows discipline upon And its members are "sagacious of their life and imparts vigor to character. Her reminded Mrs. Underhill of a pathetic inimprovisations are grand combinations of cident in her early experience as a medi-

company of some of these Meadville think- undoubtedly utter the song language of had gathered in the parlor of a hotel there the soul from the innermost heart of ers one day last week. One who is widely known, for his eminence at the bar as well melody. as for some recent contributions to the

There is a good deal of that admixture of literature of Spiritualism, Hon. A. B. sweetness and light in the Spiritualist do- than an hour, but without response. This Richmond, was entertainingly explicit and main of Meadville which wide-awake peoinstructive in recounting the details of ple look upon as the strong element in phenomena that he has personally wit- true progress, and there is bound to be a nessed, and which will soon form the good deal more of it, here and elsewhere. basis of an appendix of about one hundred | The more of it there is, the less burdenpages to his already famous book, "What some will be our earthly load, and the I Saw at Cassadaga." Oddly enough, but pleasanter our path toward that better invery gratefully to Spiritualists, this appen- herivance which fadeth not away.

> "Tis not a wild chorus of praises, Nor chance, nor yet fate; 'Tis the greatness born with him and in him, That makes the man great."

MRS. UNDERHILL AND SPIRITUALISM. The heaviest trust is often incurred by

but are estopoed from giving them away. Mr. Richmond bravely confesses to the inheritance. The elder of the Fox Sisters fact that less than eighteen months ago he is Mrs. Daniel Underhill, of New York. was a scoffer at Spiritualism, and Spirit- She was Miss Leah Fox, always a good not a wonder that this good woman has ualists aver that he was a veritable Judas spirit medium and a superior woman. Her always had faith in the efficacy of prayer.

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selves by intoxicants, the use of which has has been untiring in noble efforts to reclaim them, has at last been forced, in dire torture of heart, to give them up as irreclaimable. Her agony of soul expresses itself in outbursts of grief indescribably pathetic. She knows these sisters have alcohol, and that almost involuntarily they are foresworn; but by their own act they are beyond the reach of reformatory in one who needs pity more!

It was retreshing to enjoy some of the wholesome old-time raps in Mrs. Under. hill's pleasant home. They came in the sweet old way, indescribable,-quite as in possible of production by toe-joints a genuine thunder by a Chinese cracke quite as impossible by artificial meansa the electric chain which sometimes span the firmament! The spirit of Robt. Demorning breezes scatter the dewy jewels several emphatic messages. Among other of the flowers. In pursuance of this gentle things he declared that Katie and Mager mission she dispensed some keenly-relished Fox would come to grief. Mental quablessings at Meadville. It is cheerful to tions were promptly answered. Part of note how eagerly that people hold them in the time the raps were upon the table, and then upon the walls of the apartment. to various interrogatories. It was good to be there, to hear the spirit summons, the rustle of pirit robes, and to sense the contiguity of that realm which is screened veil. Spirits were there in force, and their invisible hands were as apparent upon our head and face as was ever "love pat" in a mortal caress; again reminding us that

The strange sensation superinduced by the raps, and the impossibility of a perfect imitation by artificial means, were dacussed at this sitting. The conversation We greatly enjoyed a few hours in the musical words and lofty sentiments, and um. It occurred at Buffalo. Many skeptics to "try the spirits," and the Fox Sistersthe three were together then in a common interest-had tried to try them for more apparent failure excited the sympathy of an old lake captain, himself a skeptic, and he reached his arm behind a sofa and improvised three raps with his fist! "Those are not spirit raps," exclaimed Leah. "Please do not repeat such an altempt But, O, God!" she ejaculated, in fervent prayer, "do not desert us in our need. If ever the raps are to come to us again, in mercy let them come now!" And they came!--loud and sharp, upon the table, the walls, ceiling and floor, answering questions and bringing independent communications, till all the skepticism of the visitors was conquered, and they were happy in the truth of immortality. It is social position in New York to day is as In this relation, it is far from our heart position of two women who know its truth. A few days since she stated to the writer but who do not value the sanctity of the sympathise with this purpose. Still, Ma Underhill regards her sisters with sisterly tenderness, and has been, for a long series of years, their mainstay in time of need. She says, "We are children of one mother, condition. Oh, it is sad enough." As is which gives a detailed account of the mediumistic experiences of the Fox Sistersevery word of which the good lady now reiterates with decided emphasis. It should be read by all lovers of truth and justice

MEADVILLE, PA.

quarry."

cal manifestations, for the benefit of the Society of Union Spiritualists. Tickets should be a full attendance.

The Banner of Light declares that it why cannot this idea be realized? There of the contrary." Spiritualists should should be not less than 1,000,000 subscribers to Spiritualist journals in this country.

duce our best and happiest aspirations.

George H. Brooks, now speaking and evening at Grand Army Hall, Cincinnati, is a lecturer and medium of remarkable power, and every Spiritualist in this city and neighborhood should hear him and take note of his successful and satisfactory tests. And he is one who will furnish skeptics a full supply of food for thought, and a desire to know yet more about the truth of immortality.

The daily newspapers are rapidly taking the place of books, whether for good or ill, and the demand for books is consequently diminishing. Therefore the daily newspapers should be more instructive and cleanly than ever before. They should omit the details of scandal and the demoralizing record of crime, and note with greater particularity the progress of those arts and sciences which are civilizing and ennobling.

Religious vulgarity is often excused upon gious teaching, and that the first religious excuse for this demoralizing tendency, and if the Old Testament is a record of dethe domain of all uncleanness, far away cation of to day.

winter atmosphere that Madame Diss Debar will ply her spirit mediumship under fifty cents. No tickets at the door. There the auspices of the holy Roman Church, with Archbishop Corrigan as sponsor inchief. Let no one be misled by this reought to have 50,000 subscribers. This sly," but the holy R. C. is devilisher, and is but half of the truth. It should have that which it may profess to do for Spirittoo,000 at least; and, in view of the grand ualism will turn out to be that which the work it is doing for universal humanity, Irish gentleman designated "the reverse

carefully stand from under.

To discourse on humility and then ar-How many things there are about us rogate to one's self an apostleship is not which are indescribable; which seem most consistent with the principles of Spiritualenter into the most intimate recesses of the highest inspirations, and in compariour lives, and yet never find expression in son to this the names of controlling spirits casionally occur in the lives of all. words. No language can express their lessen in value and assumption, finally thought, and these are cheers and mon- giving no name whatever-high and exitions of the infinite, which we can neither alted spirits being only known by their avoid nor disregard, and which really in- thoughts and prove their true greatness by genuine humility. But names will be as sumed as long as mediums have self-love giving tests every Sunday morning and at the same time the associates of great minds.

"Oh glorious gift of brotherood; Oh sweet elixir oft' e blood That makes us live with those long dead, Or hope for these that shall be bred Hernaitert!"

With Confucius and Buddha, the obligation of morality was acknowledged as the highest law of man's being, irrespectinction of all sense, if not annihilation. Morality has stood instead of a creed, properly so called, for hundreds of millions of inhabitants of the earth for ages innumerable. This is the most remarkable fact which an enlarged ethnographithe plea that vulgarity is inherent in reli- | cal knowledge has imparted to the present book recognized by Christians-the Old reduce to consistency with theories nomi-Testament-is substantially a record of nally established. It at least puts an end vulgar things. The argument is false. No to the favorite argument from common craft.

what objects are hard and will hurt it struck; what objects are heavy and will hurt if they fall upon the limbs; which things will bear the weight of the body, and which not; the pains inflicted by fire, port. Joey Bagstock was sly-"devilish by missles, by sharp instruments,-these and various other items of information, needful for the avoidance of death or accident, it is ever learning.

And when, a few years later, the energies go out in running, climbing and jumping, in games of strength and skill, we see in all these acts by which the muscles are

developed, the perceptions sharpened and the judgment quickened, a preparation for the safe conduct of the body among surfamiliar and are yet untranslatable; which ism. The humblest medium brings forth rounding objects and movements, and for meeting those greater dangers which oc-

> Being thus, as we say, so well cared for by nature, this fundamental education needs comparatively little care from us. spicuous by their silence. But our good What we are chiefly called upon to see is friend Gaston lost no time in seeking the that there shall be free scope for gaining, antipodes of this condition, and it was not this experience and receiving this disci- long before he had given several compeenough to believe themselves humble, and pline, that there shall be no such thwarting of nature as that by which stupid tation, and it was readily assimilated. The

> > girls in their charge from the spontaneous and readily found here, as it will be everyphysical activities they would indulge in, where when sought in the same spirit, and and so render them comparatively incapable of taking care of themselves in cir- alert intelligence; and brother Gaston cumstances of peril.

is comprehended in the education which tive of any future life. Confucius laid prepares for direct self-preservation. Bedown that a virtue regardless of any fu- sides guarding the body against mechani- is President, is constant and well-or. the birth of the girls who made them fature reward was a higher virtue than that cal damage or destruction, it has to be dered, and Spiritualism is fortunate in mous, but means of intelligent communiwhich was motived by reward. And guarded against injury from other causes-Sakyamuni, though the morality he taught against the disease and death which follow was of a narrow and negative kind, led breaches of physiological law. For comhis followers on only by the hope of ex- plete living it is necessary not only that tinction at the end of their lives-an ex- sudden annihilations of life shall be warded off, but also that there shall be escaped the incapacities and the slow annihilation which unwise habits entail. As without health and energy the industrial, the parental, the social, and all other activities, become more or less impossible, it is clear that this secondary kind of self-preservageneration, and one of the most difficult to tion is only comparatively less important than the primary, and that knowledge tending to secure it should rank very high. Here, too, guidance is in some measure system of teaching can be pleaded as an consent, as applied to deity according to already supplied. By our various physithe usual definition, and it ought to put an cal sensations and desires nature has inend to that expedient of modern barbarism sured a tolerable conformity to the chief pravity, it should be promptly relegated to to govern men by fear of everlasting cal- requirements. Fortunately for us, want emity, which is an invention of implacable of food, great heat, extreme cold, bring from the remotest inflaence upon the edu- bigotry and the dernier resort of priest- promptings too peremptory to be disre-

Asmonæus in his attacks, but in August, '87, he was induced to visit the camp at honorable and estimable as anyone could to injure anyone. We are aware of but a He remained to witness those phenomena soul with grief. which appeal to intelligent minds with the logical conclusion.

dix will prove the grand point d'appui of

the book proper, and render its chain of

testimony irrefragible. It will contain in-

cidents which we would be delighted to

present to our readers in these columns,

Only a few years ago Mr. A. Gaston, a Spiritualism at Meadville. At least this is the impression which has gone abroad, At the period mentioned, business considfound but half a dozen Spiritualists, and these were far from demonstrative. The impression we have obtained is, that upon tent minds some wholesome food for cogischoolmistresses commonly prevent the truth of immortality was eagerly sought with something like the same degree of This, however, is by no means all that humane efforts and wisely ordained evan-

> outcome. Were we to give our personal impression ordinary perils of eulogy would be defied; the masterful jewels of humanity, as emanimate nature, and that from their standpoint of reasoning they command the thought which shall ultimately control all comprises the whole of nature, and embodies the great and all-absorbing thoughts

fellowship in it are at once in direct communion with the most advanced thought of the age,-just as they are when in fel- ualism, are, through their own fault, withgarded. And would man habitually obey lowship with any association of really in- out social position or moral status; and to limited success

Cassadaga, "and he who went to scoff, re- desire, and yet the recent proceedings of single purpose-to preserve Spiritualian mained to pray," or words to that effect. her sisters, Margaretta and Kate, fill her from contumely through the ill-advised

most irresistible force, and of necessity be- that her mother, grandmother, great-aunt Mrs. Underhill and all true Spirituain came a Spiritualist. There was no other and great-grandfather, were spirit mediums; and that probably spirit mediumship

was in the family for many generations prominent business man, acted as the previous to any record of the fact. She leaven which leavened the whole loaf of gave instances which were marked by the most convincing manifestations of spirit and a dear good mother she was. I could presence, characterized by system and not forget this, if I wanted to. I do not and our observation seems to confirm it. superior intelligence, and resulting in a want to. I shall always love those girls, profitable discovery. A question had arisen and pray for the improvement of their sad erations induced him to locate here. He about the secretion of a sum of money by an ancestor who had passed away. This well known, Mrs. Underhill is author of matter was much discussed, and one day that capital book, "The Missing Link," the ancestor "appeared" to a member of this subject of subjects they were con- the family, who greeted him with a scream; whereat he vanished. Instructions were given that, if he appeared again, the money was to be asked for, and in a little time he came. Instructions were followed. The 'appearance" went to the orchard, beckoning his interlocutor to follow, and bending down a branch from a tree, indicated with the extremity of that the spot where the money was buried. It was there found! This happened in the family of the greataunt. Other instances were graphically was greatly cheered at the result of his told, some of which related to the remarkable mediumship of Mrs. Fox, mother of gelism. His work at Meadville, and in behalf the Sisters. The rappings were recognized of the Cassadaga Association, of which he in the family for many years previous to the possession of an apostle who is at cation with their source by mortals were once so willing and so able. As we not understood until 1848, when it was view it, no man's work has been more discovered that questions were correctly abundantly blessed in genuine practical answered by calling the alphabet, and that intelligence behind the phenomena was quite as alert as that of the mortals with of all these Meadville Spiritualists, the whom it came en rapport. This was only an incident in Spiritualism, but of great

so we may say in brief that they rank with importance in its utilization, just as the electric light, telegraph and telephone are eralds and diamonds rank with those in in- important in utilizing the wonderful powers of electricity. But only to that extent to which Edison may be credited with the invention of the electric current forces and govern the universe. Their can the Fox Sisters claim to be the founders society is a prime factor in a court which of Modern Spiritualism. This is substantially the view of Mrs. Underhill, and it will be recognized as the correct view.

and impulses of man; and those who take As we have heretofore asserted in THE BETTER WAY, the two Fox Sisters who thoroughness. Those who attend this course have recently essayed to "expose" Spirit-

#### PERSONAL.

Dr. Dean Clarke is at Denver, Colorado, for an indefinite term, possibly several months. Mr. J. Frank Baxter speaks at Willimantic, Conn., on the third and fourth Sundays of lanuary; at Cleveland, Ohlo, on the Sundays of February.

Mrs. Ada Foye holds meetings, in Boston and near-by during January, February and March. Spiritualist societies desiring be services for week evenings are requested? address at No. 10 Orange st., Bosten, (can H. Lewis.)

On Sundays of the current month MM Jennie B. Hagan is speaking and giving po ems for the Spiritualists of Haverhill, Mass Next month she will occupy the pulpit of Mrs. N. T. Brigham, at Adelphi Hall, New York city, and Mrs. Brigham will speak for the Union Spiritualists, of Cincinnati.

Lyman C. Howe speaks for the Spiritualists of Patterson, N. J., on the Sundays of the ci rent month. Readers of THE BETTEE WAY have recently enjoyed several of brother Howe's excellent lectures, which were reproduced in our columns, and they are hungering and thirsting for more of the same sort. Reports from Patterson will be gratefully received and kindly treated.

On Wednesday evening, 9th inst., Prof. D M. King, of Mantua, Ohio, began a course of lectures at the Cleveland Institute of Phren ology and Psychology, upon the interesting questions involved in the curriculum of the Institute. He is recognized as one of the pest phrenologists in the country, and, as a teacher and lecturer, has earned a wide and well-deserved reputation for persistency and of lectures, will find them well-adapted to the instruction and liberalization of the hu man mind and therefore we wish them up-

#### JANUARY 12, 1889.

## THE BETTER WAY.

#### CORRESPONDENCE.

#### Edwardsburg, Mich.

To the Editor of The Better Way.

Dr. J. K. Balley, after a long vacation, enforced by sickness, has been laboring of iate in Michigan, speaking during Decem-ber at Capac, Filnt, and Saginaw. He closed his present Michigan campaign on the 6th inst. Wishing THE BETTER WAY success, I remain yours, J. K. B.

Springfield, Mass.

Miss Emma J. Nickerson occupied the platform at this place last Sunday, the 6th instant., speaking on "Thought Inheritance," in the afternoon, and "Mediumship" in the evening. Mr. Febendean, of Holyoke, a promising young test medium gave read-ings from the riatform in the evening in which names and dates were recognized as correct. Miss Nickerson's subjects for next Sunday are"Self-Education" and "Hero Wor-shin" ship.

#### Worcester, Mass.

To the Editor of The Better Way.

Mrs. A. H. Colby-Luther is in our town and occupying the Spiritualist rostrum to the delight of the many. Her subject last Sanday was "The need of superior, moral development." The subject was handled with fervor and kept the audience spell-bound, and frequently bringing forth tre-mendous applause. Mrs. Luther remains with us during January, to be substituted by Mrs. C. Fannie Ailyn in February. C. R. HENNET.

Worcester, Jan. 7, 1889.

#### Chicago, Ill.

On Sunday afternoon, 6th instant, the People's Spiritualist Society were greeted by a large audience at their hall, No. 116 Fifth Avenue. Dr. C. E. McAllister spoke upon the question. "Is Spirit Communion a Benefit to Mankind?" and handled it very ably in the affirmative. Mrs. Belle F. Hamilton and Mrs. Graham gave flue tests, all of which were promptly and satisfactorily recognized. Interest in the great truth of immortality is rapidly increasing here.

Fraternally, January 7, 1889.

## Pittsburgh, Pa.

To the Editor of The Better Way.

Mrs. C. Faunle Allyn has been with our society four weeks, and will be with us another Sunday. This lady is a remarkably bright speaker, although her ideas are some-what different from the majority of speak-ers on the Spiritual platform. She takes subjects for Lectures and Poems from the audience. In her psychometric glove read-ing she is perfect. Spiritual societies who wish to hear a very able and advanced speaker, would do well to engage Mrs. C Fannie Allyn. J. H. L.

#### Topeka, Kan.

### To the Editor of The Better Way.

Mrs S. R. Stevens' theme before the Religto Harmonial Society of this city, Sunday evening, December 30th, was the "Old and New Year." It was an able lecture, and one which the most bigoted orthodox could find no fault with, unless it was the points made that we must "reap what we sow." This is a Binle doctring but one which is not preached, and its effect is done away with by the doc-trine of atonement tanght by them.

Mrs. Stevens draws good houses and is do-ing good work here. Spiritualism is pene-traing the churches and people of this city to a remarkable extent. After the lecture closed there were interesting and satisfying readings by Mrs. John Hammond and then Mrs. Stevens was controlled by their wise and Mrs. Stevens was controlled by that wise and the name of Starlight, and numerous questions were asked by the audience and an-swered by her. F. P. BAKER. December 31, 1888.

To the Editor of The Better Way. At Arcanum Hall, 57 W. 25th street, lust Sunday's meetings of the Progressive Spiritualists were fairly attended. A severe rain storm kept many away. The speakers and mediums' meeting at 3 p.m. was participated in by the following talent: Miss Viel, a medium of great promise, gave an inspiring discourse. Mrs. E. Benwell's guides counciled mediums to press onward in their

New York City.

counciled mediums to press on ward in their work, etc. Mrs. Lena Fox spoke of her ap-preciation of spirit communion, and rebuked hose that would try to ignore its blessings to not approximate the search related hose that would try to ignore its blessings to hose that would try to ignore its blessings to hose that would try to ignore its blessings to hose that would try to ignore its blessings to hose that would try to ignore its blessings to hose that would try to ignore its blessings to hose that would try to ignore its blessings to hose that would try to ignore its blessing to for materializations. It Sidney Alleo on personal experiences, S. F. Lambert gave and the set mediums to do their duty, etc. The 8 p m. service was opened by an ad-dress by S. F. Lambert, subject, "Philosophy of Ancient and Modern Spiritnalism, and its progress, etc." Mr. Gibbs, a temperance re-former, related personal experiences in spir-tual manifestations. Fannie Naegell, organ-ist, sang a cold water song in honor of inst preaker. Prof. Van Horn gave at each meet-ing many descriptive spirit lests-messages duty acknowledged by audience. Mrs, Ben-well closed each service by inspiring bene-ing in the potent power of the spirit world. It was a grand success. CORRESPONDENT

#### Peoria, III.

A friend writes: "Though not prepared to attempt a history of the spiritualistic work in this city, suffice it to say, that a few veteran workers have held the fort for many years against great odds. They are at present making efforts to place the cause on a firm basis, having chosen a hall in a dealrable location and leased it for five years, and fitted it up nicely. In it they now hold regular services, including a Lycenm, a developing class and a public circle. The deficiencles are met by a few liberal workers.

Before the last Sunday's discourse, the fol-lowing notice appeared in the press of this

lowing notice appeared in the press of this eity: "If the Christian religion, as now taught and practiced be correct, and the God-princi-ple desires it to reach the entire human fam-ity, why are not a larger percentage of the people, church-goers and professing Caris-tians? The above question will be considered this evening at Union Hall, 430 Main street, by Mrs Allen, who has been interesting the people for some time past with sublects of for some time past with subjects of

practical importance." The question was ably handled by Mrs. Allen, and to judge by the wonderful arrange-ment of thoughts and sentiments in the discourse, she must have been under control of a superior spirit. After the lecture a liberal time was devoted to psychometric reading. On Monday evening the friends of the so-ciety met at the residence of Mr. and Mrs. Elisworth, old-time Spiritualists, and en-joyed a social sylvester. Addresses were then delivered through Mr. and Mrs. Allen, and the new year was nearly two hours old before we could break away from the genial influence that held us together. After many pledges, however, we separated, to do as commandes of old to "go ye out into the world and preach the gospel" and do all the good Samaritan work we can. Jan. 1, 1889.

#### Willimantic, Conn.

#### To the Editor of The Better Way.

you ought to. We feel a decided interest in your bright journal, and are making some movement in its behalf. Propose to make more, and a good deal more after awhile.

You may think it late in the day to say anything about our December meetings, but they were good enough to write about at mer. any time. Dr. Dean Ciarke was the regular Mr. J. W. Fletcher, lecturer and public test

## Health Restored by Dr. J. S. Loucks.

Health Restored by Dr. J. S. Loucks. Euron. Kanas, Jan. 10, 1880. Eureks, Kansas, Jan. 10, 1886. that chilly sensation several times since which causes that goneness in the stomach. She has had no indications other than those of cramps since we commenced your treat-ment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude and on you as a great benefactor. If this is of any use to you, you are at liberty to use it, A. M. STOUDARD. A. M. STODDARD.

Kline's Ink is the best writing fluid for counting-house use of which we have any knowledge. For many years it has been used in the public schools of . Incinnati, and is largely endorsed by business men every-where. Manufactured in this city by C. A. Aiken, who bottles it for the trade and sup-piles orders by the gallon or barrel.

#### Movements of Mediums.

[A!l announcements and notices under this head must be received at this office by Monday to insure insertion the same week.

Mary Ls. French 1s open for engagements for 1889.

Dr. F. L. H. Willis is now residing at Glen-ora, Yates Co., N. Y.

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

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

Mrs. Fannie Ogden, 618 Main street, Peoria, 11. Trance, Test and Psychometric reader. Can be engaged for the season of 88 and 89.

Miss Josephine Webster, Trance and Plat-Perhaps you do not feel a special interest in this far away corner of human effort, but fall and winter months. 98 Park street, Cheisea, Mass.

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

Denver, Col., and where he will be pleased to receive calls in the west for spring and sum-



#### St. Paul, Minn.

To the Editor of The Better Way.

The Ramsey Co. Association of Spiritualists and Liberals held their first annual meeting on the first Sunday in January. The officers elected for the ensuing year are as follows:

President-Dr. S. C. Trowbridge. Vice President-Dr. S. C. Trowbridge. Secretary-Mrs. H. H. Kenyon. Treasure:-H. H. Kenyon. Secretary-Mrs Laura A. Grant. The ladies of the association are about starting a Social Dime Society for the purpose of collecting funds to belp defray the expenses, until our association becomes a fulle more said sportal ping as it is yet in the little more self sustaining, as it is yet in its infancy.

Our speaker is Mrs. M. E. Aldrich formerly of Milwaukee, and her lectures and psycho metric readings are highly appreciated, as are also the tests given by Dr. S. C. Trowbridge. Fraternally yours, MRS. LAURA A. GRANT, Secretary.

#### Washington, D. C.

The Children's Progressive Lyceum of this city has just closed an eventful season to begin a new year with still brighter prospects. At the fall opening in October, Mr. Geo. Melling was elected as conductor to fill the place of Mr. Plerson during his absence, and has given general satisfaction. The Lyceum numbers fifty scholars now and were enabled to get up quite a worthy Christmas festival, having a trimmed tree and presents r all. Much interest was manifested. Great indebtedness is due to Mr. Geo. H. for all.

Great indebiedness is due to Mr. Geo. H. Brooks for his interest and energy mani-fested in building up the Lyceum to its present standard, he baying organized it in March, 1887. Since then the board has been composed of the following officers: C. O. Pierson, conductor; Miss M. Turpin and Miss Wood, guardians; Geo. Wood, secretary; John Haid treasprears M. Edgon, ibrarian; I. Haid Heid, treasurer; M. Edson, librarian; J. Heid, Sr., H. Steinberg, G. A. Hall, guards; Mrs. Glendaniel, Mrs. Lease, Mr. Burnham, Miss E. Julihn, and Miss A. Heid, leaders; Mrs. Frere, musical director.

Cleveland, 0.

The public farewell reception to Mrs. Ada Foye and the debut of Miss Clair Tuttle in dramatic recitals is still discussed in consequance of its marked success. Both Cleveland papers gave lengthy reports and favorable criticism of Miss Tuttle's appearance and ability, and prophesied a graud future for her should she adopt the stage as a profession, On the same occasion Messrs. Hudson Tuttle, Richard Carleton, Thomas Lees and others made three-minute speeches, complimentary of Mrs. Foye's effective work, to which she gracefully replied. The evening closed by an Interchange of good wishes, etc.

At the regular Lyceum session in Memorial Hall on Sunday morning, January 6, annual reports were read from the retiring officers, after which the conductor proceeded with a review of the reports and the condition of the Lyceum generally, and proceeded to install the officers for the ensuing year:

E. W. Gaylord-Conductor.
Mrs. Laura A. Martin-Guardian.
Miss Rena Hatch-Recording Secretary.
Thomas Less-Corresponding Secretary.
Edward Lemmers-Treasurer.
Miss Rena Hatch-Musical Director.
Eddie Mapss-Lubrarian.
Miss Kate Durby-Postmistress.
Guards-James Madden, Leonard Turner.
Frad Darby, Misses Almeda Welch and Eva

Trustees-John Madden, Samuel Russell

Trastees-John Madden, Samuel Russell Thomas A. Black. As the retiring officers removed their badges of office they were handed over sepa-rately to the officers-elect by Mr. Carleton, with a few words regarding their duties, following which remarks were made by Mr. Black, Mr. Madden, Thomas Lees and his daughter Pearl Lyceum exercises closed with a recitation by Miss Linite Root, and epportune remarks from the new Conductor, Mr. Gaylord. Active preparations to celebrate the twen-

Active preparations to celebrate the twen-ty-third anniversary of this school on Son-day, January 20, on which occasion Mr. Wal-ter Howell will be present to assist, are being made.

speaker on Sundays, and he made special effort to instruct the good attendants at our

well-patronized Spiritual Church. He spoke to the edification of the people in divers way, and upon more occasions than the regular Sunday services The doctor is an instruc-tive speaker, and not unfrequently enter-taining He was called from his work here speak at Danver, Col., during the month

of January. A special feature of Spiritoalist work in

A special feature of spiritoalist work in this city last month was a series of six lec-tures on practical subjects by Miss Jenuie B. Hagan. I need not say they were good, for Spiritualists in all parts of the country un-derstand that she undertakes nothing which is not done well and thoroughly; but when I assert that these lectures were argumenta-tive, didactic and logical; that they were in the nature of revelations in social ethics and collitical economy; that they essayed a line of discussion which even statesmen pursue with relucta ce, and rarely with adequate understanding of its sinuosities; and that she made every problem plain and comprehensi ble,-after this assertion it may well be asked "Of what are the lady's guides not capable?" We were aware that she had been doing the same thing at o her towns, and this style of performance was glowingly outlined by report; but we were unprepared for the real brilliancy of the fact. This series of lectures proves that the platform is Miss Hag in's throne, and that upon it she reigns in the su-

premacy of a wonderful pow-r, welrd and mysterious to fluite minds. Her poetic im-

A grand addition to the interest of these meetings was supplied in the admirable solo singing by Miss Flora Melony. She has a sweet, melodious voice, excellent in timbre and volume, and thoroughly cultivated. Those who listened to her at Cassadaga last suppresent that the promises summer need not be told that she promises to become eminent as a mistress of the har-mony of sweet sounds. Her services are already invaluable to our meetings, and it is hoped she will continue to devote her good work to the cause of Spiritualism.

Yours for Progress, Jan. 5, '89, \* HAMPTON.

#### Alcyone.

ALCYONE has entered upon its third year. It has been enlarged to 20 pages. It is full of excellent matter, treating upon the phenomus and phil sophy of Spiritualism, without theological controversy. It is issued monthly at \$1 a year, by the STAR PUBLISHING Co., Springfield, Mass. It is sent free for two months to all who enclose 10 cents in stamps with their orders.

#### B. F. POOLE, CHINTON, IOWA.

Dear Sir:-I had inflammation of the eyes Dear Sir:--I had inflammation of the eyes when I received your melted pebble specta-cles and eye wash. Could not distinguish a person across the room. From the time I be-gan using them I feit a cooling sensation, and shall never forget the gratitude I feit. My eyes are now well, and I gladly recom-mend your spectacles to all in need of them. Kindly Yours, MRS. DR. C. R. MENNETT, 45 Lincoln street, Worcester, Mass.

Dr. A. B. Dibson, magnetic heater and clairvoyant physician of Maquoketa, Iowa, has gained the reputation, with patients and acquaintances, of a good, careful and skillful doctor, a philanthropist, scholar and progressive scientist, and testimonials to the sterling value of his professional work are frequent and conclusive. It therefore gives us much pleasure to direct the attention of the courteous reader to his "Astonishing Offer." upon the sixth page of THE BETTER WAY-

## People's.

Sunday afternoon the Rentz-Santley Company an aggregation of the supreme order of excellence opens at the People's Theatre. Since their former appearance here it has been largely augmented by the addition of quite a number of vaudeville celebrities, The Louisville Courier-Journal says of the

company:

Company: The Rentz-Santley Novelty and Burlesque Company, sustained if it did not surpass its previous reputation as a number one show of the speciality order, in the performance at the Buckingham Theater last night. A crowded house greeted them with loud and frequent approbation. The first part "West Point Cadels and Vassar Pets," proved to be a pleamant introduction. The burlesque with which the show concluded is called "Kourad, the Korsair and was well received.

medium. Address No.6 Beacon street, Bo Mr. Fletcher accepts engagements in New England only.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engage-ments. Reasonable terms. Address Dr. Thos. McAboy, 727 Tweifth st., Louisville, Ky.

Miss E.A. Viel, health and business medium. 216 West Fifty-third street, New York City, will give advice in the above and read character according to the new science of solar biology.

J. W. Kenyon lectures in Keene, N. H., during month of January. Open for engage-ments for February and March, which he would like to spend in Vermont. Address 40 Woodland street, Worcester, Mass.

Mrs. E. A. Wells is now ready to make engagements to lecture, or as a platform test medium. Societies desiring to make engagemust state time after first January 1889. Address 990 Sixth avenue, New York. Frank T. Ripley, trance medium, lectures at Taunton, Mass., during the month of Janua-ry. He may be engaged for April and May, and after that for camp or grove meetings. Terms liberal. Address care of Banner of Light, Boston.

Mrs. Helen A. Simons, controled by Dr. Judah Ward, is ready for engagements as a public speaker. Address, 721 East Capitol street, Washington, D. C. Mrs. Simons has been recommended to us a lady of refinement and culture, as well as an earnest and reliable medium.

Mrs Carrie C. Van Duzee, trance lecturer and medium, of Geneva, Ohio., will speak during the winter months for the First Spir-itualist Society, of Watertown, New York. Her address is No. 12 Bronson street, East Watertown, New York.

Miss Emma J. Nickerson, a graduate of the Detroit School of Elocution and inspirational speaker, is now open for lecture engage-ments. Improvises upon subjects presented by the audience, and reads psychometrically under favorable conditions. Address 123 West Concord street, Boston.

Mr. Harrison D. Barrett of Meadville, Pa., Is specially recommended to us as an in-pi-la specially recommended to us as an in-pirational speaker of unusual promise. He is ready to fill engagements upon the Spiritual-ist platform, and would be pleased to corresnd with societies with a view to engage ments.

Mr. W. A. Mansfield, the weil-known slate-writing medium who spent the summer at Cassadaga Camp, has returned to Boston to pursue his studies in the Monroe College of Oratory. He is now located at 566 Columbus Avenue, and will devote a portion of his time, afternoons, to the exercise of his gifts as a medium. as a medium.

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 Obio, and will engage to speak week days and evenings of this pe-riod at points in Obio, Indiana and Kenucky, giving a course of aix 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. Miss Jennie B. Hagan is now ready to make

#### CINCINNATI MEDIUMS.

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Mrs. S. Seery, 34 Gest street, Trumpet and Slate Writing.

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Ave. Mrs. A. Kibby, clairvoyant and test medi-nm, 538 W. Eight street.

Mrs. Stewart. Trumpet and Independent State Writing. 10 Addison street.

Mrs. Anna Cissna. Independent Slate Wri-r. 454 West Eighth street.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent State Writer,

Mrs. Isa Wilson Porter, 16 West Ninth st Psychometric and Fire-Healing.

Lavinia Knowles Douglass, Trance, Test and Healing Medium, 85 West Seventh st. Mrs. Lamon, 4 West Ninth street, near Main, lectures and child slate-writing, every Monday evening.

Joseph Schwemberger, frumpet medium, No. 3 Corwinestreet, between McMicken and Walant.

B. S. Haldwin, Magnetic Healer and Devel-oping Medium. 54 East Sixth street. N. Clairvoyant Optician.

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and relief, The energizing potency, the powerful magnetic waimth and life these Insoles generate, will sur-prise you Remember, we tell you Magnetic Shields are genuine life imparting and bealth-living Therapentic agents, and excel all other curative agents combined.

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Mass

John D. Chism, 86 State St., Albany,

629 Fulton St., Chicago.

DR. C. BUTT,

## SPIRIT MESSAGES.

Given Through the Mediumship of MISS HELEN MARE CAMPBELL. 1.

MORACE FLETCHER.

My home is in Madison, Wisconsin. have a wife there. I was a tanner by trade, and desire to communicate with Jim Deihr who attended to the vats. Tell Jim Messer Smith has a position for him. Tell I did. Good-bye. him also that George Knaarr would be reconciled to him. I do hope Bertha, my wife, will receive this message, and that Of Charleston, Maine. I am a resident of of me as living. 2.

## MARY ADELAIDE HEWITT.

I come to Horratio Hewitt, of Brooklyn, New York. I passed from earth when a very little girl, but do want to be remembered. Dear Rache, give my love to Adah and Carrie. Tell John I have by no means forgotten him. Tell Stella her mother sends much love. Now, Horatio, don't leave your present business, be sure and bring forward your last composition ; it will bring you success and reputation. Mills is your friend, so is Levaro; seek them and commune with them. Remember always, Horatio, that "a rolling stone gathers no moss," and of all things, remember that life must have a purpose.

## RALPH WALDO EMERSON.

medium. I have long desired close contact with her, as it is my purpose to complete the work through her organism. Gentle medium, suffering and pain have only manity, besides to myself. Yet I may find made your spiritual life brighter, and the duties in this life sufficient to engage all slight imperfection in the physical is more my attention. I would say here, and earnthan compensated by the brightness of your nestly to all mortals, be sure to live in the spiritual existence. Therefore be of good mortal body as long as possible. Civilizacomfort, dear one, you are like unto a bea- tion as the methods of society are named con light which casts its radience adown is the cause of much that is wrong in life's tempestuous sea, pointing many a shortening life. Its exactions sends milshattered craft to a haven of safety. Once, lions every year to the spirit life that ought again, I desire to come through you.

#### 4. ELEANORE SHECKELLS.

I desire to reach George Sheckells and thence to Perryville, Maryland, where I passed away about eighteen months ago. safely passed the river, and am now happy and busy. I love you all. Dear Emma, Aunt Eleanore is no less interested in your welfare. Tell Tacie that mamma does not not like to see her so negligent about study, say to her that she must renew her energy vide us.

5. SARMATIA.

I come to Wolfgang to warn him lest he betray a trust. E. S. de M. is in this city, flee to another. Wolfgang, I am anxious,

about; however I made them think of me, and that was great satisfaction. I was twenty-seven years old and a few months when I became a spirit. I am busy now

trying to open peoples' eyes and ears to the truths of immortality. Heaven or hell is as a person or spirit does. I enjoy myself well here. I am not sorry I came here as

> 9. DR. DERSTEN PAGE.

Fred and Rache will be taught to think of the great realm of spirit. Nearly fifty years ago I was born to this state through an act of my own. I had just got out of college from Bowdoin. I had become disgusted with the schemes, tricks and deceptions of man against man. Saw no chance for myself in an honest way-must conform to the world's customs and ways to get along comfortably and live in it. This was too much for me. Did not know how to get along to do as others did without being found out. For the practice of medicine, though needful to be profitable must be deceptive, that any person can well know by the foreign language used to deceive the public? Then society is and was about the same. Self-conceit is more the ruler of mankind than another known power ex-

cept this love of money. But I was mis-

taken. I have found out by experience that human life is needful, but is not a I come to reach Jennie B. Hagan, the sequence for any creative principle, but a development, same as is earth and all other elements. I see now that I might have been of very great benefit to suffering huto have stayed longer in the mortal; hence it is principally a murderer and a cruel ex-

acting tyrant for it professes power to assume old rolls of pride and superstition his daughter Emma. We were formerly and passion and appetite every way to of Scotland, then removed to America, hold its supremacy over mankind. Civili zation is not a virtue; it is an inexorable tyrant, that no person can please, yet every Now, I want you all to know that I've one must obey to be honored by its adherents. True, outside of civilization the world is full of ignorance and animalism, because the civilization of to-day ignores nature's laws and establishes society statutes. which it is a great crime to disobey; whereas, if civilization had been founded upon with the coming new year, and do better. natural laws instead of such as it proclaims, I am with you always; death does not di- the world of mankind would have been millions of times better and happier than it is to-day. In this respect a change is growing last upon mankind for the better.

I am Alexennye Athaeliha Robinskii. Spiritualism, or spirit socialized by man, is doing what all the Gods of man of the past could not do-namely; to save mankind unto himself. Fast will this power develop. you are needed; be not reckless. Try and There is much to say on this subject, which I may speak of at another time. At pres-

Around thee in the quiet shadows cling. friends in old town, and Stillwater, Maine. You say, "In the dark night of suffering I went to see them, but no one knew I was No sweet birds sing." Night only giveth through her dusky bars

The faint, far gleaming of the quiet stars.

Oh, heart, that waits beside death's moaning ses, God gives the bird that sweetly sings to thee, It rises from the shadows, o'er the flowers an tree

It sends its clear sweet note upon the breeze, The song gains force and deepens, rising higher As thought on wings of prayer and strong desire.

Then when deep gloom around thy spirit lies. When sets the sun and darkness voils the skies, If thou wilt listen, in thy heart thou'lt hear The nightingale's sweet song translated to the ear And sweetest song that earth can ever know Awakens when the day shall cease to glow. It is the song of love and trusting faith That fills with music e'en the night of death.

The man who buys bric-a brac nowadays and pays for it may be pardoned for doubting if virtu is its own reward.

In the ballroom : He-"How is it that I see so little of you nowadays?' She-"My husband won't allow me to wear low-necked dresses any longer."

SPIRITUALIST LECTURERS.

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J. H. W. Toohey, 4 Princeton st., Charlestown

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Mrs. Elivira Wheelock, Janesville, Wis.
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SLIPPERT PLACES. Was it Life or Death ? Dorris. New Experiences.



other as mortals do, Each spirit is obliged Ob, heart, in waiting, sighing to be free,

JANUARY 12, 1889.

IS

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## THE BETTER WAY.

## MINOR TROUBLES

Jenkens writes to his girl in the apartment house as his suite heart.

always have rocky passes and all that kind of thing in Irish plays?" Bleff kins-"Because nothing could be more appropriate for Ireland than sham-rocks."

"Be mine!" he cried, in a voice sur-charged with anguish. "If you refuse me I shall die!" That was forty years ago, and the heartless girl refused him. Yesterday he died. Girls, beware!

"Bridget, has Master Johnnie come home from school yet?" "Yes, sir." "Have you seen him?" "No, sir." "Then how do you know he's home?" "Cause the cat's hidin' under the grate.

Mrs. Brown-"Tell me, Nellie, was your husband much embarrassed when he proposed to you?" Mrs. Young-busband-"Not nearly so much as he was after the bills for our wedding reception came in."

"Pa," asked the small boy, "what is a heroine?" "Your mother is a heroine."

A boy who had been starving himself for some time in anticipation of a Thanksgiving feast was heard to remark to a companion that he was so empty that he heard the first mouthful strike on the bottom of his boots.

Bride (exchanging bridsl costume for traveling suit) -"Did I appear nervous at all during the ceremony, Ciara?"' Bridesmaid (who is the bride's older sister)-"A little at first, dear; but not after George had said 'Y.s!""

the Auburn penitentiary turned the key on him neatly.

"Yes, sir," cried an exasperated man, "I will go and find him. I will upbraid him with his treachery; and then, through the crown of his hat!"

Dutiful Daughter - "Now, mother, don't ask me to marry that man. I admire and respect him, but I do not love enough to grow tired of him. He's a politician.'

Seedy Customer (who had asked for a pair of pants worth about fifty cents) -"Holy smoke! Mr. Solomons, the seat is almost gone!" Mr. Solomons-"Mein friendt, I know dot, but von dwenty fife cent duster goes mit dose bants, undt dey set peautifully on de shoe-tops."

Visitor (to Widow de Hobson)-"Your new girl seems to be a very neat and tidy person, Mrs. de Hobson." Mrs. de Hobson—"Ab, yes, I am afraid she is rather too much so. This morn ing she dusted everything out of the little urn that stood on the mantel, and John."

### Interesting Experiences. To the Editor of The Better Way.

express the deep and thrilling events spoke assuring us that our house was that are crowding swiftly upon us, at full of invisibles helping in this midthis time of trial for all earnest souls who try to read aright the signs that point to coming events. And we are taking their leave after bidding us to phantoms are not altogether harm-

For proof of what I say permit me to my own observation a short time ago. Investigators of Spiritualism are asking for proofs of spirit return. To such replied the parent. "How a heroine?" "Why, she married your father when his income was only \$500 a year, and she knew it."

> side of our philosophy. And here, have dreamed of in our philosophy. Mr. Editor, I shall be obliged to introduce a name in connection with this retremor to course along the nerves of with Hamlet left out.

Reynolds came to San Bernardino, en relations; may we not pause and ponder looking him sternly in the eye, "I will route to San Diego, together with her against those sensitives, who, at the kick the seat of his pantaloons out son, and a Miss Wall. They stopped at tisk of their mortal lives, perhaps, are him." Practical mother - "Oh, that around the garden, when the hat she spirit of greed walks rampant, with don't matter. You won't see him often wore was taken from her head by an only the sensuous and material in

invisible hand, and hurled in a vicious manner into a ditch fi led with muddy water. She came into the house holdmarked to me that I had interesting company on the premises, at the same taken it from the kitchen as she passed though all unseen, but the strong conit contained all that remained of poor introduce her presence in no uncertain plog in my house, the dear child whose

He answered, "She can never come any more within the house, for we have so prepared conditions, that it will be impossible." I breathed more freely "All houses wherein men have lived and died are hannted houses." I breathed more freely and he continued in answer to my ques-tion, "She has gone into the next bouse" Then the voice of little Fills. with feet that make no noise upon the floors." We, who have become conversant with the methods of spirit return, know full well, that the beautiful lines of the poet Longfellow, quoted above, do not poet Longfellow, quoted above, do not Another voice, in the Chinook jargon night work so essential to my future painfully aware, also, that all these compose ourselves and try to sleep when Miss Wall requested the Indian to close the r-ar door which stood open less, nor are their feet noiseless as they come on their "errands" as their will and inclination dictate. left our beds while this thrilling episode was being enacted until I lighted

relate an occurrence that came under a lamp to investigate. I found that the wine had disappeared as little Effic had told me.

The next morning I called next door enquirers let me say, that the world of such and enquired if they had ever known such a person as I described. The wospirit is a human world and they re- man told me that she had a connection by the name of Peggie who had been in the spirit world for many years; that and I am sorry to record with their per-verted natures intensified, as a result of the false and pernicious teachings of creeds and dogmas. "Facts are stubborn things" but they "Facts are stubborn things" but they

must be met and confronted, as for your readers to digest for themselves, unseemly as they may be, to the timid only hoping that no such experience souls, who would see only the angel may be theirs. But there are more things in heaven and earth than we

Mr. Editor: Your artistic paper with its suggestive title is perused and cital, that may cause an unpleasant digested weekly by the writer, an i pardon me, if I say that often I am deeply pained at much that comes from the steal a white horse," said the thief in New York, "for the Auburn locks were sure to follow " And then the jailor at the Auburn locks were sure to follow " And then the jailor at part in this narration, did L omit it of the spirit and the responsibilities ad In view of the power and possibilities of the spirit and the responsibilities ad hering to believers in this great revelait would be like the play of Hamlet, tion that is crowving the ages, and awakening mankind to a more com-On the third day of August, Mrs. prehensive view of life and its diviner well, before we indulge in invective

son, and a Miss Wall. They stopped at risk of their mortal lives, perhaps, are my house two weeks, holding seances stemming the tide of popular ignorance both public and private. In a short and bigotry, to bring light and knowl edge to a benighted world? Alas! too time after her arrival she took a stroll much I sense of the s-lfish; and the view

A little more than two hundred and fifty years ago, our ancestors hung witches and banished those whom they, in ing the hat dripping with water and re- their ignorance and unreason; deemed not worthy of a place in the ranks of the pure and holy. Are there no les-sons to be gleaned for these would-be time expressing her regret at the fate censors and adjusters of "our cause" that had befallen my hat, for she had that will enable them to see themselves as others see them? I protest in the name of justice and a broader human out. I was not much surprised at the charity, against this promiscuous handmanifestation, for I had been aware of ling of the instruments prepared by fire an unfriendly visitor for some time to prove the pathway between the seen and the unseen worlds.

To me has come through the mediditions now offored, had enabled her to umship of Mrs. Reynolds, while stopmanner. A few days later, Mrs R. in mortal form was laid beneath the snow "When a woman gets frightened at night she just pulls the bed clothes over a room next the sitting room, house by the sounding Atlantic waves, but a few short months ago, has walked to my side from the cabinet and in my by the sounding Atlantic waves, but a her head, says she is terrified out of her wits and goes to sleep," says one who knows; "but with a man it is different. could gainsay. Will any one tell me that I have been deceived and my af fections tampered with by confederates, awake for two or three hours, straining ing about two feet open, a feather masks and drapery? I am no novice in duster, a hand basin, and other mova- the investigation of spirit power, but I bring to the circle room no cruel dis other members of the family who were efforts of our dear ones to clasp again sitting under the shade of a tree. Going the hand and assure us they "still live " Neither am I a blind student of aufrom against the wall and covered with thority. "Thus saith the Lord" has no some paper boxes that had been under-neath, and everything was in great decide for myself. The opinion of Mr. Two nights after at a public seance given at the residence of Mr. Crossland, I asked Gruff, the physical control of slighest weight with me, but when to Mrs. R ynolds, what he was doing at my reason or judgment there comes a of much of this insaue campaigning Permit me to ask your readers in a was Peggie;' he continued "we will spirit of kindness, how much we know put her out to-night so she will trouble of the modus operandi of this work that is being generaled from the spirit Strange to say, the conversation from the cabinet never came to my mind un-til our midnight seance brought it with unmistigable vividness to my senses our Caesars fed upon that they have grown so wise?" Would it not be well to learn something of the laws governing materialization before we pronounce all frauds? I pause for a reply. We are all materialized spirits, are we A New York woman, who has been in Alaska is deeply and publicly grieved loom was heard to exclaim: "Go subtle power that do we know of the subtle power that do the heard to exclaim: "Go subtle power that do the heard to be the human norm was heard to exclaim: "Go subtle power that clothes the human away. The old woman is pulling the spirit? Within the dark cabinet of the covers off my bed." The same instant a dcor slammed shut with a violence being evolved, and yet after all the ages what do we know of that process. Let upon its side across the sitting room. us take the "shoes from off our feet for and the spirit glided into the room and clutched Mrs. Reynolds by the throat, ground." Let us with a firm resolve, with mal ice toward none, seek to co-operate with those arisen souls, who have taken at the same time screamed in blood curdling tones, "I'll roast you out of another step in the world's arena and this; I'll burn the house over your heads; get out of this." All this and who are using these sensitive ones neads; get out of this. All this and who are using these sensitive ones occurred during the time it takes to re-cord it. Then the heavy step of Mrs. Reynold's Indian control Powanto, was he and calling upon the old woman to vacate, he und cked the rear door and pro-Leave all such work for rufflins and manipulators from the outside. Let us not be maltreated in the "house of Spiritualism does not mean this. It means deep and just adherence to di-vine principles, and a growth and un-foldment to human souls that the past ages of this old globe has never attained. clear; that the old woman had been evicted and would trouble us no more. Let us be true to that high aim and class phands in the noble work with the clasp hands in the noble work with the world's martyrs who are in our midst I asked where she had gone and I as-sure you, Mr. Editor, that it was to me striving to co-operate with us to redeem a momentous question, for I am living mankind from old errors and supersti-

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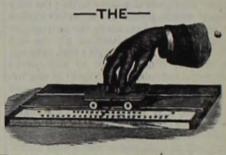
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A RECORD OF REAL LIFE IN THE

He says he is not afraid, pushes the blanket that had been hung up for the his ears at every sound."

"Have I done anything to offend youdarling?" he asked brokenly. "To-day you passed me without bowing, and now you it there with such an air of hauteur and prile that-" "George," interrupted the girl with the unbending air, but in her voice there was a cadence sweeter than music in the night, "I have a stiff neck."

"Absalom," said Mrs. Rambo, as her erratic husband came home late at night again, "what a terrible, terrible example you are setting the children." "Nanshy," he exclaimed in a tone of tired out, you're not doing your duty to 'em as a mother, Nanshy-thassall!"

#### SUCCESS IN THE WORLD.

He was boasting of his success in the world.

"Yes, sir," he said, "it is one of my proudest boasts that I left home at fourteen years of age without a cent.' "And now?" inquired a friend.

"I have just come from the county clerk's office, where I have filed my fourteenth assignment."-Jewish Tidings.

#### TOO CHEAP.

because Indian women up there are bought by the miners "for a song." Those daughters of nature are an imthem if they got a whole opera.-San Francisco Examiner.

### HEARSAY EVIDENCE.

An eminent Lord Chief-Justice, who was trying a right-of-way case, had be fore him a witness-an old farmer-

who was proceeding to tell the jury that he had "knowed the path for sixty year, and my feyther tould I as he

heerd my grandleyther zay—" "Stop," said the Judge; "we can't have bearsay evidence here." "Not!" exclaimed Farmer Giles.

"Then how dost know who thy feyther was 'cept by hearsay?"

After the laughter had subsided the Judge said: "In courts of law we can only be guided with what you have seen with your eyes, and nothing more or less.

"Oh, what's that for a tale!" replied the farmer. "I ha' got a bile on the back of my neck, and I never seed un, but I'd be prepared to swear that he's

This second triumph on the part of the witness let in a torrent of hearsay tained weight with the jury, albeit the Judge told them it was not testimony of any value, and the farmer's party

clothes down and lies tremblingly purpose of cooling the atmosphere leav-

ble articles to the consternation of the immediately in we found tables lifted neath, and everything was in great

I asked Gruff, the physical control of the time his medium was sick. He re- truth, from whatever source, I clasp plied "It was the old woman that took hands with that truth and stand firm, stern rebuke, "'f you don't keep th' the hat from the medium's head the and hold myself responsible for that poday of her arrival, and f she could get sition, and I think I catch at least a ple when I come thish way all (bic) hold of you, she would give you a liv-ly glimpse of the cause that stand back shaking op." I inquired who she was. He said she belonged with the people that is styled the "winnowing process" who lived next door, and her name was Peggie;' he continued "we will vou no more?

Strange to say, the conversation from unmistakable vividness to my senses. It was past twelve o'clock when we were all in bed, Mrs. Reynolds and my self occupying separate beds in the same room, the young lady on a bed covers off my bed." The same instant provident lot; it would be no better for that startled us, and a chair was burled being reputsed, she crossed over to me, and shook me with no gentle hand, ceeded to evict her, when we heard no more of our nocturnal visitor. Then the voice of Gruff broke forth singlog a verse of the patriotic poem so often heard from the cabinet.

"Back to your dens, you howling traitors, Bacs to your low degraded spheres! He that unfuried our glorious canner, Said it should wave a thousand years."

He then assured us that the coast was

the prospective.

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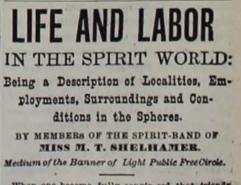
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## 8 THE BETTER WAY. trine of hell and damnation to-day is not

## THE BETTER WAY.

## JANUARY 12, 1889.

## CINCINNATI - - JANUARY 12, 1889

#### VIEWS OF REV. CHAS. P. MCCARTY.

Notable Meeting" at Adelphi Hall, New Puritan notion of eternal damnation, In continuation of our brief upon "A York, in THE BETTER WAY of last week, we append an outline of the elequent remarks of Rev. Chas. P. McCarty:

"I am always ready to testify to the truth of Spiritualism," said he, "and to tell where growth of Spiritualism is upon a deep and reliable foundation, and that it is growing firmer every day. So satisfied am I with this beautiful truth, knowing it is estab. A PROMISE TO THE DEAD. lished as a revelation of the greatest significance when properly understood,---not upon its face, not in its letter, but in spirit and in truth---so satisfied am I of this that I am not only willing but anxious to rest

upon it all my prospects of eternal life, all my hopes of future happiness. "I long ago learned that faith is an affair of doubtful value--perhaps of no value. At any rate, we do not know and cannot learn of any positive foundation for it; and it certainly is not necessary since Spiritualism has come to our relief. Spiritualgrasp, and there is no further need to stumble along the journey of life in darkness and uncertainty. It is no longer re-quired that we remain in ignorance in order that our faith may be strong, but the demand is for knowledge, for more light, for more and more till we come to the perfect

day of full enlightenment. "We of this age want facts. They fur-nish the only reliable guarantee of truth, as the history of all ethics proves. Facts have come to us in mercy, and it is our thing better? Is it possible to have anything better?

gospel that gives character to life; the only gospel which points out a perfect system of life here and hereafter; the only gospel which demonstrates itself so plainly that the wayfaring man, though a fool, need not err therein. But it is not by any means the gospel of fools, nor the sport of dogma. It is beyond the government of man, and is in no degree subject to human dictation. beneficent announcement of peace on earth, good will to men, and so will it ever be."

At this point the speaker related a porsaid gently, "and then remain, as I have tion of his experience in the investigation something important to say to you." of the phenomena of Spiritualism. Him-"Yes, Madame," was the respectful reself and members of his family joined in ply, and in a moment he returned bearing the investigation with the family of Prof. candles which he placed on the table, and K ddle, without the presence of a prohaving drawn the shades, stood in dignifessional spirit medium. For three weeks fied silence to await the orders of his misthey sat for materialization without result, and were upon the point of abandoning tress. "Perth?" their quest when one evening Mr. McCarty "Yes, Madame." was controlled in a remarkable way. He "Your master is-is dead." was seized by an invisible force and thrown "Yes, Madame." with great emphasis upon his face, and "And everything in this house will be held there, and then the controlling spirit changed. The service will be read touttered through his lips volume upon volmorrow, and after that you will all be ume of the most horrible profanity imaginable. Oaths followed each other paid, and-and-the house will be closed. "But will there be no carriages, no pallrapidly, commingled with orders to make bearers, no guests?" inquired the man, forsail, wear ship, and other shipboard commands, as if at sea under the influence of getting his place for the moment. adverse conditions. At length the spirit announced that in earth life he was a seafaring man and boatswain of a ship upon which McCarty in his boyhood was taught go also, but he dared not ask. "Your money will be paid you by Mr. to be a sailor; that he once saved the lad's Carlisle. You will see that all the other life, and other details. After the spirit left servants are ready to leave directly the control, Prof. Kiddle interrogated Mcservice is over. Anna will accompany Carty as to these incidents of his boyheod, me to France. That is all I have to say.' and the old boatswain's words were duly verified. His profanity was referred to, voice that prevented a query, and, as she and the Rev. gentleman stood aghast at rose and crossed the room, even the serthe announcement that he had been made the mouthpiece of his old friend's "hard vant felt there was something he could not perspiration stood in great drops on her words," to an extent which nearly paralyzed the company; but these words were was not affected, when-"You will please open the door for me, stror g confirmation of the identity of the Perth.' spirit. "Yes, Madame." And the servant Mr. McCarty became clairaudiant, and had the voice of the boatswain in his ears, bowed low as Madame Le Terre was about to pass him. and was made the recipient of many cheer-"You have been faithful, Perth, and Mr. ful messages from friends upon the other Carlisle will see that you are fittingly reside. Before he embraced Spiritualism he was clergyman of a semi-orthodox congre- membered. I shall always hope to hear gation, and some friendly voices informed good things of you," she said, with some him that there were many jesuitical spirits constraint. "Yes, Madame; you are too kind, Madlying in wait for his discomfiture, and if they had a good opportunity they would ame," replied the man servant, who, after kill him. From this time he became less his kind, was already running up in his | Only the candle flickered and the papers mind whether it was guineas or shillings. anxious for development of his mediumship, but he announced that if he could He could not help watching his mistress as give his life to bless the cause of Spiritshe climbed the stairway, and then hurried ualism, it would be willingly surrendered, down stairs to tell the cook of the good and every auditor took stock of his sincerity things in prospect. and mentally pronounced it genuine. The Madame was alone-her maid had He was never convinced of any truth as gone out, and it seemed to her as if How many have turned to the priest for he is to-day of Spiritualism. No other time stood still, and the clock had forever some kindly ministration in such an hour doctrine can convey to the mind such stopped. She had nothing to do; was expositive evidence of its integrity, its use- pecting no one; and yet was filled with fulness, its value and complete wholeness that inexplicable something for which as a system of ethical truth. It builds up there is really no explanation. Her life self-knowledge, gives true insight into the was all behind her; there was no glad tonature and destiny of man, and introduces morrow; no happy smile; no sweet minis us to experiences which are in the last de- trations of love-nothing but complete gree instructive, if we know how to and supreme independence, which is one properly use their teachings. The phe- of the hardest things in the world to ennomena of Spiritualism are all true, materi- dure. Alone in one room, and her dead alization included. It is not denied that father resting so still in another. Was there are imitations. What good thing is there ever any lot so hard; any fate so bitter. Ah! yes, sorrows of equal weight not counterfeited? Orthodoxy is dead, Orthodox Christi- come to every one. To some, in the very anity is a corpse, and it is getting to smell springtime of life, darkening the fairest pretty badly. Its friends could not do a day; to others, in the sere and yellow leaf, more grateful thing than to give it the adding more of gloom to what must ever rights of sepulture. The pulpit has noth- be tinctured with regret. No one life ing left, and there is nothing for it except knows all the despair that sorrow brings; that which it takes from us who have the no one flower holds all the sweetness; no gospel. The old barbarous fire and brim- one day all the sunshine. Heaven has stone theory has been turned out of the given to each a portion of its inheritance, orthodox churches in disgrace, for no and, if rightly used, whether of joy or ed slowly and left the room, never looking sensible person will now take stock in it. pain, can bring but one result to the pos- once behind her. The man who preaches the primitive doc- sessor. Yet there is something cruel al-

listened to, not even by the ultra orthodox. Mr. McCarty would sooner go to hell with their devil than anywhere with their God -a God who was willing to spill the blood of his only son in deference to the old Many incidents in illustration of the truth of Spiritualism and the vanity of orthodoxy were given, and the address was

pronounced by all who heard it as remarkably original, eloquent and satisfying. Our I stand in relation to this great pivotal abstract gives a fair idea of only a few of system of ethical science. I know the its many good points, but other demands upon our space preclude a detailed report.

## BY JOHN WILLIAM FLETCHER. (Re- Written by Request.)

## CHAPTER II.

WHERE CAN A TROUBLED SOUL FIND REST?

There was no end of bustle in the house next morning, and Madame Le Terre and Mr. Carlisle, the lawyer, held a long consultation in the library together. Perth, ism reduces the whole problem to a plain the butler, listened with all might at the statement of fact, which everybody can keyhole, but to no purpose. He declared afterwards to the cook, to whom upon occasions he chanced to speak, "that it beant fair to have family secrets unless the servants 'ave a share in 'em," a sentiment always popular in the kitchen.

But whatever their opinion they only knew that Madame was with Mr. Carlisle for two hours, and came out looking very ill indeed, and went directly to her room, fault if they are not welcomed. How can we refuse to welcome them? They bring the assurance of eternal life to all, and the for the funeral went on slowly; indeed, where she remained with only Anna, her for the funeral went on slowly; indeed, knowledge that we are at liberty to enjoy it on cur conditions. Can we ask for anymessages were sent, no visitors invited, nothing done in keeping with the great "My friends: Spiritualism is the only dignity of the house. Although he had been in the family for some years, he had never known if there were relatives, but of course there were-everybody had relatives, although "maybe they wasn't up in the world." However, his speculations were considerably knocked on the head when on the evening of the third day he In a word, it is the gospel which angels heard the library bell ring, and, on an-sang in the spheres when they heard the swering it found the Madame herself sit swering it, found the Madame herself sit ting in the waning firelight.

"You may bring candles, Perth," she

most in the way the world goes on. When we are in grief, there is something almost heartless in the merry laugh and the idle To the Editor of The Better Way. jest, that now has for us lost all its charm. And life never seems quite the same to us after death has crossed our threshold. made some very apt remarks on the subject Friends will come in and offer their sympathetic consolations and suggest that "you'll forget it all by and by;" but no true heart ever does forget. Memory holds within her sacred walls every object that has ever been enshrined by love.

Poor Madame Le Terre was thinking in a vague way of all this, recalling her own happy youth passed with her mother in their home in Southern France, and who was now dead and buried in a fore gn land; of her cold hearted, cruel husband, who never gave her a kind or encouraging word, who died amidst the horrible suffering of the Crimean War; of the sweet, fond little one who only opened his dear eyes to say "good morning," and then fell "And now I am alone," she said, spring

ing to her feet; "sadly, miserably alone, with no one to turn to; no one to advise; no one to help. It cannot be! I will not have it so!" and she walked up and down the room, her long, flowing crape dress hanging like a cloak about her feet.

'Others have a happy life; why should not I? He meant no harm to anyone. We were quietly happy here; why could he not have been spared me?" And then she began weeping in a quiet, helpless manner, shedding tears of deep regret at her father's death. Yet they had never been happy when he was with her. His imperious will and impecunious way had ever been a trial and vexation to her, against which she vainly tried to prevail. But he was a man of iron will, had never known what love was while living; and now that he was dead no one wept over him save his daughter, whose tears were far more for the memories his death conured up than for the event itself. She had for so many years been accustomed to his continual complaining, to fulfilling a certain routine every day that not to do it was to feel a want that nothing could supply. Yes, the little, cold gray eyes were closed forever; the small, piping voice, ever shrilly proclaiming its dissatisfaction, would never be heard again; and soon, aye, too soon, the place "that knew him would know him no more.'

She took the candle and stole into the room where the old man lay in his shroud. She motioned the sleepy watchers away and turned the death cloth down from his face, revealing the clear-cut forehead and face of one by whose side she had stood all her life. She actually loved him then; would have made any sacrifice to bring him back to life; would swear his voice to be sweetest music could she only hear it once more. So it is with all of us. Hard is the heart that cannot recall some pleasant memories about one with whom months have been passed. She took the cold, slender fingers in her hand and smoothed them gently, as a mother comforts a child, and looking toward the silent face, said:

' Father, do you know me; can you hear me? Oh, father, for God's sake speak!" But there was no response. The lips were firmly down, and no sound did they utter. She put her hand under his head, lifting it slightly, as if from the force within herself she would bring it back to animation again.

"Father, for love of heaven give me some sign! You will not hold me to my promise. You will not ask me to do this dreadful thing; to carry this terrible secret with me all my days! I cannot, cannot do it!" she cried, excitedly; but there was no response. She sunk down on the floor, hurring here foce in the shored as if to some sign! You will not hold me to my "My father's relations are all in France, and there I go at once," was the decisive reply. Perth inferred that the body would with sobs and her face was bathed with with sobs, and her face was bathed with tears. She drew from her bosom a paper -the one the old man had given her before he died, when she had, on bended knees, sworn to fulfill his commands until he came back from the grave to release her from her promise, and carefully un- ever interesting, ever enjoyable; says the folded it. She took the candle in one Philadelphia Ledger of it: There was a cold ring in the tone of hand and began reading very slowly what was thereon written, stopping every now and then to look toward the dead as if sure there must be some sign of life. The inal performance, which has often been seen fathom, and he was wondering if her mind forehead, her bosom rose and fell from excitement, and her great black eyes blazed with a wild, fierce light, like unto some wild beast. There was naught that broke the silence; even the clock on the mantel

The First Society of Spiritualists of New York

day as usual, owing to the inclement weather. The President, Henry J. Newton, Esq., of rainy day Christians and rainy day Spirit nalists. "But," he said, "we do not have the same incentives to go to church that our orthodox brethren have, as there is no hell or personal devil to fear. Before the regular discourse Mrs. Nellie J. T. Brigham related an interesting experience connected with her last week's work.

The questions taken were as follows: What will be the effect upon us as a nation when Spiritualism becomes thoroughly understood and accepted?" "Is the method taught by Orthodox churches of the salvation of souls true or false?" "Is self-condemnation mild or severe punishment?" "What advantage does the spirit derive from long life in the body?" "Does the phenomena of clairaudience naturally belong to the science of acoustics, or is there such a thing as spiritual sound, independent of physical vibration?" "Is music in the spirit world different in its ramifications than ours, or is the difference only in effect, as being made more beautiful, more sublime and more soul-stirring, by sweeter raptures of angelic expres sions?" "Are reforms for mortals initiated in

the spirit world, and is there difference of opinion and contention there concerning reforms?"

The subjects were ably treated. In reference to orthodoxy she did not consider its methods of salvation the best; still, would not condemn any church or creed as they were all useful in their place. Self-condemnation is severe punishment, because it is an awakening of the soul from sin, and is like the resusitation of a person when drowning. Only the most musical persons can realize the beauty of heavenly music. Reforms are frequently only begun in the spirit world. There was a fairly representative audience

at the meeting for manifestations in the after noon. The musical part of the entertainnoon. The musical part of the entertain-ment was fully up to the standard as usual, Mrs. Brigham spoke on "Barney McKay," a character created in one of the late J. W. Store's poems. Next Sunday Mrs. Brigham will speak morning and evening. In the morning upon subjects furnished by the audience, and in the evening upon a subject by her guides. Rev. Chas. P. McCarthy will open the meet-ing for manifestations in the afternoon. Fraternally voors. PATTERSON.

PATTERSON. Fraternally yours, New York, January 6, 1889.

## Reported for The Better Way.

#### Missionary Society.

On Wednesday evening, January 2nd, 1889, occurred the first regular meeting of the Ohio Valley Spiritualists Missionary Association at Memorial Hall, 115 W. Sixth street. The O. V. S. M. A. is an incorporated society, incorported under the laws of the State of that her guides are famous for.

The Medical Law. The old doctors have obtained a law There was not as large an attendance to-day as usual, owing to the inclement weath-er. The President Here I. lowing:

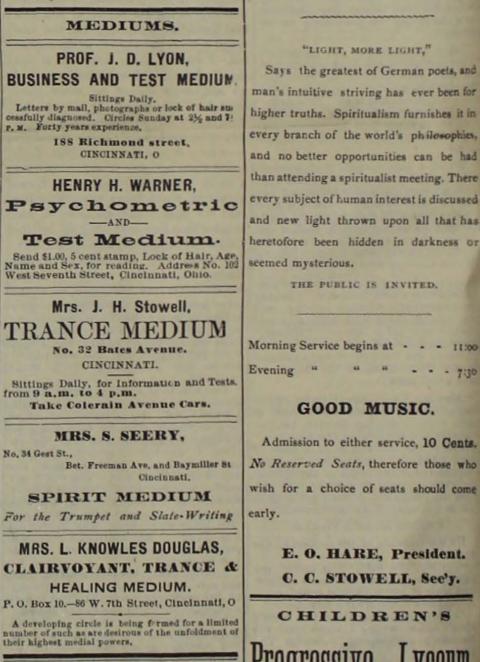
ANOTHER MIRACLE.

Dr. A. B. Dobson, Maquoketa, Iowa. My Dear Friend:-I esteem it not only a pleasure, but a duty that I owe, not to yourself alone, but to the public, to set forth some facts respecting my mental and physical condition during the past year. In the early part of the year 1883 ny nervous system became very much

affected, so that I was unable to sleep. This restless and sleepless condition con-tinued to that extent that many nights in succession I was unable to close my eyes, all of which was reducing my pbysical powers and also affecting the mental; in fact, the whole structure wa gradually becoming weaker and weaker each succeeding day, and during all this time I was seeking the various patent medicines, and consulting the best medical ability that I could find in Michigan and northern Minnesota, but of no avail; and finally I was advised to cross the continant, and in October I took a trip to Puget Sound, returning home about November 1st, baving received little or no benefit from my journey

Upon returning home I again consulted an eminent physician, who in-formed me that nothing but temporary relief could be afforded to me; and thus went on until about November 25th when a friend, hearing of my situation, brought me one of Dr. Dobson's circulars, advising and urging me to try the magnetic healer, of Maquoketa, Iowa. I finally consented, under protest, to send for a diagnosis of my case. This was November 25th. On the 27th I slept some, but from the latter date up to and including December 4th, I did not sleep, all told, twenty minutes, at which time my mind and memory had become so weakened, and with a distracted brain, I was on the verge of insanity. At the time of the arrival of the first month's medicine, December 5th, I had about fully made up my mind that mycase was hopeless and my restor-ation doubtfull in the extreme, as it had baffled the skill of the most eminent physicians in different sections of the country. I commenced your treatment on December 5tb, and ere I had taken the first month's medicine I could readily preceive a marked change in my mental and physical condition, and be

fore the second month was ended; to my surprise, and that of my friends, I regarded myself fully restored, both mentally and physically, to as good a degree of health as I have enjoyed in twenty years, and for the same I express my heartfall thanks to D. Deben the my heartfelt thanks to Dr. Dobson, the magnetic healer, of Maquoketa, Iowa to whom I am indebted as the restorer of my health. SAMUEL MAFFETT. Muskegon, Mich.



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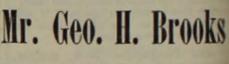
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"LIGHT, MORE LIGHT,"

Says the greatest of German poels, and man's intuitive striving has ever been for higher truths. Spiritualism furnishes it in every branch of the world's philosophies, and no better opportunities can be had than attending a spiritualist meeting. There every subject of human interest is discussed and new light thrown upon all that has heretofore been hidden in darkness or

Ohio, for the dissemination of the truths and facts of the spiritual philosophy and the protection of mediums. The meeting opened by singing. Then the President, Mr. Grooms, made a few remarks explanatory of the objects of the meeting and introduced Mrs. Sheehan, as the trance lecturer of the evening. After a beautiful invocation by the spirit guides of Mrs. Kibby, the guides of Mrs. Sheehan delivered an elcquent and soul-inspiring address, one that could not fall of appreciation from the audience. Such was evidently the case, as the close was greeted by a burst of app'ause. Mrs. Isa Wilson Porter was then introduced, and gave several of those wonderfully correct delineations of character and life readings

She was highly appreciated by the audi-

was still, and there was no sound from the outside world-the city slept. It was simply desolation, loneliness, despair. To cry out was to no purpose; to beg heaven as the curiain rose and continued almost for help was equally vain. There was without interruption to the close of the last nothing to be done but-endure.

So she read on, and at last uttered a ow cry of agony. "Oh, father! what have I ever done that you should have left this awful vow upon me? Cant you speak? Cant you absolve me from my promise? Give me one sign, that I may at least know that you will not hold me to it." fell from her hand noiseless, one by one, to the floor, at her feet.

"Oh, if the dead could only speak! What would I not give for one word from his lips, and he answers not." She sobbed to herself in an aimless fashion. How many in this great world have stood by the bier and uttered this same vain cry! of need! How many have asked for "bread and received a stone?" The sad eyes everywhere in the world and breaking hearts too plainly tell of a want as yet unsatisfed; a hunger unfed. "Dear father!" she said, after her weep-

ing had ceased, "it shall be as you have willed it, whatever the cost to me. I have never known happiness on earth—I never shall; but the force of this thing is terri-ble!" There seemed to be a sinister smile settle over his face, as if in death the force of the sinister smile triumphed. It was probably only the uncertain light from the candle that gave an expression to those features of stone. The daughter seemed to see it.

"Yes, cruel man; smile on in death," she said, as if speaking to a living thing, with all her overwrought nerves stung into activity. "You shall have your way; you shall ruin and shadow my life; you shall wrong your brother; you shall triumph totally."

She set the candle down and gathered up the sheets of paper that had fallen from her listless fingers only a moment before, and, clutching them firmly in one hand, she drew the cloth over his face-

(TO BE CONTINUED.)

Heucks.

Hanlon's very merry pantomine comedy 'La Voyage En Suisse," will be given at neuck's Sunday afternoon. This play is one that seems never to grow old, but remains

The Hanlon Brothers and their large company appeared last evening in their new version of "Le Voyage en Suisse." The orighere, was a pantomine, but it now comes back in the form of comedy, in which all the characters, including the Hanlons, having speaking parts. The plot and general features, as well as the best of the tricks, have been preserved. Mr. Ed. Hanlon is still the best of the model servants, and three junior members of that acrobatic family added to the fun of the evening, which began as soon

In the first act a parrot accompanied Miss Martimer in a verse of song in quite a remarkable way. The snow scene in the Alps was a feature of the second act. and was realistic enough to call forth enthusiastic applause. The explosion and the wreck of the hotel on Rigi Kulm end the performance. Besides the Hanions, Mr. Walcott, Mr. Con-radi and Mr. Wilson entertained the audi-ence in various characters. The house was fuil and the andience enjoyed the fun and the wonderful,tricks and effects so much that it can be said, without reserve, that the per-formance was a decided popular success.

#### Briefs.

J. Clegg Wright speaks in Troy, New York, during January.

"Foundation Principles" has suspended publication. MASSAGE AND MEDICATION.

T.J. Stayner, of Philadelphia, is lecturing on Spiritualism in San Francisco, Cal.

California also is presenting several in-stances of child-mediumship to the world.

Rev. T. C. Woodrow, a talented Universal-ist minister of Seneca, Kansas, has accepted Spiritualism.

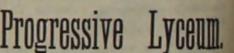
Animal magnetism was already known to, and magnetizing practiced by the early Greeks and Egyptians.

Where patients desiring rooms during treat-ment can be accommodated. Dr. Rose hav-ing had twenty-five years experience in Cin-cionati alone in the treatment of all forms of chronic and nervious diseases, fits and in-sanity can quickly and permanently cure after all other treatment has failed. Dr. Rose is assisted by The Medical Liberator has removed to Ho-tel Glendon, Boston, and changed its name to The National Liberator. Rose is as whose remarkable magnetic and healing pow-ers are wonderful. Ladles whose busts are imperfectly developed can have them fully developed by her treatment in ten days. Diseases diagnosed on sight. Office hours:

Edgar W. Emerson, the greatest rostrum test medium of the age, was born in Bos-cawen, N. H, April 13, 1855. He became a medium in April, 1885. Frank T. Ripley will occupy the spiritual rostrum at Albany, N. Y., dur ng the month of February; Tauaton, Mass., in March; and is expected at Alliance, Ohio, in April.

"The Eastern Star" has amaigamated with "Light on the Way," and will hereafter il-lumine the southern horizon, either from Lookout Mountain or Chattanooga, Tenn.

A trumpet scance will be held at G. A. R. Hall, Cincinnati, on the evening of the last Wednesday of this month. The sale of tick-ets will be limited to 80, and those desiring admission will do well by securing scats in time. No tickets sold at the door.



## **MEETS EVERY SUNDAY**

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at 9 A. M.

ARMY HALL GRAND No. 115 West Sixth St.

> near Bace. -0-

Those parents and guardians who desire their children taught in the better way of this life and the next should urge their instruction at Spiritualist Lyceums. It will do away with the necessity of finally uprooting from their minds a great mass of prejudice and superstition. Do not

forget that as the twig is bent the tree will grow. The "bent" of the young mind is of much greater consequence than is accorded to it. In this particular there is plenty of room for progress.

We may have a first-class Lyceum, productive of inestimable benefit, if Spiritualists encourage it by attendance and appropriate effort. This should be done promptly and heartily.

Come to-morrow and bring the little N. W. cor. Sixth and Main sts. Cincinnati, O those of your neighbor, ones. If you have no little ones, bring