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THE BETTER WAY.

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QUESTIONS AND ANSWERS.

Through the Mediumship of J. Wm. Fletcher, Assisted by Miss Emma J. Nickerson

Reported for The Better Way by J. W. Powell,

INVOCATION.

Exalted souls from the world of spirit, strengthened and purified by the higher knowledge that is now yours, bend your hearts over these that are assembled here, and breathe into their life a part of that divine strength which has come unto you and which is given only

to be bestowed again.

Let knowledge and power be given to each earnest heart, that all may feel called upon to work in the cause of human need and human development.

Help the children of earth to conquer themselves, to overcome the tempta-tions that are around about them, to one day hope to meet. bear with patience the differences of life and of their fellows, and to be enain each soul.

And if, perchance, the angel of death shall bye and bye cross the threshold of their home and whisper softly the name of some one endeared by every thought to their life, and take them at last away from the outward scenes of life into the brightness and the warmth of It has come from on high.

manity until the day shall dawn to which there is no end. Amen.

"In what manner does it help a spirit

You caunot give or bestow a gift upon you often feel that you are anxious to criticism in their power. hear a word of comfort, and suggestion

waited through the watches of the night | two can convey. for the sound of a footfall or the touch been forsaken by their spirit friends, or the day. else as if there was no spirit life at all. Now, that is one side of this question.

coming in, over your thoughts, over the interests of the American people. your desires, over the purposes that intalk with those you love, so do they,

the Post-Office, Cincinnati, Ohio, as sures, many of them, are left on the ready hearts to receive them; but when not fulfilling the just and the righteous nobody's feet quite pure enough to walk have left behind. Now if, perchance, it the interests of Ireland. This has been rightly. If they do not, then they are er a man or woman is the more welif it were possible that the silence could fore will require careful thought during show, there is not one in one thousand for if you have got the true religion, the be broken, and those who are in the the next four years.

> think about, and the spirits are convethem; but they do not play an important part enough in your daily thoughts and daily considerations. If every he goes and whatsoever he does, the a heathen after all. eyes of a loved friend are upon him, then he would be most careful as to what was said and to what was done. If you who are here on the earth, knew that there was continually a book of reyou the smiling approval of those whom

abled to see the underlying element of mortals, and if there were only more carry out. truth, the emanation of the divine power opportunities, communications would be more satisfactory than they are at

the present time. "Our elected President Harrison; what is the outlook for his term of four years for our free United States of America?"

the spirit, give to them the power to feel that whatever is taken it is best because it has come from on high.

The spirit, give to them the power to feel that have so little idea all; for unless they can open their so many times of me, and I have so little idea all; for unless they can open their so many times of me and I can't make them any of the fitness of things as Spiritnalists. Unto thee, sweet spirit of love, and unto you, fair angels, do we earnestly cratic, so-called, and the other Republi- the other, seeking to find a home for itcommend the struggling souls of hu- can. When the Democrats are in power self. Italy repudiates it, and it only chapel, the Catholics have a chapel, All blessings in this world, if they be that they know that it is; so that one land. Ireland has been priest-ridden salists, the Baptists, the Congregationsuch, are two-fold. You cannot in your- side of the line and the other, marking since time began, and with the curse of alists, all have their different places of Jesus on the mountain, and that of the self be blessed without blessing others. these two different ideas and opinions, the English government on the one meeting and keep them for no other orthodox ministers in the pulpit; an exanother without making yourself better men, too,) who are constantly seeking on the other, it leaves Ireland little else by so doing; so in the world of spirit to find all the fault and offer all the to do than to starve.

and advice, from those you loved once much as regards which party is in ly and carefully at work; they are at your speaker goes into your hall, often who have entered into the spiritual es power, for if it be the right man, hon- work here in your own city undermin- times to find the dead magnetism of est, just and true, parties will have little ing the very foundations of it. They There are some persons here this af- to do with his action. The Republican are in every city of the union. They ternoon who would almost give life it- party and the Democratic party are are about to dedicate a great university self if they could only sound the dis- names, but above both of these names in Washington. Whatfor? So as to tance between this world and the world are the words justice, fraternity, equity; gain a psychological power there that of spirit. They have listened long, and if a man be responsive to these three, will give them a representation in the yet no answer has come. They have he is sure to embody all that the other government of the country. And what the teachings of the spirit world or the

of a vanished hand, and waited in vain. rison, that he has four years of prosper | Catholic Church in the countries where They have prayed on the bended knees ity; of comparative success; of peace, it has been extant, to read of bloodshed, of their spirit that light might come, and four years in which the people and ma-sacre, and suffering and horyet no light has been given to them; themselves will rest secure in their own rors too terrible to tell. They may do city, some place dedicated to the interand they feel as if they had almost minds upon all the important issues of well for their time, but I do declare as a

spire and to a great degree control your firm basis of an independent govern- law, in every place, it shall be a matter life. And as you long to advise and to ment, in which religious and individual of individual opinion, and not compulopinion were to play no part whatever. turning their faces from their home in And we consider it entirely out of questhe spirit life, seek to bless and to guide | tion to import the religious idiosyncracies of Europe that are fast dying out, of law. Sin is but departing from the There were never truer words said in and plant them in the free soil of this law. You call a man good because he

earth and their hearts return again in they have stepped their feet on Ameri- law. affectionate regard and earnest solicita- can soil they are here to defend the tion for the welfare of those whom they rights of America and not to prosecute ple shall be well and strong if they live door to swing both ways, and the meanis possible that the door should be open. lost sight of to a great degree, and there | ill, sick and suffering; and as statistics | come they will be when they get inside,

world of spirit communicate their Your country is open to receive every- tally and spiritually sound. It only need its beneficent influence. You dear friends, the journey of life is fast thoughts and convey their ideas to body except the heathen Chinese; if he shows you how many sinners there are know they say, there is more joy in closing. those whom they have loved, it is very had been a Christian Chinese there in the world. People are not sinners heaven over one sinner than over ninety easy for you to see that it is a great joy, wouldn't have been any trouble about ignorantly. Every one of you every and nine just people. That is why so a great happiness, a great satisfaction. him; but as he happens to be a heathen, day of your lives do things that you many people stand out, to be called the love, Ob, ye who love me, your thoughts and they gain strength and power by so he cannot come. Why you should know will bring a penalty upon you; one sinner, because they want to have make an exception in regard to the but you do them because you can, and all the glory of being saved. The trouble with many of the Spirit- Chinese heathen, we cannot say, for you don't care till the penalty comes, nalists at the present day is this: The there are thousands upon thousands of and then you say, "How heaven has af- about conditions. When he wished to spirit-world is a convenient place to others who are far more worthy of the flicted me." Why, heaven hasn't af- receive an inspiration from on high, he name than he is, who become alder- flicted you; your own selfishness has af- didn't, as so many people do when they nient things to use, when you want men shortly after they arrive in this flicted you, not heaven. You know that are going into the scance room, fill country. The Chinese is engaged in the you ought to rest when you are tired; himself with all sorts of food and minvery laudable purpose of keeping the you keep on working. You know that gle with all classes of people; he went but I felt so like the very devil for about American clean, and, as cleanliness is you ought not to be out if the day is away into the wilderness and fa-ted for Spiritualist could realize that wherever next to godliness, he is not so much of bad. You know that there are a hun forty days and forty nights and got

membrance being kept, on whose pages not call yourself a free country. You every act of your life and every thought of your mind was being photographed, you would live in the light of that are not quite wortby of that name. In the light of that the country of the country of the country. You a heavy burden upon me?" The burself a free country. You denote the country of the country of the country of the country. You a heavy burden upon me?" The burself and every thought of men who quarrelled with each other all day long; he went up into the mountain. Why? Because the air is pure the country of that name. of your mind was being photographed, like, but while you leave one out, you from yourself. If you will consider all day long; he went up into the mounknowledge and seek to fashion, to You and all of our Christian people a certain amount of amusement as well, and unaffected by the care and the sorshape, to govern and to control your must remember that the same God you will find yourself infinitely better row and the worry of daily life; and life and its expression, so as to bring smiles on the Chinese that baptizes New than you are now. So long as you vio- when he got up there in the mountain, you cannot see but whom you love and and perhaps in the heart of this man sinners in the light of it, just the same They say he opened his mouth. It is a themselves, to overcome the tempta-tions that are around about them, to perform loving and kindly deeds, to speak sweet and sympathic words, to bear, with patience the differences of ed departed spirits to communicate with have not the ability to realize or to

> Then again, another question that is religious question, upon which you are people in the world that are forever something to say. Whenever anybody sometimes. I used to go; I used to think as a country as sure to split in the end talking about conditions as Spiritualists; speaks to you under their breath, and no class of people in the world that vio-As you are aware, the government of that special prophecy firmly in your late every condition half as much as this country will change, so far as its mind. The Roman Catholic Church they do. You won't find any class of ing you," request them not to say it at and to all my tolks, because they think wandering around from one place to That is a severe statement; I know you got to say, they had better hold their Ohio, and my father was Mr. Fred. the Republicans declare that everything stays there at the present time because is going to the bad; when the Republi- of its long hold and of its secrecy and they build one just as quick as ever say? "Blessed, blessed, blessed!" He cans are in power, the Democrats think power. There is no place for it in Eng | they can; the Unitarians, the Univer- never said "cursed" once; that is the you will be sure to see men (and wo- hand, and the priests and the church purpose.

But here is a country rich in possibil-We do not think that it matters so ity; here are the Roman Catholics firmdoes the government mean? You have We would say in regard to Mr. Har- but to read the history of the Roman spirit endowed by the power of the But there are several questions that spirit world, that instead of the Ameriwill come up and that will require adju- can people trying to regulate their af-In the spirit world the friends that dication and deep thought within the fairs with heaven, they had better see loved you on earth love you as deeply next four years. One is in regard to the to the interests of their country and the and intensely as ever before. They question of emigration, which is one laws of their government; and that in watch over your going out and your that unless it be controlled will swamp all questions of religion, in the public schools and out of the public schools, in This country was founded upon the places of public meeting, in courts of sory in the least possible degree.

"Why is sickness called a sin?" Because all illness comes in violation

about conditions? Because they know so little about when they can they have a cathedral;

Where do the Spiritualists meet? They wedge themselves into places like company; and then you wonder that the speaker is not always at his best.

You have no arrangement either for thing that is at all commensurate with inspiration which you demand.

It is a crying shame that with all the ten thousand upon ten thousand Spiritualists that are in this country you have not, in every town and in every ests of Spiritualism, and the promulga-

tion of spiritual truth and spiritual law. I was not speaking for this announcement that I see here, which has been placed here as a penny collection for a building fund, I see (pointing to a placard.) I hadn't that in mind; but now that you have asked the question I am glad to lend whatever weight of influence I may have to it. And I would say to the good ledy who has started say to the good lady who has started our lives are found when we join in Says a content this effort, that whether she accomplishes it or not, she will at least have given birth to the thought, and that is far more than many others have done; and when a person thinks a thing, bye andbye they bring others to think the same all this world than these, that "Where new country. If our friends in Ireland lives justly and uprightly; you call him thing, and bye-and-bye from out of that spirit world my affairs and those of the that a man in Palestine, termed the mes-

in it. I want, if the time ever comes It is ordained of heaven that all peo- that you build a spiritual temple, the persons that are well; physically, men- worse people are the more they will

Now Jesus taught a wonderful lesson

dred different things that you ought not himself away wholly from the influence Now, if your government has seen fit to eat or drink, yet you keep on eating of food, from the influence of the world. to keep the Chinese away, for no other them; and when they bring their result, from the influence of material things, reason than the one referred, make ex- there is nobody to blame but yourself, and then his spirit was open and he actly the same rule for everybody else, It is no use to blame heaven; no use to saw the glorious vision that heaven or else take down your banner and do say, "Oh, God, why dost thou lay such presented. When he had anything to York with the sunshine and the rain; late the law of health, so long you are he preached that memorable sermon. "Why do Spiritualists talk so much shut. If they would close it the other live; and I would like to send a word to third, the world would sometimes be them. There is a man, kind of a big much happier than it is now. They man stands here, and he says that he coming up, far more important, is this them. There is probably no class of don't speak right out as if they had thought that I could. And my name by saying, "Don't tell what I am tell-

> Now, Jesus opened his mouth up there on the mount; and what did he never said "cursed" once; that is the difference between the teachings of lo these dark down the difference between the teachings of lo these dark down the local act reverse one from the other.

Again, when Jesus was transfigured this where their room is infinitely bet- there his face shone like silver and his death has been neither a release nor a ter than their company. On Sunday garments were as white as snow, because the air was pure and clear and ening, for the first time, to a realizing the minds of the few were so in accord misspent earthly life. No statement the ball room left behind the departed with him that they questioned not the can be truer than that which portrays reality, they only bowed down to accept the beauty of the vision that was given them. And so, my friends, in all kindsurrounding, for magnetism, for any- ness now I say to you, that what you need more than anything else is a careful observance of the law of spirit return: and you will never, never get your best results until you have your own place of meeting, clean, well-arranged, harmonious and pleasant; until you leave your bickerings outside the door in Arizona, at a height of nearly 10,000 and come in like the children of God, feet above the sea level. in love, and peace, and sympathy to commune with the everlasting spirit of all life that ever answers when the bettered. The sun that rises in clouds may earnest heart calls. FIDELITY.

Messages.

JOHN GLENDENNING. of which is sometimes foreign to the passed in 1770, which makes it a crime for

to hear from me at home, who have often watched in vain for my coming because there were few opportunities for me to come; and since I came to the defense. Readers of the bible will recall all this world than these, that "Where the treasure is there the heart is also."

Your treasures are in the spirit world, and your hearts are there. Their treasures, and open hands and those of the the temple will begin to rise; and when bad tecause he does not; therefore his spirit world wish to come to America, there is the temple will begin to rise; and when bad tecause he does not; therefore his sin consists, not in doing something the temple will begin to rise; and when bad tecause he does not; therefore his sin consists, not in doing something the temple will begin to rise; and when bad tecause he does not; therefore his sin consists, not in doing something the temple will begin to rise; and when bad tecause he does not; therefore his sin consists, not in doing something the temple will begin to rise; and when bad tecause he does not; therefore his sin consists, not in doing something the temple will begin to rise; and when bad tecause he does not; therefore his sin consists, not in doing something the temple will begin to rise; and when bad tecause he does not; therefore his sin consists, not in doing something the temple will begin to rise; and when bad tecause he does not; therefore his sin consists, not in doing something the temple will begin to rise; and when bad tecause he does not; the temple will begin to rise; and when the temple will begin to rise; and when bad tecause he does not; the temple will begin to rise; and when the temple who belonged to rise (and I pray to heaven it may not be admired from the outside and upleasant that it he last moment he was moved the temple who belonged to rise; and when the temple who belonged to rise; and those of the temple who belonged to rise; and those of the temple who belonged to rise; and those of the temple who belonged to rise; and those of the temple who belonged to rise; and those of the temple who belonged to rise; and those of the temple who belonged to rise; and those of the temple who belonged to rise; and those of the temple who belonged to rise

A friend brought me here to-day, and endeavor to make u-e of the opportunity so far as I can. I have on earth few friends that are endeared to my heart, by many sweet and tender asso-ciations. There are a few by whose side I often stand and to whom I often speak, though I cannot make myself heard; yet I know when they think of me and when they speak of me. I know thoughtful of you because you do not say in the words of that sweet poet I are not in vain, Back through the shadowy pathway I come to you again.'

CAPTAIN THOMAS NYE.

I passed out in New Bradford. I have been trying my level best to get back ever since. No use; I couldn't do it, and they say it was all my own fault. Well, all I know is this, that I had no more idea of doing what I did when I weut into the bank, than nothing at all; three weeks before, that I thought the best way to do was to get out of it, and almighty quick; so I just thought I would try an experiment and see if I could not blow my brains out. Well, I killed myself, but I don't know much about the brains; some folks think that any of that in the blowout or not. How-22d day of March, seven years ago; it has taken me all that time to wake up. My name was Capt. Thomas Nye of New Bedford, Mass.

BERNIE SHAW.

Do little boys come here? Well, I am but I forgot it, so I shall not try. But I want to send a message to the Lyceum Shaw. That is all.

Magnetism.

The magnetism generated by unall; for in the very atmosphere of this planet there exists an inner unseen atmosphere peopled by thronging crowds he went up into the mountain, and of earth-bound human beings, to whom pleasure, but rather an unhappy awaksense of the direful consequences of a heaven, hell, purgatory and paradise, as states of mind rather than localities. Incontrovertible is the fact that we make our own heaven and our own hell for ourselves, and that the spider's web is no more a thing of that insect's own formation, than is the sphere of a spirit the outgrowth of that individual beings's inner life.-W. J. Colville.

Petrified lobsters, clams, turtles and the

There is no fortune so good but it may be reversed, and none so bad but it may be set in splendor, and that which rises in splendor may set in gloom.

The spirit of liberty is not merely, as some people imagine, a jealousy of our own particular rights, but a respect for the rights of others and an unwillingness that any person-whether high or low-should be wronged or trampled under foot.

Says a contemporary paper the name of which is lost: "New Jersey has a law ords.

I have many friends who will be glad the public as the messiah, and a man has

Reported for The Better Way Light in the Darkness

Extracts from the Lecture by Mrs. Neilie J. T. Brigham, for the Society of Union Spir-itus lists at Grand Army Hall, 115 West Sixti Sireet, Ciacinnati, Sanday Evening, Feb. 24, 1889.

Sometimes you may have heard a voice speak to you, as it were, and give you a message that would come as a light into the darkness of your hearts and make you glad. Such a voice seems to have been whispering in our ear Bible text. "And the light shineth in in the darkness, and the darkness comprehendeth it not." How fitting these words were to the present occasion, when by a chain of unforeseen circumstances, we were sitting in the maternal shadows of an almost darkened room.

You might wait long enough and perchance the light would come to you of its own accord, but we rather think reflected. Would we find there reflected back to us the image of an honest man? and seek to understand yourself.

Man has ever been seeking for light was shining in the darkness and he comprehended it not. When you sit comprehended it not. When you sit the carpenter's son. "He who doeth in a closed room with the shutters all the will of my father who is in heaven," drawn and no particle of light can enter is the truth that lifts mankind out of in that way, a stray ray falls across the Pride stood in the road as a hindrance floor through some forgotten crevice or in the darkness, but the darkness comprehendeth it not. For us to say there is no truth in some things we do not any flowers, or beautiful things in the world, because I cannot see them." We say to you, friends: "Life is real; life means liberty of thought; life is progressive, and it takes ages for man to know what God is and what man can be." Now you say, "all this is darkness, You are frantic. I see nothing, and feel nothing that you describe, and therefore know that it does not exist." Ah, how foolish such reasoning. The from the sunlight. Would it ever blos not. The clear, summer day of Spiritof life, and sbines across their path as they go on their journey.

upon this subject in reckless assertions; in away from this light, away from this of mind that surrounds and serve to teaching man of a nobler life and undebate. We may not settle this question stands at last in the full glory of his man inducing a new train of thought within past by the knowledge of the truth. you, and thus enable a light to shine for

First, go backward, in order that we may begin just right. The carpenter at his work is driwing a nail, guides the nail with one hand, while with the other, he swings the hammer backward to gather strength for the sweep of the arm that is to drive the nail to its position. So with our thoughts, we go backward, not to dwell amid the scenes of a dead past, but to gather the facts that will aid us in reasoning out these problems; that will enable us to see the amid the darkness of years to guide a duced. an demonstrated form.

events. With eager longing men were changed.

the coming of the Messian, had an ink-ling of the Logos—the Word that inner light that was to shine in the hearts of men. Great reformatory movements seem to have ever taken their rise among the middle class, the sturdy toilers. Take the history of one who was born into the world at this time of expentancy; him, whom they called the carpenter's son. Examine the genealogy given in the first chapter of Matthew. It traces his line from the great King David down to-whom? Not Mary but to Joseph. Does this mean anything? during the afternoon the words of the It shows that the men who came among them was not ashamed to trace his line to the humble carpenter of Nazareth. The Jews were looking for a great prince, and when the light shone among them, they knew it not. The Messiah came not as a great king, but came among them as an humble worker, as the carpenter's son. In looking over the prophecies and their fulfilment, we should not stop to ask what mother did he have, or what father or what grand-father, but what did he teach; what did he do? He came as one of the people, as a toiler, among the masses, and leavyou would be obliged to wait forever. ing his carpenter's bench, went among Our thoughts wander back to the ancient philosopher, Diegenes, who is often hear people say: "Well, he did often hear people say: "Well, he did said to have taken a lantern and gone not show much respect for his father upon the crowded streets, with it lighted, and mother, or love for his brothers." If we look at this incident in the clear the face of each passerby in search of light of reason and philosophical truth, we see the great teacher, this "non-re what? An honest man. We oftentimes specter of established law," was talked and slandered as people are to-day. They in front of a mirror, whether he would talked about him worse than they do not have found what he was seeking after. How many of us can afford to hold ourselves up before our mental about Spiritualists to day. Let us look at the one incident, where he was teaching the people the grand truths of the brotherhood of man, of the Fathermirrors and behold ourselves therein hood of God, there came his mother and brethren to him, and sent a messenge saying that his mother and his brethren were desirious of seeing him. His You must be your own providence and answer came in the same channel as gather your light to shine in upon you, his discourse, not as an impatient faultfluding, but as an expression of the broader love for humanity. "Who are my mother and who are my brethren? far out beyond himself, when the light Those who love their fellow men and seek to raise them higher. This we take it is the meaning of this expression of

to his work. The old selfish pride of the keyhole, and thus the light shineth the self-righteous. They found fault with him because he mingled with the common people, with the publicans and sinners, but he says to them, "I am not to call the righteous to repentance, but perfectly understand, is like a blind the unrighteous. They, who are well, man saying, "I do not believe there are any flowers or beautiful things in the and his light spread. His followers were persecuted in those days.

You have all seen the lily bulb. It is only a common insignificant thing, and yet within, is the beautiful possibility of the glorious Easter lily, with its pure white blossom and fragrance sweet. It only needs to be given the proper con ditions of light and soil to develop. But suppose you were to place that lily in a box sbut away from the earth; shut away from the moisture; shut away light shines and you comprehend it som? Ah, no; it would only be the lily

S) to us come the truths of Spiritualualism is around you, and its light ism, as the light that shines into our flows in to many a home made desolate, darkness, to lift us out of the shadows into many a heart worn in the struggle of sorrows, into the joy of immortality. From it comes the light that warms the chilled soul to life again. It is the pure crystal fountain from which we drink We would not, for a moment, debate and are refreshed. If we shut ourselves but "come, let us reason together," were in the box, dry and useless, but the the words of one of old, and they come light shines just the same, and will go calm the raging tumult of passionate folding his soul and helping him to reach out farther and farther until he for you, but we may be the means of hood, redeemed from the errors of the

> Written for The Better Way. Spiritualism.

The Whys and Wherefores of Some Things— Take Flowers to the Drad, for the Spirits of the Departed Love Them—Word from the Spirit Land—The Beauty, Joy and Happi-ness Found There ness Found There.

"The tissue of the life to be We weave with colors all our own, And in the field of destiny

We reap as we have sown.
Still shall the soul around it call
The shadows which it gathered here,
And, painted on the eternal wall,

The past shall reappear.'

WHITTIER. We have often made use of the terms cause and effect. While we are relating light shine in the darkness. You say, incidents, and the startling truths of why think back? Why refer to the the spiritual phenomena, it is necessary Bible? Because in so doing you con to understand definitely what we mean this, coming from a mortal to a spiritstantly arouse new thoughts, by finding when we speak of cause and effect. A new light. The Bible has taught us to clear understanding now will aid the read and read corefully. We might say reader very much in following me in everything goes back, but some don't these articles. By the term effect, we seem to realize that such is really the mean that state or condition of a thing case. The flower goes backward to the after it has been acted upon by some seed; that planted in the soil is nourished positive power or cause, by virtue of by the earth and grows, onward, and which action a change has been pro- causes our souls to vibrate with the upward, until the seed-time comes duced in its condition of being, or in its again. So a religious thought planted relation to exterior existences. Withby a mother's hand may be the light out such change no effect can be pro-

man out of the ways of untruth to a For example, organization is an efbetter way of living. Man's nature is fect. The materials entering into the two fold. It clasps hands with past and vegetable and animal structure are sefuture. We look to the past for the lected and arranged in the structure by cause of results that lie in the future virtue of a cause or power, denominated We look back to the old and even there vitality, which has changed the previwe can behold a light in the darkness. ous condition and relation of those From the prophets and seers of old, who grosser particles from their mineral exwere the speakers and clairvoyants of istence into its vegetable organization. ancient times, there comes a faint fore- But the change necessary to produce an shadowing of the truth we now possess effect necessarily implies motion, for the condition of a thing cannot be We have been taught to say a certain | changed in its mode of existence while | truth in a certain way until we have each particle remains unaltered in its come to believe that there is no other elemental character or unmoved in reway of formulating that truth. There lation to its relative parts. Change of was a time when men were looking relation is to exterior objects what anxiously for the advent of a great change of condition is to parts of the teacher who was to alter the current of thing affected whose condition is

or moved, and without the concurrence of these two existences motion cannot exist. If any one supposes the contrary let him abstract either of these existences and see how much of the idea of motion remains.

The power which moves a body is either spontaneous-that is, self acting in the body, or it is exterior to, and independent of, the body moved; and a careful examination will satisfy the power does not exist below the animal kingdom; that is, below the development of sensation. Gross mineral and vegetable matter do not possess this power, but in relation to its motive power is negative and passive, acting only as it is acted upon.

For example, the lifeless stone posse ses no innate power to move itself, but if moved must be acted upon by a power exterior to itself. The materials which enter into the vegetable organization have no power to select and arrange their particulars in the vegetable structure, but are brought into the organization by a power exterior to, and independent of them, and whenever they are moved or changed they act in begin they are moved or changed they act in begin they are moved or changed they act in all the time. Good-by, dear papa. Solution power acting all the time. Good-by, dear papa. Your loving spirit daughter. upon them. Although power is necessary to beget motion, and is independent of the thing moved, yet it cannot the table, and we received the followbe manifested to the senses except through the motion or chauges which it effects. Hence power cannot manissisted that I should have two of the fest itself through our physical senses save through the agency of sensible materiality; and also the idea of con- and when you enter this world, and w ception of the existence of power, abstracted from the effects and changes which it produces, is purely an intellectual idea or conception, and cannot cau see the questioning in your mind enter the mind dependent on sensation for existence.

We must, therefore, conclude that power to produce effects must exist cause of so much commotion apparent prior to and independent of the effects produced, and the thing affected is negative and passive to the effecting cause; and, also, that power is the parent or cause of motion, and that motion is only a mode of potential manifestation, and also that the thing affected must be connected with the power affecting it; that is, there must be a continuation of existence between the cause and effect. For example, sound can be transmitted no further than there is continuity of existence in the medium transmitting it. Break the connecting wire in a telegraph line and no communication can be sent, because there is no continuity of existence between the two points in the medium transmitting the power.

We propose in this article to relate the exhibition of most wonderful power and wonderful effects produced, so wonderful, indeed, that the scientific students in natural philosophy will be startled at the changes produced. We wish to be understood most distinctly that the facts to be related are wonderfully marvellous, but are true, and mighty truths, showing an infinite power we know nothing, literally noth-

When we attended a seance of any kind with Mrs. L. we always carried have often told you before, dowers are with us flowers, either in bouquets, in a the pathway of angels. They corresbasket or in a paper box. On this occa sion we bought three small baskets, about three inches in diameter and the same in depth, and had them filled with the most choice and beautifully delicate flowers. On our arrival at Mrs. L.'s the lady asked us: "Mr. Harry, what are you going to do with the flow-We replied: "We will place them under the table and see what use my spirit wife and children will make of them." So, when we took our seats at the table, the baskets of flowers were placed underneath.

After the usual questions were asked if the family were all prevent, and being answered in the affir native, my spirit wife wrote on the state

"MY DEAR HUSBAND: You have in deed been liberal in your present to-day of these beautiful flowers. We appreci ate them very much, but we appreciate still more the feelings generated in your heart and soul which prompted you to bring them to us. Here in our beautiful world all is love; love governs our every action. Yet when an action like manifesting the love as evidenced by the faculty of selecting and arranging these beautiful flowers-the act the those particles of matter which enter cause of it, and the effect of it, glitters | into the organic body, and must exist among diadems of brilliants far outshining them all. Spirits, my dear husband, are sensitive beyond anything you can conceive of in your finite mind, and, therefore, our appreciation of this act of yours is the most exquisite; it fondest emotions of joy and happiness. A mere expression of grateful thanks for myself and our children is inadequate to express the feelings which fill We will try and take with us some of the flowers, and will place those we choose inside the slate in order that you may see them before they go to adorn our spirit home.

Your spirit wife, LUELLA."

Mrs. L. again laid the slate under the table, and in a very few seconds she said: "Mr. Harry, this slate is so heavy I cannot hold it." We suggested that she take the slate from under the table and let us see what caused the heavy weight. Imagine, if possible, our sur-prise, when Mrs. L withdrew the slate, to find the three small baskets containing the flowers sitting on the top side of it. On opening the slate our amazement and wonder were still further augmented by finding therein five tuberoses, and on the state was written the following messages in a clear, bold hand:

DEAR PAPA: Mamma requested sister and me to select the flowers from the baskets. We have taken two from mamma's basket, two from sister's, and looking to the coming of some one, they knew not wherefrom, nor whom. Even Society, in the distant ages preceding or move, and a thing to be acted upon the solution of the coming of some one, they have not wherefrom, nor whom. Even solution necessarily implies two one of that kind. Please place the flowers inside the slate again. Your spirit son, appearance. In the distant ages preceding or move, and a thing to be acted upon the solution of the money accruing from whome accruing from whome accruing from whome accruing from cheap for the money accruing from whome accruing from whome accruing from cheap for the money accruing from cheap the more according to the comes use it in ways mysterious to our physical senses and beyond our comprehension?

Socrates, in the distant ages preceding or move, and a thing to be acted upon

As requested, we placed the five tuberoses inside the slate, and, handing it to Mrs. L, she held it under the table As soon as the slate was out of sight a violent commotion ensued. The slate was banged against the top of the table with such force as we thought would break it into fragments. Mrs. L. was at the same time violently rocked in her chair, to the extent we thought she would fall onto the floor. The table was also lifted up and dropped f om a height of about six inches from the floor. Fortunately this violence did philosophic mind that spontaniety of not last over a minute. Mrs. L. was very much alarmed, and we must conwe were not absolutely calm. withdrawing and opening the slate we found one only of the five tuberosesfour had disappeared. The explanation

was written in a fine, delicate hand-writing as follows: 'DEAR PAPA: We bave taken four of the roses, two for mamma, one for brother, and one for me, and one we left for you. Oh, dear papa, you can-not imagine how grateful we feel for this token of your love for us We will carry these roses to our lovely home, and, as they are now spiritualized, they will keep their bloom and fragrance eternally. You will see them, paps, when you come into this life. presence will make our family circle full and complete. Mamma wishes to write. I am so pleased with the privi

BLANCHE Again Mrs. Li he'd the slate under

roses. Still they will all be together at our home, and will form four bright gems in the wreath we are making, are in great wonder at our being able to take these flowers from your hands. and I can only answer as on a former occasion: we extracted the flowers through the slate by spiritualizing both the flowers and the slate. This was the to you and Mrs. L. The elements composing the structure of the flowers and slate are different in their nature. elements composing the flowers were reorganized into spiritual elements, and they are now spiritual flowers. The elements comprising the slate were simply neutralized, and again material ized-the slate you have, while we have the flowers. Does my explanation appear plain to your comprehension? Your spirit wife, LUELLA."

We replied by saying "that judging from a former explanation on a similar demonstration you have given me about as lucid a solution to the wonder ful problems as you can. Yet I cannot fully comprehend the fact of your spiritualizing a material substance. To this the following reply was written:

"DEAR HUSBAND: I do not know how I can in mortal language be more explicit. Occasion may occur in which circumstances and conditions may be such that I will be able to go more into detail. Although spiritual Isws govern the universe, and by their power construct material laws for governing material nature, yet to a large degree they are inexplicable to the physical senses. If your spiritual sight had been opened and you could have seen the joy, hap-piness and delight with which the roses were received, your soul would have been illumined with a light of ecstasy the human breast seldom enjoys. As I pond to all the holy affections of love. proper proportion of the natural gases. and on bordering our way with a gift from earth, I can liken the joy of their reception as of the arrival of a pure and lovely spirit. Accept our thanks in the deepest love and affection from your spirit wife and children. God will bless you. LUELLA, BLANCHE, JULIAN."

Being limited in space, we must content ourselves with the above illustra tration of cause and effect for the present, and give a few more of our thoughts having once been inhaled, and that two turers, and, I might add, with all true on the philosophy of this subject for the reason that we have more startling phenomena to relate, and we tuink it best for the reader and ourselves that we produce these ideas and thoughts, as they will enable us to more fully com

prehend these phenomena. Power in the abstract is self-acting and self-existant, and belongs to the sphere of causation, but in its manifes tation to our physical senses is seen only in the sphere of effects. Organization is a manife-tation of power belonging to the sphere of effects; this is seen in the organic structure. The power which produces organization exhibits prior to, and independent of, the select ion and arrangement. Hence this power must be the cause of organization, and not the result of it; therefore it acts in virtue of its own laws and mode of ex istence, and when manifested in building up living organizations is denominated vitality, or life force, and the or-ganic form is only a mode of the manifestation of this principle. Hence vitality is the cause of organization, and not necessity for proper ventilation more

The principle of vitality is no more destroyed by destroying any particular manifestation of it than electricity or magnetism is destroyed by destroying the battery. Eich exists as a medium, independent of any mode or form of foot square, evidently deeming this of manifestation, and the mode or form is sufficient power; in 1812 he increased secondary and negative to the existence this aperture to three feet. A few years of the power itself. Vitality, like electricity, exists in form attenuated indefinitely, and cannot be perceived by the

physical senses Now that we have given and expressed our thoughts on this matter, we can, to some extent, apprehend the spiritualizing of the flowers and the dematerial izing and again materializing the slate.

Reported for THE BETTER WAY Ventilation.

Paper read by Dr. B. F. Galloupe boose the Independent Club, Boston, Feb. 1 1889. The subject I shall ask you to ensider with me to night is ventilation. One more unpostical and from a sensational standpoint less interesting would be hard to discover, and yet if we view some of its many sides, consider even a few varied possibilities, look upon its utility and its necessity; possitly there are few things more needed in our great human economy, or any subject less understood by the majority than this. It is deemed essential by mist of our intelligent citizens that education upon general topics should be in the possession of every child of the commonwealth, and a knowledge of Fiench and Latin, necessary before our young sons and daughters are considered finished, but no curiculum gives prominence among its standard of studies to ventilation, one above all others, helpful and healthful. If the record of mortality was carefully kept clear from bad air and improper ventilation, it would be the truthful epitaph upon nearly every ombstone and daily its neglect, not only leaves us are more to be dreaded and avoided than the scourges of small-pox and con sumption. It may seem strange to you that a would be dector, and more than that, one studying the allopathic system of medicine should urge upon you the necessity of proper ventilation for a discreet silence upon this all important subject will bring to the popular practitioner hundreds of wealthy patients, and a not exceedingly small fortune through the influence of druggists, and the commissions accruing therefrom. The day has come when a new and more rational system must be taught. No longer will the "bappy mother" of a large flock of scrofulous children call them regularly to their every other morning sulphur, and molasses. The famous ten to ten mixture of calomel phia sulphate. and julap has lost its remedial potency, while bleeding and blue pills went out of fashion long ago. [An ounce of prevention is worth a

pound of cure, has done more for the general invalid than the most famous prescription, and the era of preventative treatment is already fully born. Do not think that I discountenance a discreet and rational use of medicines. I am too familiar with the ready effects of many specific antidotes. I have seen death in their places furnish the best of all nold a boy for years, and the convulsed sufferer sank into a natural and refreshing sleep under their wonderful influence too often not to pay a complete and royal tribute to their timely administration. But nature, from her marvellous laboratory, has provided so many curative agencies, and heaven has so fitted the human race for their re- and fearless stand you have taken on ception, that the conscientious physician the fraud question will certainly be aphas many times only to look wise, shake preciated by all true Spiritualists. Your his head profoundly, give an unfamiliar name for his patient's illness, and leave nature to do the entire cure.

Returning to our subject, what is the meaning of ventilation? Simply the

make a harmonious mixture of these subtle forces, when in excess, becomes the deadliest poison. We are told that the air in a room eighteen feet square is vitiated to the extent of decreasing the oxygen five per cent, and increasing the carbonic acid five per cent., after Golden Gate, and with our ablest lecpersons will exhaust the good air in such a room in less than an hour.

Who has not read of the terrible "Black Hole of Calcutta," a room twenty feet square, within which one hundred and forty-six persons were thrust, like so many animals; in three hours most of them were dead, and in may strike." If all true Spiritualists the morning twenty-three only were left to tell of that night's awful mortality, and of these twenty-three, most of Spiritualism would be a thing of the them afterward died of putrid fever?

the public of more recent occurrence. When during a storm the captain of the Irish Steam Ship Londonderry drove one hundred and fifty of the general passengers into the cabin, and placed the hatches hard down. Seventy of these poor creatures were poisoned by these dreadful gases.

To multiply instances, as they might be ad infinitum, would not make the poem and address delivered there. The apparent to you than these two terrible | Rev. Samuel Wa'son, "the best synopexamples.

To Sir Humphry Davy, we are indebted for the first careful analysis of this subject. In 1811 he introduced into the House of Commons an aperture, one later Dr. Reed insisted that the House of Commons absolutely needed an opening fifty feet square at least, and possibly to this much needed improvement we are indebted for the increased liber-

ality and morality of England's laws. Coming nearer home and in our own interests, how shall we have better ventilation in our homes? Learned scien-Power is everything and cause of all tific treatises have been written upon things, both spiritual and material-we this subject, and various improvements can only see and feel its eff-cts; it is a suggested. The open fire-place is once force that even we mortals can handle, both popular and easily understood, and and bridle it so that we can handle it, we no house should be without them, for it can use it, and even in our finite state combines both heater and ventilator, make it subservient to our wishes. If but unfortunately, we have landlords so, how infinitely more can the Source and building contractors who care more

Undoubtedly the day will soon come Avenue, Denver, Colorado.

when good air will be let into the room from a row of apertures near the floor and another row nearly as long as room between floor and celling, for the

passage of the poisonous gases.

Improper drainage, with its deadly possibilities, is too well understood for me even to touch upo 1 necessitating ; og making the plumber a constant visit

to your homes.
Shall we better begin our reformation then by teaching the general laws of hygene and the absolute necessity for their consideration, and where first enforce our teachings?

Upon the pregnant mother within the buman being is a wonderful pies of mechanism, called the heart; from this little machine flows the red fluid, which carries either health, and cons-quently a prolonged life, or every suffer ing that impure blood can carry.

Proper ventilation will give the needed oxygen to the lungs, and the little red blood corpuscles ever attend. ant servitors upon human health, will spring to take this needed vitality to every portion of the human austom Why more to the pregnant mother than anyone else? Because she stands the direct hand maiden of God in the creation, and cantinuance of the human Because upon her depends the kind of men and women the earth shall be either cursed or blessed with. Because from her beart passes with he intense and beautiful affection either the life which shall make the coming citizen weak, suffering and unreliable or with a body so perfect that it shall be practically as well as postically a temple of the living God. One word concern ing our educational institutions. Statistics prove that our school teachers dis of consumption in seven or eight years and the average life of our school children, if constant students, is about eighteen years. Every June we find tolo-soming from the well-attended gardens of our school system hundreds of the fairest and best only to witness their gradual fading away, and this as a result of improper ventilation superadded to excessive study.

To our young men and women: What shall I say better for the society girl than to throw wide open the windows of her sleeping apartments, and breathe into her tired lungs the oxygen which shall really become tired nature's sweet restorer, than to fly to the tottle of chloral hydrate, or the still more deadly mor

To the gay Harvard student: Brandy and sods may be more stimulating than a brisk walk in the morning air, but it is far more expensive, and brings languor and debility as a certain and speedy

In closing, let me beg of you to think well of the subject I have so incompletely presented for your consideration. B-cause your own doctors use water for a general nervine, exercise for your alcohol, and so arrange the ventilation of your homes that each hour will carry stimulants, the oxygen of the atmosphere, which is both munificent and magnificent

A Letter from Judge Featherston.

To the Editor of The Better Way. I was well pleased with the B. W.

under the former management, and am no less so under the new. The bold article on "Spirit Frauds." February 9, is sensible and to the point, and in every word and sentence has the ring of the pure metal. Fight it out, Brother Melchers, on that line, and you will find your subscription list constantly growing larger. You may lose, here The carbon which is necessary to and there, a surscriber who has "Jesuit" on the brain, but for every one you lose of that sort you will gain ten of those who desire to "Discountenance foolishness, nonsense and humbuggery within our ranks."

That article places THE BETTER WAY on the same plane and in perfect barmony with the Binner of Light, the

Spiritualists everywhere. Spiritualism is regarded in some communities as nothing more than a system of trickery, jugglery and fraud. This is because "some things have been silently endured for fear of treading on somebody's corns," but the time bas certainly come when the "truth should be spoken without regard to whom it would do this, it would not be long until fraudulent practices in the name of past. Then, and not till then, will Spiritualism become respectable. Then A similar case came to the notice of will Spiritualism be regarded by the world in its proper light—a living, never dying truth. Fraternally,

G. W. FEATHERSTON. Sau Bernardino, Cal., Feb. 21, 1889.

Spiritualism in a Nutshell. To the Editor of The Better Way.

Six years ago by unanimous vote of large audience in San Francisco, I was requested to publish an Anniversary poem was pronounced at the time by sis and compendium of Spiritualism ever published." The two thousand copies published were sold some time ago, and I have frequently been urged to republish the poem. Having just completed another for the coming anniversary, which I regard as my master-piece of rythmic composition, I have combined the two in pamphlet form as missionary tract to give to all who wish to know what Spiritu dism teaches. The two poems cover nearly the entire field of our thought, condensed into a most concise and attractive form, and a copy should be in the hands of every Spiritualist, and he or she could do no better service to our cause than to purchase several copies for distribution. I solicit immediate orders, so that it may be read at the coming anniversary, March 31st. Price, single copies 10 ets., 11 for \$1.00; 25 for \$2 00. Whoever will read it at any public meeting can sell them "like hot cakes;" at least that has been my experience with the original poem. Please send orders at once to Dr. DEAN CLARKE, No. 25 West Tenth



About Beavers.

An Interesting Article Concerning These Clever Four-Footed Engineers and But d-

The beaver, says a writer in Harper's ing like it, those wonderful chissel-like teeth which can do such execution in wood. The rat seldom more than knaw cut down a tree three feet in diameter It does not often cut down such large trees, but has been known to do it. You they would but for the fact that they are way in the using, that actually the knocked out, for example-the remain ing tooth will grow and grow until it has back of where it entered the mouth.

The great original beaver, which lived perhaps a quarter of a million years It is short-legged and heavily built, and is slow and clumsy on land. In the in its movements; though, as it feeds nothing like the wonderful swiftness of of the beaver. the otter. Its swimming feet-its hind ones-are webbed like a duck's. The are-like hands

The tail of the beaver is a scaly, trowel-shaped affair, and because of its trowel shape has given rise to the story has ever seen it so used, however, and

told of what the beaver can do. Two does do, however—it builds dams and it beavers, coming from opposite sides of digs canals. When a pair of beavers go the pond, met at the end of the dam to housekeeping they search the unoc- and swam along its face. ward at a steep incline for about six or water. There they hollow out a small cave, and that is their summer house. the dam is built. The only object of positing them in the breach. the dam is to ra'se the water above the entrance to the burrow, so that the enemies of the beaver will be unable to

gain admission. of water that will be restrained thereby. They first dig a trench across the valley down to the rock or hard clay bottom, haps, above the service of the ground. The wall is built of the trunks of small Written for The Better Way. trees, twigs and stones, all cemented together by mud. Every night, more than once, each beaver makes it his business to examine the wall, and repair it if needed.

The lodges, or houses, which the beavers build in the midst of the pond which they ave made are for winter use only, and are intended, probably, as a relief from the dismal darkness of their caves, for during the winter they are naturally kept more at home, and would therefore see but little light were it not obtained in the house; These lodges are built during the freezing weather, and are very substantial af-lairs, as they need to be to resist the attacks of the bears and wolverines, and other flerce animals which look upon the beaver as a choice delicacy. The lodge is built of sticks and stones cemented together with grass and mud.

It rises tome six or seven feet above the surface of the pond, and when frozen solid nakes an almost impregnable fortress

The beaver's food is the bark of the

deciduots trees and be is wise enough

o lay by a supply for winter's use before cold weather sets in. Old trappers say that a certain sign of the near approach of winter is the gathering by the beaver of his winter store. The storehouse is a pile of brush firmly anchored to the bottom of the poud near the winter laige. In this heap the beaver stores short billets of wood, the bark of which is to serve as food. Now it some times happens that there is food near the dam. In such a case the beaver has been known to dig a canal from Young People, is cousin to the rat, hav- the dam to the nearest possible point to the trees, and so transport its food home. And it is said that when the canal leads through a sloping swamp or quagmire; the beaver has the wit to make a series holes in the floors, but the beaver will of dams in it, which act in the same cut down a tree three feet in diameter way that locks do in a man-causi. These canals are sometimes as much as three feet wide and two feet deep.

An interesting story is told of a pair might suppose that the teeth would of pet beavers which shows how strong soon wear out in such service, and so the dam-building instinct is in the ani mal. A gentleman living in Montana they would but for the fact that they are caught a pair of kittens beaver, and so arranged that they sharpen each kept them in a box in his barn. They other-that is, the upper and lower were gentle, affectionate little creatures, teeth rub against each other in such a and snowed no disposition to be discontented with their lot, until one day an accident happened which roused their more the beaver uses his teeth the sleeping instinct for dam-building, and sharper they become. The wearing converted them into shy, wild beavers away is provided for by a constant almost in a day. The outlet of the growth of teeth. The teeth grow so and the water in consequence ran over rapidly, indeed, that if, by any chance, the side and made a little stream an opposing tooth is absent—by being through the barn yard. It was the sight of ruuning water that revealed to the beavers the strongest impulse of their natures. At once they dragged brooms, made a curve and penetrated the jaw pitchforks and every other available thing to the stream, and did the best they could to make a dam. The next day they disappeare I, and it was not until a dam arose in the stream near by ago, was as big as our black bear; but that the gentleman knew what had be our friend seldom weighs more than come of his pets. But they were his sixty pounds, and is oftener thirty-five. pets no longer; they had at once become as wild as if they never seen a

The following interesting account by water, however it is swift and graceful an eye witness will show what an important affair the dam is to the beaver. only on easily obtained vegetable food, and has no need to catch fish, it has

"It was late in the afternoon, and I determined to camp on the creek above the dam, and to return to it that night forefeet are much used as the squirrels in hopes of seeing the beaver. I made a slight breach in the dam, so as to lower the water, and then walked through the woods up the valley to camp. That night I returned to the dam, and hid behind a tree which stood that the beaver uses it as a trowel in near one end. The moon was full, and building its houses and dams. Nobody it was almost as light as day. About nine o'clock I saw a ripple on the water. A beaver swam to one end of the dam, as there is no need for any such use, it turned, and swam slowly along its is quite safe to assume it does not do so. Water-wall. When he saw the gap I had made he crawled out, looked at it for an instant, and began to cut brush, does do with its tail is to slap the water which he thrust into the gap. Presenting signal among other things, for when the dam, turned, and swam along its at the sight of an enemy the beaver inner wall. When he came to the gap he crawled out, and cut sticks and dives into the water, it always gives gathered grass and mud, carried them this slap as it goes, and at the sould all to the break. The two animals worked teavers within hearing also take to the independently. They repaired the dam in ten minutes, then slid into the water A great many exaggerated stories are and together swam slowly along the entire length of the dam, and disappeared. In less than half an hour ansufficiently wonderful things it certain- hour another inspector of dams swam

cupied portions of the creek they have lived on until they have found a place so as to see him distinctly. He heard where a tiny bluff forms one of the me and plunged into the water, giving banks. Then, starting at water level, it a peculiar slap with his tail, wherethey burrow horizontally into the bank upon the other beavers disappeared, for about six feet. Then they dig up- and I saw no more of the interesting engineers that night."

There seems to be no order about the eight feet, until they reach a point inspection of the dam. Each beaver is which they consider to be above high so much interested that he looks after the dam on his own account. However slight the break in the wall, he notices it, and sets to work at once gathering After the burrow is dug-it takes a pair mud and grass, and carrying them be of beavers about one night to do it- tween the forepaws and breast, and de-

Vritten for The Better Way. The White Robins.

In the summer of 1885, while engaged in painting my brothers house near In some cases the dams required are Philadelphia, we occasionally caught a so enormous that one pair of the glimpse of a whitish bird flitting beavers could never accomplished the through the the green foliage. It proved work. Then several pairs combine and to be a white robin. I had read of into an active existence in the spirit co-operate in the labor, and afterward one before, but almost doubted its truth. share in the benefits. In building a It seemed shy and seldom appeared small dam, no great engineering skill is with others. Its peculiar dress probarequired; but when the dam is perhaps six hundred feet long, a very high dewhite on the upper part of the back And this intelligence the beavers show, and the balance a light yellow and brown. I am not so well versed in orto be dammed. This trench reaches nithology as to explain the cause of this phenomena, but must have occurred by by some unusual cross in nature, as it and is intended to hold the foundation could scarcely been scared white like of the wall, which rises six feet, per- some sudden shock changing a person's hair white. A STUDENT OF NATURE.

Shooting Stars of Thought.

Truth only can be our guide.

Out of darkness comes light. If we are careful of causes we need not fear attack.

Criticise what I do for your own use, not for mine.

his own littleness.

its faculty for injury. Voices in the air are but our thoughts on the floating mind.

How little we seek to credit, and how free to find blame.

Many of our losses are but the seeds of success sown in the bed of discord. We should learn to govern ourselves before we make laws to govern others. STUDENT OF NATURE,

Written for The Better Way. Harmonial Development.

RY ACREA HUDSON HARTER. There's a crown—and ch, how beautiful
Are those, prepared to wear it;
The crown of life barmonial.—
How few there are to share it;
Fair nature's "Royal Diadem".—
Surmounting brows of "grace".—
Bestudded with tife choiceat gems
Each fi test to its place;

How beauteous the life must be:

How beauteous the life must be;
Where such a cr wn is won;
No drels of superfluity—
So duties left undone,
No hravy cross, preceeds the crown,
For no such weight is needed
To keep the "fiery pasions" down,
Where nature's laws are beeded;
No cross but that which wisdom shows
To keep the line of duty,
While on, and on, our being grows
To sweet symmetric beauty;
And one complete harmoni us whole,
Of perfect limb and feature,
A perfect body, perfect soul,
Make up the perfect creature.

The Lyceum.

BY ALONZO DANFORTH.

SPIRITUALISM. What is Modern Spiritualism?

The undenominational gospel of peace and good will from spiritual beings to

mankind. What does it involve?

The present theology and the most practical soul invigorating religion that has ever been revealed to man.

What does it demonstrate? The immortality of our spiritual nature and the continued progression of the spirit.

What is its mission?

To abolish Ignorance, spiritual poverty, disease and crime, to glorify the good, to reveal and personify the perfect. What is a demonstrated fact?

That the body is spiritual as well as physical, that the spiritual body survives the death of the physical, and under favorable circumstances, may and does communicate with mortals.

What is the bane of civilization?

Cultured animalism, selfishness, superstition, bypocricy and deceit.

What shows us our spiritual mansion and unfolds the kingdom of heaven on

The execution of law, the evolution of justice, mercy and truth.

What is a gradual and self disclosing revelation of the perfect cause which is believed in and worshiped, and which is called God?

The evolution of civilization and philosophy, science and religion.

How should we bring men into a clearer light?

Instead of wrenching from men's grasp the imperfect belief they hold, we should offer them a nobler-we should not violently uproot error, but plant truth so vital, so divine, that it will absorb all feebler expressions into itself, thus lifting inquirers into a higher life. How does the latest development of

truth present itself?

Through the revelation called Spiritualism, and it appeals to us in the name of those who have entered the life continued.

What is Spiritualism?

The outgrowth of all religions that have preceeded it-it calls you to the have preceeded it—it calls you to the highest conception of a good and noble life that, being true to yourself, you will

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 r. m. at their church, Thompson Street. Seats free. Public invited.

T.J. Ambrosia, President. highest conception of a good and noble be re-united with the loved ones gone before, when the change shall come.

What will come when man has accepted, studied and come to understand all that the present aspect of Spiritualism has to convey to his mind?

A further revelation of truth, for as man advances in knowledge, his power of understanding expands also-as he gains one lesson and makes it a part of his own mind, he will desire to learn more, and as he proceeds he will be able to appreciate and understand those lessons which are to be unrolled before him in the future.

What are we taught in regard to the spirit world?

That when the change called death encroaches upon the physical form, that part of the man, woman or child which displayed active intelligence separates itself from the mortal form and passes

How do we understand the spirit world is peopled?

By our friends and relatives, those we have known and loved in years past, gree of intelligence is needed to pro- good look at it with a half a dozen that in accordance with divine law, the duce a structure that will hold the body others of the same species, picking up birth of the spirit is the separation of gravel in a flower bed. It was quite the soul from matter, the translation of the soul from matter, the translation of the spiritual intelligence from the physical body to the life beyond.

Where is the spirit world?

All about us, inasmuch as we are all spirits at the present time just as certainly as we ever will be,-that is, the atmosphere is peopled by spirits, not only in the flesh, but also by those who

have passed out from the mortal form. Are their homes in the spirit world?

Yes-homes as taugible and substan tial to spirits as are ours to us; associations which are an outgrowth of the thought of man; if you desire to found a home you select one that may be con-The greatness of man is in knowing genial to you; one with which you think your spirit can blend, thus you create To show the error is to disarm it of your own home and its associations. How are homes created?

They are the outcome of the desire, the thought, the effort to make such in the spirit world-they may be beautiful and sweet, or they may be the reverse, according to the thought and influence which is brought to them.

Spiritualism is a demonstration of immortality, given through mediumship. | contracts may be made for it in New York

Meetings,-ED, B, W.]

BANNER OF LIGHT CIRCLE-BOOM, No. Bosworth street—Seauces are held every Tuesday and Thursday afternoon at 3 o'clock promptly 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% r. m. Richard Holmes, President; Albert F. Bing, Secretary; O. L. Rockwood, Corresponding and Recording Secretary.

EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2½ and 7½ r.m.; also Wednes days at 8 r. m. Able speakers and test mediums Excellent music, Dr. E. H. Mathews, Chairman

Ladies Ad Parlors, 1031 Washington street — Sundays at "1/2 and 71/2 p. m. F. W. Mathews, Conductor.

America Hall, 724 Washington street—Services each Sunday. Dr W A Hale, Chairman.

Chelsea —Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening at 71 (chelsek).

The Alliance defines a Spiritualist to be: "One 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 Cross, Pres dent.

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 234 and 734 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 Spiritualists are held every Sunday at 2½ and 7½. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Con.

Adelphi Hall, corner 52d street and 7th avenue.— First Society of Spiritualists holds meetings every Sunday at 11 s. m. and 734 p. m. Admission free.

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Congress street. Mrs. G. Dorr, Secretary.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, NO. 1.—
Meets every Sunday at 10:45 A. M., in G. A. R.
Hall, 170 Superior St. Spiritualists and Liberalists earnesly invited to send their children, and the public cordially invited to attend FREE. E. W. Gaylord, Conductor.
Spiritualist Meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 pm
Speakers: January, Walter Howell; February, J.
Frank Baxter; Marcn, J. J. Morse. Children'e Lyceum every Sunday at 10:45 a. m. E. W. Gaylord, Conductor. Friends and public cordially invited.
The Spiritualists' Progressive Thought Society meets every Sunday at 2:00 p. m. in Probeck's Hall Franklin Avenue. Admission free.

Toledo, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. President, J B. J nson, 2018 Locust street; Secretary, W. M. Smith, 449 Dorr street.

Chicago, Ill.

The Chicago Spiritual Fraternity hold public meetings every Sunday at 3 and 7:45 p. m., at Kimball Hall 247 State street, cornel of Jackson. Rev. Mess Hull, formerly a noted Advent minister, and one of the best biblical scholars living, will conduct the services the four Sunday in January Seats free. All are invited. S. M. Biddison, Sec.

Scats free. All are invited. S. M. Buddson, Sec.
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 Thesday evenings. Society Sociables, second
and fourth Tuesdays in each month.

The Young Peoples' Progressive Society of Chi
cago, hold services Sunday morning and evening it
their hall, Wabash Avenue and 22d street, at 10½
and 7½. The best speakers and mediums are always
engaged.

Peoples' Spiritual Society meets at 116 Fifth Aven

Peoples' Spiritual Society meets at 116 Fifth Ave. very Sunday at 2:3) r. m. All are made welcome the visit Chicago. G. L. S. Jenifer, Pres. who visit Chicago.

Brooklyn, N. Y.

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

Albany, N. Y. First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10\(\frac{1}{2}\) a. m. and 8 p. m. Admission free. Ladies' Ald meets at the same place every Friday at 3, p. m.; supper served at 6, p. J. D. Chism, jr, Secretary.

Brockton Spiritual Instructive Lycoum at 1,15 pm. every Sunday, T. H. Loring, Conductor,

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THIS PAPER may be found on file at GEO. P. ROWELL & CO.'S Newspaper Advertising Bureau (10 Spruce street), where advertising

MEETINGS.

Secretaries of Societies are Respectfully Requested to Send us Brief Reports of their

Cincinnati, Ohio.

The Society of Union Spiritualists, of Cincibnati, 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. R. 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. z at the American Health College, Fairmount. Free to all.

Boston, Mass.

1031 WASHINGTON STREET—The First Spirit-unlist Ladles' Aid Society mests every Friday. Pri-vate scance, for members only, first Friday in each month. Public meetings every Friday evening at 75. Mrs. H. D. Torrey, Secretary.

and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will commence its public meeting Sunday, Oct. 7 The Temple Fraternity School for children meets at 10½ a.m.; afternoon rervices at 13½, and Wednesday evening social at 7½.

SPIRITUALISTIC PHENOMENA ASSONATION, LADIES' AID PARLORS, 1031 Washingtor street—Sanday meetings at 2½ and 7½ r.m. Solicits correspondence from mediums everywhere, through whom interesting phenomena may occur, suitable for a public platform. J. H. Lewis, President.

COLLEGE HALL, 34 Essex street—Sandays at 10½ a.m. 23½ and 7½ r.m. Eben Cobb, Conductor.

EAGLE HALL, 616 Washington street, corner of

Berkeley Hall, Berkeley street,—The First Inde-pendent Glub holds lectures every Sunday at 3 p m. F. V. Fuller, Secretary.

Wells Memorial Hall, 987 Washington street.—
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p. m. Seauce, followed by s.wing-c-rele. Support
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ning, at 71/2 o'clock.
Cambridgeport.—Meetings are held every Sunday evening at 0dd 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 Wednesday at 8 p m

**TAIL Spiritualists are cordially invited to become connected with The ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

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

Philadelphia, Pa.

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

Brockton, Mass. Pirst 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.



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When the post office address of The Better Way is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their greent as well as future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as The Better Way goes to pressevery Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us. and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING CO., 222 West Pearl Street, Cinncinnati, Ohio.

Originality is the cream of life.

Carelessness is often an effect of sel-

To keep your conscience clear, do right as best you know how. Some people express their love for others

by putting them to trouble. God is the centre of all life, but that

centre exists in every atom of space. Which is the worst, to labor six days and rest one, or to labor one day and rest

Compulsory education under the present school system is worse than religious mental slavery

We should learn to play on C before we undertake to play on D. Too much ambition is as bad as too little. Intelligence rules amongst men and is

law. Effects proves the nature of causes; therefore intelligence is universal law.

If common spirituality begins to allay the sensual or animalistic, may not still higher unfoldment of spirituality begin to alleviate aches and pains?

The greater an undeserved humiliation, the more sway it has for an opposite effect -nature requiring an equilibrium in all things, even to the individual affairs of human life.

The study of self is all the metaphysics needed in Spiritualism. It leads to selfculture and a knowledge of the law within us; and as we understand the finite mindwe learn to comprehend the infinite.

Man may hide his defects any length of time, but let him come in contact with one who has the same troubles, and see how a general harmony love.

A hearty indignation is frequently very invigorating, as it rouses some dormant truths that otherwise would not have come to the surface. Self-righteousness is pride perverted by self-love and has rather an opposite effect. True righteousness never forfeits self-respect.

Controlling spirits and guides assuma names of less value and importance as the medium unfolds in spirituality. Self study shows up the absurdity of being controlled by ancient spirits, when those of the nineteenth century are more adaptable to our needs and in harmony with our thoughts and feelings.

Secular papers charging Spiritualists with errors committed in early life, and crediting Spiritualism as the cause, should be careful about their chronology. A recent case of this nature, about which some noise was made, proved, upon investigation, to have been a Baptist minister at the time. A dead silence by the same press followed this denouement.

It is charged that materialists, when becoming converts to Spiritualism, bring their materialistic ideas with them. Well, what of it? They cannot affect Spiritualism proper, and often serve to open the door-way for other materialists to find their way in. Eventually all become true Spiritualists, turning the field over to other neophites to continue the good workand we are the gainers in the end.

That which exhilarates, animates or induces reflection is truth, even though intellectual or false pride may curb the emotions or withhold an acknowledgment to that effect. But there are others again who are so effected by these impulses that they fly off in an opposite direction, and either take everything to themselves or denounce the bearer in terms neither respectful nor brotherly. Both are selfish. The medium between the two is nearest in harmony with the truly spiritual of existence, and is consequently the most happy in the intuitive comprehension and the soul-felt enjoyment of truth, whatever its import. These are the only true analyzers, and whose opinions are respected, whether pro or con. When such are unwittingly touched, we feel truly sorry for them.

CONDITIONS.

Mrs. M. E. Williams, of New York. announces that her seances for spirit materialization, will, hereafter be strictly priher friends as are in harmony with her: the object of this being to develop, if possible, a higher class of phenomena.

We think she is right if so permitted by her spirit friends, and we don't think that Mrs. Williams would stipulate conditions to the spirit world in this respect, nor would her guides exclude themselves and their medium from the public except for very good reasons. We never did favor promiscuous attendance at a circle for spirit materialization, for it is not only detrimental to the medium, physically and spiritually, but is preventative of good results, disappointing to really earnest seekers after truth, and gratifying to skeptics and scoffers. One who lacks penetration to note foreign agency operating in this instance, even if obtaining no semblance of a test, is not ready to accept the phenomena and cannot obtain tests under any circumstances; for the spirits attending him lack the same intelligence to either materialize or give themselves up to it. And if skeptical, his spirit attractions too are of the same order, and would not enter the arena for a trial, believing, like him, that they are to be humbugged or have some practical joke executed on them by some power unknown to them, spirit condition on the other side being as mystical to those not initiated as a masonic lodge is on this side to the profane world. Scoffers add a baneful psychological influence to the medium's surroundings which interferes with the operating intelligences, and prevent those from materializing who could otherwise present themselves to their friends in the circle.

So there are three plausible reasons why a materializing medium should not permit anyone to attend except he or she be in harmony or sympathy with her, this signifying virtually that they are to come with honest intentions, unsullied thoughts and in a spirit of meekness as one would enter into any sacred enclosure, be it what it may. Our mediums have suffered too much already from the heartless world, and to insult, have had injury added to them by being villified as frauds, when it has been thrust upon them by pretenders; for what else is he who goes to a seance with the intention of finding fraud? He generally finds what he seeks; for spirit frauds follow such an individual, and as well as being able to materialize the clothing in which they appear on the scene, their spirit frauds are enabled to materialize masks and false beards, and leave them in the cabinet upon departing again. Spirits have been known to carry material objects with them upon dematerializing, and as well as doing this they can leave something behind. So the discovery of masquerading apparel in the medium's cabinet after a seance is no proof that they were there before the seance-except

Now, mediums have a perfect right to be careful. Their honor as mortals is dequick he will be ray himself. Two evils of pendent on it, and the experience of others like nature clash discordantly. Two virtues is beginning to dawn on them as a warnof like nature produce friendship so-called; ing before it is too late. The guides of Mrs. Williams are probably aware of an approaching calamity of this sort, and are therefore fortifying their medium against it. She is too good an instrument to lose; for once a medium has been subjected to a pretented expose, her material career is checked to an extent, with confidence unremittingly forfeited by the communityexcept by those who receive absolute tests later on again; and then they are doubted, however they may present them to the

> Thus it is better to be cautious. Higher results will be attained, and the outside world will appreciate us all the more for our reticence and regard we exhibit for our mediums. And as for those who have been the initial cause of the stains resting on some of our mediums, they are to be left to the pangs of their own conscience, which will, sooner or later, be the damning evidence held up to their soul's mirror reminding them of their wrongs and their arrogance in endeavoring to encroach upon the law of mediumship, a veritable part of nature itself. To trifle with an instrument sought out by the spirit world for the purpose of enlightening mankind is to trifle with an unseen but potent power, with eventual disagreeable results in favor of the transgressor, producing the same psychic suffering that the medium had to undergo in consequence of his rashness; for it is well known that every evil thought sent forth rebounds for a disagreeable effect, and unspiritual actions are worse.

This is all a part of our subject, good conditions being as necessary for the individual to become happy, as it is for the medium to make others happy by perfect and convincing tests at their seances. And if all mediums were to regard this as a new move and govern themselves accordingly, a more peaceful future may be prophesied for them. It they don't wish to be quite so exclusive, at all events be cautious. Intuition will always prompt correctly whom to reject if a little spirituality is observed previous to holding a seance. Let all unspiritual thoughts or prejudices be subsided a while before the circle is opened and the soul will be alive to the peradventure inharmonies that might be present, thus having ample op-portunity to prepare good conditions be-forehand and not having to attribute a pos-man as his offspring should be forever

sible failure to bad conditions afterwards. new.

THE OLD AND THE NEW. How difficult it is for some people to

give up the old for the new. Even they vate, i. e. confined to her friends or such of which they tenaciously hold on-be it an old hat, an old book, an old armchair, an old ornament, an old trunk, an old knife, or something else that has no other value than age. But because it is old it must be preserved, horded, cornered, and very often to the extreme vexation of the domes- pain he suffers to see the world so corrupt, sess them. If not, what does it have intics, the housewife or the children. And such are not without old customs or habits rectly, or airs his personal aggrievances by body can be impaired so as to produce ceseither. Simply having changed their old a cowardly attack from his own strong- sation in these life qualities, functions or at religion for Spiritualism does not entitle hold. them to a diploma for the first graduates in the modern school of progress. There are advanced thoughts and ideas in Spiritworld's movements. New books, new papers, new mediums, new speakers, new essary to keep up with the times. Spiritualism of to-day is not the same of five years ago; nay, hardly of one year ago; and those who do not advance with it grumbling at the doings of the progressive

That which desires to represent the out of the old ruts of oft-repeated lectures fit him.

preach. It elevates them into higher ideas and notions about things, both material and spiritual. New controls are as necessary as new teachers for him who wishes to advance, and this is only possifort to outgrow the old.

in some, attracting a lower order of coning higher controls-professional spirits in thrown at. place of the ordinary moral instructors, scientific spirits in place of philosophic race all over the globe.

as "ausgespielt" would do well to look within occasionally to see if that little self must have new thoughts every day; every

can we be thus gratified. Spiritualism is a revelation of to-daynot of yesterday. It belongs to the eterums; and as mediums they should not forget that they are the instruments of the Deity; for what else is this life-principle which animates them for an intelligent effect but the First Cause of all, God socalled? As such they should become worby leading such lives that will give them the right to speak by authority, and under which conditions their authority will be respected; for as the channel is pure, their power of will acting in harmony with universal law according to individual purifinew, the material for the spiritual, the human for the divine; for God is never old; PURITY PRECEDES PEACE.

When man becomes so perfected as to make no more blunders, he generally Is it merely to breathe, to feel, or to think? of the battle much dust will fly, and a good an old sinner, and complains about the three conditions for life, or does not pos We make no claim to perfection, nor

would we hurt the tender feelings of any

ualism as well as in any other of the at random, but only where the rising of a dark cloud warrants that it is no waste of ammunition. If it does not succeed in advocates, new workers, new managers, dispersing the entire mist at once, it will, itual death? As the effect so the cause; new methods of advancing the cause, and at all events, make a rent in it so as to dis- and as spirit is the cause, all the possibilinew customs in the individual are all nec- organize the mass sufficiently to see what is behind it. When the fire is returned leave our readers to answer the question we know there is an enemy lurking in the neighborhood and we have not fired in vain. When there is no response we know must either retire to the rear or cease there is no danger and cease firing. But when it creates a lively commotion, as we have had the pleasure of witnessing on several occasions lately, we feel that we cause, whether in the form of books, news- have struck something compact that needs papers or individuals, must reflect the la- a whole battery-and we have engaged test and best on the spiritual horizon, oth- one at a spiritual armory; the superintend- M. Sawyer. She proposes to give exhibierwise the interest of our own people wane ent even promising to send an expert along tions, in which she will elucidate how and that deadens the spirit of the move- to aid us in its manipulation. Now, should fradulent spirit manifestations are proment. But as long as this can be kept ac- some good friend get hit occasionally in duced, not however meaning that she has tive and alive, we will gain adherents, and the heat of the battle we hope he will forthus the necessity of new mediums with give us, or at least look into his own heart new phenomena and new inspirations, or first to see that it is all right, and not jump a continued progress of the old ones to get to conclusions or put on a cap that doesn't

Individual progress is as necessary for the stevedore, as he drops his ballast from them as for the people to whom they a yardarm of the vessel he is discharging, without first looking if anyone is "under," spheres of action, of inspiration, of intui- for he has no time for this. So we distion, and brings them into contact with charge our ballast to clear the hold for higher spirits, higher and better controls, new material to enter, and have no time and causes changes to take place in their to look first if anyone is in the way. We bands, breaking the spell of one sided can simply say, keep clear of the yardarm, as she swings around; for a ship's ballast is composed of small rocks and large ones, pebbles and sand, and you may be struck by one or the other as you put yourself in ble where the medium makes individual ef- the way. But stand off at a safe distance and you can observe the whole proceeding As well as mediumship is degenerating in calmness and may have a chance to laugh at others instead of being laughed at trols by bad habits, so it is possible of ad- yourself for making the foolish mistake of vancement with an opposite effect, attract- believing that you have been wilfully

There is no malice behind all this. It is simply an honest discharge of our duty; ones; one class aiding in the development and when the old ship of Spiritualism has metaphysical affirmations coming from a of higher phases of mediumship by con- been cleared of its unfruitful and worthtact, and the other giving more light on less cargo, and refilled with a finer and former is natural, while the latter are genthe laws, forces and causes of things gen- more valuable one, you will see how rally made with more or less effort, truth erally. Through mediumistic progress the much more welcome she will be to all the needing an accompaniment of love to find cause progresses; hearers become more en- world; and you, who have stood bravely lightened; higher phases of mediumship by without murmuring at the little dust are unfolded, and the world is benefitted that has been made to fly during the interthereby; for the more spiritual power is val, will be all the more pleased in the end, manifested through mediums, the better and will say, thank God, her titles are the spirit world is enabled to operate on clear, we can safely sail along without mankind for a betterment of the human being stopped every now and then because of the counterfeit goods we are carrying Rusty mediums are like rusty ministers: on board. Then, too, we may throw our tiresome and uninteresting, and are finally guns overboard and haul up the flag of put on the shelf and out of the way. truce-the snowy emblem of peace and Those who do not wish to be catalogued good will to all mankind-and quietly assemble on deck to organize!

All good friends of the cause are thereis in harmony with the inspirations that fore respectfully invited to stand off a of listeners. The inspirations we obtain us nervous; for either interferes with our from our friends on the other side are in- aim and may cause unnecessary waste of tended for us as well as those we give time and ammunition. Let those grumble them to; and to obtain other and higher who will; truth only hurts whom it peneones we must abide by those we get, so as trates. But that is its mode of entering to open the way for them to enter. It is human souls. Without this effect, it would true we always obtain impressions a de- soon be forgotten again and no results atgree or two higher than what our natural tained. But when it pierces like an arrow condition calls for, but even these become it sticks, and makes man reflect whether monotonous finally and we hunger for a he will or not. So it is wholesome and different kind of food. Being true to self is will eventually lead to the light, and those to practice what we preach, and if we con- who are wilfully blind or engulfed in the s'antly hammer at those who will not give fumes of their own puffings, are not worth up the old for the new, we should not for- converting. We may as well close the get that holding on to old opinions, even doors of our beautiful temple on them, as this city: "Mrs. Helen Stuart-Richings closed if they are from spirits, are as liable to be- they never will enter it here. It takes come rusty as old dogmas or creeds. We more than human effort to move them, so we let them stand as way-marks or to hour if possible, and only by discarding serve as object lessons by which to teach the old and opening our minds to the re- other stubborn children, who need such ception of new light from the spirit realms, examples to awaken them to the truth. In the meantime let us remember though that we are not perfect either, and have an individual battle to fight with self, but nal present; it exists in the midst of infin- which as we advance in one or the evening." ity always; it occupies the centre of uni- other, will lead us all the sooner to the versal life, which centre exists in every grand aim of all-a natural, unconditional atom of space; it is the quickening of that brotherly feeling amongst each other: the universal life-principle through man, and love of soul to soul-harmony, happiness, those who perceive it are so-called medi- heaven on earth. Such will constitute the highest and best organization.

FAITH.

We may depend entirely upon spirit advice or their guidance without giving up our individuality, but to do this we must know how far we can trust them. "Try thy representatives of this deific principle the spirits" is an exploded expostulation; for the boot fits better on the other leg in these days. Spirits won't be tried. They generally try our patience until we know what's the matter. Self-knowledge is potency will be felt where directed-man's the key to the mystery; and when we know self, we know the nature of spirits around us. When we know who we are dealing cation, or as he disclaces the old for the with, we know how far to trust them, and may then depend wholly or in part upon their guidance or advice as reason permits without compromising our individuality. Love is the acme of spirit influence, and

when we feel that we may go it blind; it never leads astray. Such is true faith.

CAN SPIRITS DIE ?

who decry the old have something old to becomes uninteresting too. In the heat Either one suspended will cause death. What then? The spirit does no die. If friend is as apt to get hit as an opponent, the above named can be suspended in the Between the two criticism and fault-find- mortal, why not in the spirit? As the ing is out of place and should be dispensed spirit cannot be made to lose consciouswith until the former begins to cant like ness, it is either not dependen on these and the latter aims his blows at you di- stead? It may be argued that a material the spiritual philosophy? tributes. If matter is but a relection of spirit, all that can take place in matter is also possible in spirit. And i the spirit single individual. We simply fire our shot body is a counterpart of the physical body, why should not spirit life possess a similitude by which a spirit body can be made to undergo a similar life suspensios, or a spirties of matter must exist in spirit. We for themselves.

MRS. SAWYER'S EXPOSES. Besides that of Mrs. Williams, there is another new movement in mediumistic circles, which is destined to create some comment. Secular papers have already been gloating over a harvest of new exposes. It is that promised by Mrs. Carrie been practicing such or that she herself is not a genuine medium, Her motive, we we are informed by direct authority, is to enlighten the world how to distinguish between the false and the genuine. This "Stand from under!" is the old cry of may be a new and authorized movement by the spirit world, or a personal impulse for reasons not given. Be it as it may, we hope the result will prove beneficial in the end, by putting a stop to fraud in materializing circles hereafter and thus hear no

> Rejected matter is accumulating on our hands and we cannot keep trace of it any longer. Contributors who desire that their copy should be returned if not used, should enclose postage at once, and not write us weeks after to give them some information about or return their manuscript. "Sufficient unto the day is the evil thereof" without having to dive back into the dusty of petty jealous jealousies and mean inpast to hunt up rejected matter. Time the bickering strifes between us, and unit with us is too valuable for that.

The simplest or most commonplace truth coming from a healthy source has more effect on the hearer than the highest morbid or embittered state of mind. The its way to the hearts of the people.

New Thought says that the Spiritual Fraternity of Chicago has invited the other you live in purity, kindliness, and love societies of that city to unite with it in a you possess beauty, but if you live the opcelebration of the fortieth anniversary of posite then there is no beauty in your life. the birth of Spiritualism, on the 31st inst. There is something more to Spiritualism This looks brotherly.

Reviews.

"Echoes from an Angel's Lyre," by C. Payson Longley, is a book of spiritual away around the corner until you had songs set to music. They are said to be par excellence as far as the music is concerned, and we do not doubt it. Music is an important part of our philosophy; in fact, the harmonizing element in it; for frequently flow through it for the benefit little so as to not obscure our vision or get without music the truly spiritual seems to ism and ring the bell. They want to find be lacking, and it is therefore very appropriate to denominate spiritual songs as echoes from angels' lyres. See advertisement for further information.

Personal.

E. L. M.-We have no such Mss. of yours

J. W. B.-Article too personal and incidents oo ancient to interest the general reader.

W. S S .- Thanks. A little rational metaphysics, or at least so expressed that the eader may comprehend it as well as the writer is quite welcome, and will undoubtedly be properly digested.

The Norwich, Conn., Bulletin, says of Mrs. Richings, who is now under engagement in a month's lecturing engagement with the Norwich Spiritual Union Sunday evening Mrs. Richings enjoys high repute as a writer and elecutionist, and by her accomplish- as you would be done by; in the practice ments and excellent personal qualities bas made many acquaintances during her month's sojourn in town. Her sincerity and ability as a lecturer, and her loyalty to prinple, have endeared her to many people. A vote of thanks was passed to Mrs. Richings at the conclusion of the services Sunday

Briefs.

Mrs Glading lectures in Washington during March. Mrs. H.S. Lake speaks in Norwich, Conn. this mouth.

Professor Proctor's widow has taken up her residence in Florida. The Pekin Gazette has been published con

tinuously for 800 years. Summerland on the Pacific had its first house warming and picnic on the 17th ult. Mary Lemons, a ten-year-old-girl of Ken-tucky, is in the field as a professional re-vivalist.

The annual convention of the American Theosophical Society takes place in Chicago on the 21st of April.

Bro. P. L. Mennie writes that a good mag-netic physician is momentously needed in Portage, Wisc.

M. Calvida, founder of the Spiritual Review at Barcelona and propagator of Spiritualism in Spain passed over to the higher life the end of February. The Emperor of China thinks the Ameri heathen when claiming to have the only true cans and English are imposing on the God. Opposition is the life of trade.

Samuel P. Putnam, editor of "Free thought," made the opening address at a ret Sunday afternoon meeting of the Prosive Spiritualists at San Francisco, Cal. Fred Evans, the state writing medium, expects to return from Melborne about the 1st of September, while Mrs. Foye is being looked for as his successor in dispensing spiritual light and comfort.

Reported for The Better Way. Cincinnati Society of Union Spirit. Life: What is it? Who car answer malists.

Synopsis of Answers to Questions by Ma. Helen Stuart Richings, Sunday Morning March 3, 1889

The following were the questions and topics of the morning: Spiritualism as fact and educator. How do we live in the spirit world? What is truth? Shall we know each other there? Why not or. ganize? What are the chief beauties of

What is truth? Truth in the absolute s not capable of comprehension by finite mind. Finite mind can only take in a much of truth as within its grasp. Each one of us was constituted on a different plan hence our capabilities of receiving truth differed. We should become possessors of the truth by living it in every action of our life. Not only teaching what we considered to be truth but practicing as well; living pure, holy lives, and reaching after the highest inspirations to guide us on the rugged pathway of life. Why not organize? There was no good

reason why you should not organize, said

the speaker, but there were many obsta-

cles in the way. There was a difference between there being no reason why there should be no organization and obstacles being in the way. Organization should be effected and until Spiritualists were organized they could never realize the greatness of the mission they were to perform; but in making an organization the motive was to be taken into consideration; whether that motive was a pure one, or whether it was tainted with selfishness. If you organized in order that you might be the great mogul in a society, or to be looked up to as the ruling spirit in a movement, then your organization would be a failure and deserve to be such; it would not be worthy to stand. But if it was from a pure, unselfish desire to benefit humanity, because humanity wanted it, then your work would be blessed and prospered beyond your richest anticipations. When we go through the country we meet with people who when asked as to the cause in their place, will say: "Oh, yes, we used to have a splendid society here, but-but some way it went all to pieces." The Christians and others opposed to us, ask where are your great works? You boast of your millions of members? Where are your schools? We have none. Why? Because we banish these things our lines will not be in pleasant places. And considering all the facts, in the case, it is a wonder

that our opponents have not "smashed"

What are the chief beauties of the spirit-

ual philosophy? We are afraid that we will have to say much the same on this, is on the preceding topic. Judging by the actions of many called Spiritualists, then is not much beauty in the spiritual philosophy. Plato says, "Beauty is truth." If than the mere fact of spirit return. What would you think of a man who would come to your door and ring the bell, and then as you came to the door would slip gone in again, and keep repeating this? Why you would send for a policeman and have the man locked up. Well there are people who come to the door of Spiritualout if anybody is at home. When you come to the door, away they go; not satisfied with this, back they come, and the performance is repeated; they want another test. Instead of coming inside and sitting down quietly and trying to learn the lessons of truth and beauty, they keep up a constant ringing at the bell, asking for tests, just to see if any one is really at home, you know. But when you do come in,clean your feet from the dirt and filth of the outside. Do not bring deceit and treachery upon your lips, but bring truth and honesty and uprightness of purpose and the beauties of our philosophy will be made manifest, and you will find them in the return of your dear ones and in doing of its truths as well as preaching them.

Mrs. Richings held the attention of the audience, throughout, by her forcible and logical reasoning and the admirable manner of speaking. We have given above, not all of her discourse, but such a synopsis of its leading points as our space permits. She must be heard in order to be appreciated.

From Our Reporter's Note Book.

· Cincinnati Brevities.

Don't forget the mask party at the Hall, next Wednesday evening. The admission

The following is the program of music to be rendered at the services of the Union Society of Spiritualists, 115 West Sixth Street, Sunday, March 10:

MORNING. 1. Der Freischutz - - - - - Weber 2. Serenade - - - - Titt, L. EVENING.

Don Juan Mozart
 Nocturne du Songe d'une
 Nuit d'Ete Mendelssohn

Mr. I awrence Zuefle who keeps a jew-

elry store in this city, had a diamond ring worth \$65 purloined from him by a fair shoplitter a few weeks ago. He consulted a spirit at a trumpet seance and through this agency succeeded in regaining the

CORRESPONDENCE.

Dayton, O. pr. J. L. Zell writes, "That Mrs. Brigham

entertained quite a good audience on the 18th uit, in her inimitable way to the gratification and pleasure of all.

We are sorry to note that the doctor has been quite ill for some time, but convalesing, and hope that before long he will be
"himself again."

Peoria, III.

Mrs. M. Theresa Allen writes: "Our work is progressing nicely. There is at present a decided tendency among the friends here toward the organization of permanent phases of mediumsnip that seem to be pos-sessed by different ones. We think this a very useful step and trust it will meet with success. With best wishes, etc,

Muncle, Ind.

J. E. Croffield writes, that Mrs. E. A. Wells has been with them during the month of February, delivering eight lectures, holding three dark seances for independent voice, and three for materialization. In the latter several spirits were recognized by friends, one spirit leading a member of the circle into the cabinet to prove the presence of the medium. Readings were given as usual in connection with her other work and in all gave satisfaction.

Pawtucket, R. I.

J. W. Fletcher will lecture the Sunday evenings of March at Blackstone Hall. Mrs. Colby-Luther finished her last evening with us by a discourse inspired by Thomas Paine.
He was very severe on the interference of church with the public schools, and said every liberal association shall call meetings and pass resolutions condemning the Pope's action against American liberty; otherwise we should lose our liberties through foreign votes with dire results.

M. F. P.

The State Spiritual Convention on the 221 23d and 24th ult., was well attended by Spiritualists from nearly all parts of the State and passed off harmoniously and success fully. The meeting was held in Good Tem-plars Hall, which is occupied by both socie-ties, and was nicely decorated by inscrip-tions suggestive of the event. A fine array of home lecturing talent from different cities in Michigan was presented so that the phi-losophy was given from different views, X.

Bonne Terre, Mo.

Our little Society here have organized, with Judge Nathanial Johnson as president, Dr. De Buchenannie as secretary, and E. Francis as treasurer.

We started here last June with only three sitters and no medium. Now we have five circles in the town, and are getting along as well as could be expected without outside

when I see your long list of lecturers and platform test mediums, and read of the good speaking and g-orious tests given by them, I winder why some good missionary spirit couldn't send some one of them to help us.

! like the new BETTER WAY ever-so much better than the old one.

SUBSCRIBER.

St. Augustine, Fla.

For its size. St. Augustine is in advance of all other Southern cities in Spiritualism, only interests believers, but altracts the public generally by his eloquence and depth of thought. This gentleman is Mr. Tisdale. He discourses upon aim st any subject and can make the Caristian believe more, the Spiritualists think more, the atheist and infidel know more, after having itstened to him an hour or two-of course dividing this time in several visits. The Spiritualists of St. Augustine are fortunate in having such an instrument and should sustain him all they can. only interests believers, but attracts the pub-

Lawrence, Mass.

Dr. F. H. Roscoe, of Providence, lectured to a crowded house at Pythian Hall yesterday. It was his fourth visit to this city as a worker in the cause of Spiritualism, Dr. Roscoe was educated for the ministry, and before embracing the teachings of the spiritual philoso-

Topeka, Kas.

On February 17th this part of the country

On February 24:h the hall was filled to listen to a very able address by Mr. Will C. Hodge, late of Albany, Wis., but now located here. His theme was "What evidence have we that man is immortal save the manifestations of the spirit, either ancient or modern, and was handled with marked ability, convincing many of his orthodox hearers that they must concede modern manifestations or give up their belief in ancient ones. There is a bill before the Legisture, now in session, to regulate the practice of medicine which the speaker took occasion to discuss, bringing convincing arguments against it

Mrs. Sevens, who has been speaking before our Society, has been quite sick for the past two weeks and unable to appear on the platform. At one time we thought it was inevitable that the spirit would leave the body but we think now that she will get up again.

F. P. BAKER. have we that man is immortal save the

F. P. BAKER,

Pittsburgh, Pa. Society of Spiritualists hold meetings every by them and can be used at all times when needed. Engaging the best speakers and

laughter while giving excellent tests.

Mr. and Mrs. Kates are now here to serve the society during March. Last Sunday they had goodly-sized audiences, although the weather was very stormy and the streets reeking with snow and slush. In the morning Mrs. Kates, under control, spoke upon "Which; is; the superior, the male or female mind." A glowing discourse in favor of woman's work and influence was made. Mr. Kates made a few remarks and Mrs. Kates followed with tests. As a medium this lady is constantly improving. Her tests are almost invariably recognized as being correct and clearly defined. At the night service Mr. Kates spoke upon "The development of Religious Ideas." He was logical, historical and interesting. Mrs. Kates gave a number of tests, and Mrs. Twing, under control of "Ichabod," gave several tests to volunteers who came f rward.

It was a long and interesting meeting, holding the large audience beyong the usual hour without any appearance of restlessness. As some one remarked: "No revival meeting ever held a congregation so spell-bound.

WHIT.

New York City.

At the services of the Progressive Spirittrualists. Arcanum Hall 57 W. Twenty-fifth street, latt Sunday, Mrs. Augusta Chambers opened with a recitation entitled "My Creed," Wier which Mrs. Beach and Benwell spoke in turn on different topics. During the services other mediums were controlled. the most interesting one being Mr. Hollingsworth who spoke in changed voices. At the evening ervice Mr. John Welch rendered evening ervice Mr. John Weich rendered some excellent music on the violin, besides relating how he became a medium through the agency of mesmerism. Mrs D wa Hahn gave writen messages from spirits. Mrs. Benwell rendered a poetical benediction; Mrs. L. Fox gave descriptive tests; and Prof. Van Hort, conductor, gave spirit messages at each mieting.

At the lirst Society of Spiritualists last Sunday a pleasant greeting awalted Mrs. Nellie J. T. Brigham on her return from Cincinnati. The morning service was conducted as usual, the speaker answering the different questions by the audience, by weaving them

together like one discourse.

At the afternoon meeting Rev. Charles P. McCartby narrated the conditions under which he ind a test seence with Mrs. Carrie Sawyer, and at which he recognized his daughter by voice and appearance.

The subject of the evening service was "The power of the unseen," delivered by the guides of Mrs. Brigham.

Chicago, III.

Our meeting of the 2ith ult, called to order at 2:50 p. m. Mrs Patterson made the invocation, which was followed by congregational singing. Mrs. Cole presided at the organ. Mrs. Patterson delivered the lecture, taking for her subject "What has Spiritualism done for humanity? It was ably handled and her eloquence was impressive. Miss Thomas followed with some vigorous remarks an "Harmony" and gave a number of tests, as also did Mrs. Cutter. Notwithstanding the stormy weather the hall was well filled.—Miss Thomas held her evening meeting at il N. Adastreet. The hall was crowded and the audience quite enthusiastic. This lady is forcible, ardent and expressive.

Yours fraternally. S. A. SARELL.

The Peoples Spiritual Society held their egular meeting at 2:30 p. m. last Sunday. with G. L. Jeaifer in the chair. Mrs. De Wolf opened with a poem, after which she delivered an elequent address on the religion of to day. Mrs. Frankle Co'e sang "Tenting Near Home" with beautiful effect, whereupon Mrs. Preston spoke on on "The new religion," showing the barmonizing of our natures to all the human family. Mrs. De Kennevitt gave several tests which proved satisfactory. Mrs. Cole and Mr. Johnson then sang 'When the Sun Goes to Rest," after which the meeting closed with congregational singing. Miss Thomas held her usual evening service at 11 No. Ada street. The house was well filled, and the subject of discourse was 'The crucifixtion of Christ for being a medium."

Boston, Mass.

The Temple Fraternity School last Sunday opened with the usual exercises, at the close of which an invocation was made by Mr Alongo Danforth. Mr. Randall lectured on the object lesson of the day "Materialization." He said the present manifestations were only a foreshadowing that disembodied having a regular Sunday lecturer, who not spirits would some day be able to take upon themselves material forms at will and commingle with man in his daily walks, and to hold that form according to desire. Messrs. Gregory and Randall spoke on the same subject, the latter asking the children if they had ever witnessed the phenomenon, to which one little scholar responded, saying that he had seen them clairvoyantly at a circle. Mrs Churchili read questious and answers on materialization of Christ to his disciples. Mr. Ayer related a number of experiences, and how the description of the dedication of the Temple was written for him by a materialized spirits. The same subject will be continued next Sunday

Sunday, the 24th ult., Mrs. H. S. Lake delivered an address upon the generation of puy and while a very young man, he had thought forces. She said that most people stood in over 600 different pulpits in New believe that thought is generated by the ef-Engla d and was looked upon with decided favor by the church fathers every where, and sical senses, when really there is a vast realm sical senses, when really there is a vast realm be has now in his possession over one hundred letters from eminent divines in which they highly endorsed him as a church worker. His mastery of language is indeed wonderful, his bright thoughts appearing clothed in rich habiliments, marshalled in unique and forceful words and phases. His presence is magnetic and sympathetic, he has a winsome smile, a fervent grasp of the hand, and apparently brimful of sunshine. He is an earnest and wide-awake worker and made a strong impression. His return will be looked for with interest. generates these elements. In conclusion the speaker called the attention of the hearers to the thought forces now being used through-out the country to overcome the liberal and eplightening tendencies ushered in by the reign of spirit, the manifestations of modern experienced the first snowstorm since November last. Snow fell to the depth of six inches. The result was that but few of the churches were opened; among them was that of the Religio-Harmon'al Society.

On February 24th the hall was filled to lis-

Semi-Annual Meeting of the Mississippi Valley Spiritualists Asso-

Mississippi Valley Association will be held at Mrs. T. J. Lewis, speaker and test medium, Moline, Iii.. two days, March 30, 31, 1889, at Library Hall.

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

lecturer and platform test medium, has has been specially engaged for the occasion. Professor Loveland, J. H. Randall, Mrs. J. C. The good Work here goes bravely on. The Blodgett and Mrs. Sarah Jenkins expect to be present. Every preparation possible to Sunday and Thursday. The hall is controlled insure the friends who attend an enjoyable

time will be made. mediums a crowded hall is always assured. The society is now intending to obtain a charter, and thus legalize their work, so that all mediums with them may be protected from any cranky law that may be enacted by a lot of religious bigots. Each one of our societies should obtain a legal charter. Mrs. Carrie E. Twing has served the Society here during February. Her control (ichadod) is a host, and keeps his audiences in roars of laughter while giving excellent tests.

Mr. and Mrs. Kates are now here to serve the society during March. Last Sunday they had goodly-sized audiences, although the weather was very stormy and the streets. Board can be had at first-class hotels and

PRESTON, CONN., Dec. 24, 1888.

CHICAGO MAGNETIC SHIELD CO:- The insoles you sent me were received all right, I began to wear them Dec. 10; they far exceed my expectations by keeping my feet so nice and warm, because I had an idea that my blood was so very poor that they could not do as they have. If I could not get another pair one \$5 bill could not purchase this pair MRS. H. J. FITCH.

ST Dr. A. W. S. Rothermel will give medical examination, and one lot of medicine free to all who subscribe for THE BETTER WAY for one year in advance. Subscription

Passed to spirit life from Middlefield, O. John Morse, aged @ years. Accepting the truth of Spiritualism in his early days, it became his stay and support, and since the departure to the land of souts, of his life com panion, about a year ago, his hold on life panion, about a year ago, his hold on life greatly weakened, and for four months his sufferings of body were intense, but the presence and ministrations of lived ones over there" helped him to bear it all with remarkable patience, rejoicing that each day prought the end of earth's pligrimage nearer. He leaves six children, all in nature live and firm Spiritualisis, and three have preceded him.

Funeral services were held by the writer in the Methodist thurch in Middlefield, March 3d.

Yours fraternally,

MYRA F. PAINE.

Painesville, O.

On February 23th, Eugene Howard, aged 30 years. He died of blood poisoning contracted through a scratch received while in search of scientific traths and in the discharge of his duty at a post mortem examination. Being a strong man he paid no attention to it at first; but in a few hours the fatal results manifested themselves. After a week of lingering he passed over conscious of the fact that he was going. Before the transition however be gave instructions to a faithful brother at his bedside as to the burial of his body, and said that Spiritualism had robbed him of the terror of death, and therefore had

Brother Howard was a whole souled gen-

Brother Howard was a whole souled genial man; one whose sociability and good humor attracted many friends who deeply feel his loss. At his own request no burial service was neid, but on Thursday evening a rejoicing service of the birth of the spirit was heid instead at my bouse.

There was a large gathering, and after singing his favorite "Something Sweet to Think Ol.," a beautiful lecture was delivered by the favorite control of a brother and sister prevent through Mrs. Sheenan.

We cannot say good bye Eugene, for we know that only the body has been laid away, but the spirit will be often with us.

W. S. KING.

From Worcester, Mass., February 25, 1889. Mrs. Dr. A. A. Jordan Bennett, wife of Chas. R. Bennett, aged 60 years, 2 mouths and 11

Mrs. Bennett was a Spiritualist of some wenty years' experience, a medium and magnetic healer of undoubted ability; many hundreds have been relieved and cured from sickness and suffering, under the tractment

of her controlling influence. Farewell service was held at her home, 45 Lincoln street, Wednesday, February 27th, and was largely attended; Rev. M. H Harris, Universalist minister, officiated, by request of many of her family and friends, assisted by the writer on behalf of herself and husband, as the representative of the Spiritual Philosophy. The interment was at Norwalk, Conn., Thursday, February 28th, by the side of the former wife of Mr. Bennett, in compliance with her expressed desire, made dur-ing the past summer while on a visit to his former home, that if she should pass away before him, her body might be laid to rest in

before him, her cody and that place.

She was a woman of noble and endearing qualities, whose hand and purse was ever resdy to relieve distress or aid in public demonstration of the grand truth of Spiritualism, and we sincerely mourn the loss of her physical presence from amongst us.

THOMAS W. SUTTON.

The Coming Anniversary.

March 31st is the date that Spiritualists cel ebrate as the anniversary of Modern Spiritualism. The observance conduces to much prominence and spread of our gospel and its facts. The writer has taken much interest in this annual feast, and as Secretary of the Southern Association of Spiritualists held several reunions in conjunction with local help. This year our service is given during March to the cause in Pittsburgh. We are arranging to hold a three days' celebration to include the 31st day. To that end we de sire to invite speakers, mediums and the ings. From outlying towns, our friends can readily come. Mediums and others who would like to take part in the services—as volunteers—will please communicate with me. Let us make it a season to long be remembered as one that refreshed and renewed us mentally, morally and spiritually.
Frateroally, G. W. KATES. No. 6 Eighth street, Pittsburgh, Pa.

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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 L. French is open for engagement

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

J. H. Randall will answer calls to lectures

on Spiritualism. Address, 229 Honore street, Chicago, III.

Mrs. M. E. Aldrich, inspirational speaker, may be addressed 55 West Exchange street, St. Paul, Minn.

Mrs. Fannie Ogden, 618 Main street, Peorla, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of 88 and 89. Miss Josephine Webster, Trance and Plat-form Test medium, will answer calls for the fall and winter months. 98 Park street, Chel-

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

Dr. Dean Clarke may now be addressed at Denver, Col., and where he will be pleased to receive calls in the west for spring and sum-

Geo. H. Brooks can be engaged for the months of March. April and May of '89. Ad-dress all communications care of The Ber-TER WAY.

Societies desiring to engage the eloquent and popular inspirational lecturer, Mrs. S. E. Warner-Bishop, should address her at Fort Dodge, Iowa. Mr. J. W. Fletcher, lecturer and public test medium. Address No. 8 Beacon street, Bos-ton. Mr. Fletcher accepts engagements in Naw Footband contr.

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

Mrs. Carrie C. Van Duzee, trance lecturer and medium, is now ready to receive calls to lecture from any point for public, parlor, or missionary work. Address her at Geneva,

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

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. Isa Wilson Porter (daughter of E. V. Wilson) holds public circles Thursday evenings and Sunday afternoons. Admission 50 cents. Sittings daily, from 9 a. m. to 5 p m. Pariors 16 West Ninth street, Cincinnati, O. Miss Emma J. Nickerson lecturers at Springfield, Mass., until end of May, Ad-dress, 167 Spring street. She lectures at New London 31st of March; at Haverhill 1st of April, and at Lynn 21st of March.

Frank T. Ripley is engaged at Albany, N. Y., for February, and will be at Alliance, O., during March and April. Societies desiring his services as platform test medium weekday evenings while in Ohio, may address him care Mrs. S. S. Rockhill, Alliance, Ohio. Miss Emma J. Nickerson, a graduate of the Detroit School of Elocution and inspirational speaker, is now open for lecture engagements. Improvises upon subjects presented by the audience, and reads psychometrically under favorable conditions. Address 127 West Concord street, Boston.

Mr. Harrison D. Barrett of Meadville, Pa, is specially recommended to us as an in-pirational speaker of unusual promise. He is ready to fill engagements upon the Spiritualist platform, and would be pleased to correspond with societies with a view to engagements.

Mrs. Ida P. A. Whitlock, psychometrist will lecture and give readings February 17 and 24 at New; London. Conn., Albany, N. Y., during March, and at Pittsburgh, Pa., during April. She would like to make week day engagements in the vicinity of the last two named places.

Mr. W. A. Mansfield, the weil-known slate-Mr. W. A. Mansfield, the well-known state-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 556 Columbus Avenue, and will devote a portion of his time, afternoons, to the exercise of his gifts as a medium.

Mrs. E. A. Wells, lecturer and public test medium, will make engagements for campmeetings in July and August to lecture or give tests, or both, and is open for lecture engagements for the months of March and April, and will speak week day evenings at any place in the state of Indians, during February. Soci-test desiring to make engagements address 950 Sixth Ave., New York.

Agements address 1990 Sixth Ave., New York, Helen Stuart Richings, during the Sundays of February, will speak and give psychometric readings and tests before the Spiritual Julion of Norwich, Conn., and will engage to live week-night lectures or entertainments at points in Eastern New York, Connecticut, Rhode Island and Massachusetts, in regard to which correspondence is solicited. Address P. O. Norwich, Conn.

Mr. Eugene Stevenson, formerly of Minneapolis, the sealed letter answering medium
and lecturer, who has given the Chicago
skeptic, Charley Duckworth, and others such
convincing tests, will, for the remainder of
the winter, make his home with Judge
Pierce, of Elisworth, Pierce Co., Wisconsin,
Box 135, and will be grad to hear from his old
ratrons there. Will answer any call to lecture in or out of the State.

Miss Jennie B. Hagan is now ready to make 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 haif of May, '89, she will speak on Sundays in Ohio, and will engage to speak week days and evenings of this period at points in Ohio, Indiana and Kenucky, giving a course of six lectures at a place, as she is now doing in New England, or a less number, as may be desired, at moderate charge. Regarding such engagements she respectfully solicits correspondence.

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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, 86 West Seventh st.

Joseph Schwemberger, trumpet medium, No. 3 Corwine street, between McMicken and Walnut.

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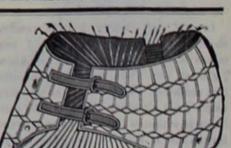
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others and is incomparable in its magical action and quick results.

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manufacture is worth its weight in gold to suffering humanity.

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SPIRIT MESSAGES.

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

ALVAN L PRENCH.

Of Zanesville, Ohio. I was a rusty, old farmer,-not so very aged either. I died happy in Methodist faith; come to life and altogether different from Methodism, for have found nothing true that I believed. I seventeen years-long enough to look around some. I know now what I am and what many earth people are. I will try to enjoy this precious home of the soul.

JESSE ALVORD.

them, my poor wife and family will know where I am. I came here from New York.

MARTHA KNIGHT.

Of Lawrence, Mass. I am only a poor mill girl in spirit life. I took cold by exposure, going out of the bot mill room into the damp, cold atmosphere, and a lung disorder helped me to join the great circle of spirits. I do not know that I had a relative in Massachusctts. I came from Houl ton. I was twenty-two years old when I left home and mother and dear ones to go hundreds of miles away, among strangers to work in a cloth mill. I worked in the Lewiston, Bates, two years before I went to Lowell. Before being sick worked three years in the great No. 2 in Lowell. After leaving home never saw it again till I visited it as a spirit, and rapped all about the house, moved things, etc., but no one heard me, at least they did not recognize me. So now please send this to James B. Knight, my father for I want my friends to know where I am.

RUTH SOMERS, Of Lowell, Mass. When in the mortal l was not considered a very good girl. I was dissolute intemperate, coquettish, and very proud Gentlemen said I was handsome. That sort of flattery ruined me. My love was turned to hate purely from the treachery of those men, who said sweet words to me. I trusted and was easily allured and fell; was never married, and now from what I know about the male sex, they are so untrustworthy, that a woman, if she has any mercy upon herself, can only let them zlone and keep away from them. I have been unhappy ever since I have been a My folks live in Lowell, but they forsook me. I come in this way to beg their forgiveness, and forgiveness of all whom I injured. Have been told that I never would be happy until I obtained forgiveness of all whom I injured. Oh, I hope some of my earth acquaintances will get this and take it to my parents who almost died of grief on my account. Oh, do forgive me father! mother! and take me to your hearts, once more, for though I have been a spirit for several years, could hardly approach my old home. My conscience keeps me away. I was the only child of wealthy and affectionate parents. I long for their forgiveness so we can meet in this life in the joyousness and happiness I notice many around me enjoying. Girls, if you would live pure and virtuous lives, forever abstain from the use of opiates, tobacco and liquors. Keep away from the saloons and drink shops. About such places there are always those who will invite you to eat and drink and if choose, will drug you, as I was drugged, for infamous purposes. Hoping for forgiveness for wrongs done, I write this that I may obtain peace.

A. VON HUMBOLDT. In my first chapter I made remarks about the structure of the sun. I hear minds in earth querying how I can know. I will tell you. The appearance indicates that condition. The size of the sun gives ample room for many globes like the earth to circle within its immediate circumference for the sun is actually about one million miles in diameter, making it nearly fivehundred thousand miles from the center to the circumference. What a monstrous body, whatever it is. The often flickering unsteady light of the sun gives that theory a substance of fact. The sun being a cluster of revolving globes of matter produces as have before stated such a mass of magnetism or heat that it is plain to account upon its effects as we krow it is. Then, again, the direct rays of the sun are almost pure magnetism, as can be very easily proved by experiment, from the top of some high mountain, where all the lower atmospheric taint is left away. Experiment and see if I am correct. If I am not, shall be,

The sun at a near view is a very beautiful object. It is in no sense as hot as one would think it would be. The concentra-

the reflection of the sun's heat would be so great the earth's substances would melt unthat the heat of the sun is principally cased by reflection and focus. Then, again indicate the nearer planets would melt with am not the only guide. the fervent heat. That this is true is proved come to knowledge of a new birth, much by the evident fact that those planets are really colder than the earth is, and have more water upon their surfaces in propor was dreadful disappointed you may depend. tion to their size, than has the earth. All I've been out of my earth life not quite of the conditions are marvelous. But no more so than the most humble plant that grows, or flowers that bloom,

Nature is full of wonders. Man is marvel. That man, the real, lives in this human body, as the snail may be said to live in his shell, or the butterfly and other I was a sailor and am now; only I do insects of a like nature, originated from a not prefer it enough to become food for nauseous caterpillar or worm, to be as beausharks. I was thrown overboard ship in a tiful as they are, and which must have been gale off Teneriffe and instantly caught by a an existence in the caterpillar, that could shark. It was dreadful for a moment and not be released from its prison till after certhat was all. This was last October. I be- tain development therein, and after the long in Halifax, N. S. If this ever reaches death of the worm. So with the real man, named spirit.

It is the intention of a number of us

spirits to visit the sun and investigate for

truth or falsity of our theory. The sun is all life and growth. Without these suns, what would nature be, but one vast sphere of cold, so intense that life such as is now known could not exist. The sun worshipers of the east were the originators of all worship on this planet. True, there were planets and suns in space much older than our system, which were inhabited with peoples, who live as spirits, same as mortals do on earth and spirits do in immortality of our sphere; who may have visited our planet in its infancy and have given instructions to the people then upon its surface. A people I say but not such as we are now, their brain forces being smaller and wholly uncultured in any but the lowest forms of animality, yet they were the human species. Progress from that state has made the higher and grander intellects of the nineteenth century. Sun worship is nothing strange, nor wrong. Why should it be? Is there any power or force man is dependent upon, or has to do with that more concerns his wants and his condition being? Peoples of this day and time are sun worshippers the world over, only by another name. Your Christ-mass; whence its origin? You will say the Jew Christ's birth and resurrection. All of that is mere subterfuge, for thousands of years before the Jew Christ was ever thought of, or the Bible, or Moses, or any of the prophets, with their prophecies, people worshipped the sun, upon its first appearance coming back again from its journey away, leaving night, gloom, cold and despair as the visi spirit, now six years and a few months. ble prospect for man, hence your Christmas answers to the ancient festival of the sun coming back. Mortals of to day cannot imagine the the ecstacy of those ancients upon the sun's first appearance of return. The eligious forms and ceremonies coming forward through a train of circumstances and the ingenuity of men to work for themselves by utilizing benefits through the ignorance of masses of his species, has tended to develop the genius and intellect of man unto their present status, but as you look over the surface of the planet earth, you will find comparatively few of its people who are much advanced in civilization. They are nearly as low intellectually and humanely as the beasts of the woods. Yet, for all the superstitions and errors in the culture of the world, you will perceive the good and virtue from it. You can if you will look and think and try to understand earnestly, that all of this condition from best of our observation and knowledge is the emanation and will of an almighty, superior, designing mind. The deity has brought it all to pass. Sun-worship, therefore for man is the visible element of gratitude, enthusiasm and gladness in form of joy and praise, to the human intellect. It could not understand more. Many men now of this age say: "We cannot comprehend God otherwise than as a personal being." But the world is growing and moving and there are now many minds who see in the field of nature the works and designs of the great infinite mind of deity, that is everywhere; not therefore confined to a few localities to be looked upon as the especial favorite and divinity of any particular class or sect. Do not let your minds ye, mortals, be narrowed down so as to easily travel through the eve of a needle; but let it broaden out to fraternity with all the human race, without reference to the color line, or nationality or tribe, white man or Indian, Hottentot or Esquimau. All are brothers and sisters, children of nature with thee; living for a short time only in the body youspirit man have gathered unto thyself, soon to emerge therefrom by the chemical pro-

as ever have been, willing to acknowledge my errors.

Given through the Mediumship of HENRY H. WARNER, Covington, Ky., by the guiding spirit, ITHAMAR,

ITHAMAR.

cess named death, unto a new birthright

there to progress on to a higher state of an-

gel wisdom and understanding.

Dear Friends: I come to you through tion of its heat by objects focussing it causes this medium, hoping to be of some little it to appear so hot to man. Think of this benefit to our brother and sister man. We statement. If this earth had no atmosphere may make mistakes, but remember this, to focus its magnetism its mirror like par- spirits are only human beings gone before, to focus its magnetism its mirror like particles, man would hardly realize any heat from the sun. The moon does not have an atmosphere hence the reflection by the atmosphere hence the reflection by the spirits are only human beings gone before, and I am no better and no worse than many who still dwell in the earth spheres. The question of personality is a minor point.

Boston.

Susle M. Johnson, Los Angeles, Cal. Dr. W. R. Joscelyn, Santa Cruz, Cal. Dr. W. P. T. Johnson, Box 746, Battle, Creek, Mich Thos W. Sntton, Box 790, Worcester, Mass. Mrs. Emma Jackson, Acushnet, Mass.

moon of the sun's heat is very small. If What is said is of more importance. Does O. P. Kellogg, East Trumbuli Ashtabula Co., the moon had an atmosphere like the earth, he tell of my loved ones? Does he teach purity, love and truth? These give value to spirit communications, and not great der its direct rays. This is another proof names. Ithamar is only a spirit name, and Mrs. my earth name is of no importance. I shall now attempt to give you a few messages if the sun was as hot as appearances would through our medium. I say our because 1

MARKE HATCH.

Of Chelsea, Mass., comes and says: Tell papa and mamma that Mabel loves them Mrs. Amelia H. Colby-Luther, Crown Point, Ind. now, just as much as ever, yes, more. The fever burned me so, I could not stay with them. Papa's name is Edwin Hatch, and mamma's is Ruth.

Ind.

J. J. Morse, 541 Pacific st., Brooklyn, N. Y.

Mrs. 8. M. Mace, 28 Dartmouth st., Boston, Mass
P. C. Mills, Be leville, Kan.
Rev. Charles P. McCarthy, 109 4th ave., New now, just as much as ever, yes, more. The mamma's is Ruth.

EVA WILCOX,

Of Boston, Mass., comes and gives this message for her brother Walter: Dear Brother: If you will look carefully among your papers, you will find in the secret drawer (you know where) a paper which fills out the links in your title. You called me Pet when I was with you.

MARILLA BARKER,

Says she was an old lady, eighty years of age, when she passed away, and now comes ourselves and ascertain if possible the to her husband, of Worcester, Mass., and wants to tell him that he will not come to a magnet, that is certain, and the source of her just yet but by and by they will see each other.

CHARLES LEIGHTON.

Of Pembroke, Maine, says that he come old Mission, Grand Traverse County,
Mich. I am here with father, Samuel
Leighton, and we send you greeting, hoping that you will recognize us, and say to to his cousin, Augustus A. Leighton, of ing that you will recognize us, and say to you the clouds will soon roll away.

11. E HINIZIR FISHER, D. D.

I was at one time President of the Univalist Theological Seminary, at Canton, N. Y. I also want to say to my old pupil and

brother-in-law, Augustus, and to my son Eben, who is with him, keep cool and be moderate. Time will prove all things. Amy sends her love, also Mary Wallace Leighton. She says send love to father, The following messages will appear next

Alfred Bartholomew, Jack Sturtevant, Ruel V. Harrison, Wm. Brown, Rosa Farwell, John McMillan, Francis Follet, Henry W. Choiseul, Abraham Browning, Martin Brown.

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Mrs. R. Augusta Anthony, Albion, Mich.
Mrs. M. C. Allbee, Barton Landing, Vt.
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so frequent occurrence?"

written for The Better Way In reply to the question, "What have you to say in regard to accidents or ceived. In no way can a spirit divest a came across the following: disasters by sea and land, which are of

'Twas said, 'From the standpoint of freedom of choice, nor can be permit, the angel world there is no accident at all; there are no real disasters, because everything is under the direction of freedom refuses to be governed thereby. higher powers, who, if they do not positively ordain, at least undoubtedly permit whatever may take place. * * * If you have any special work to do on earth, your spirit guldes will keep you claim to be "cultured and progressive on earth until it is done. But, if it is better for you to pass from earth life at the time you do through any disaster, you will not be prevented from going friends, lead no better lives; pay no where it is."

We, from our standpoint in spirit life, know of no law, spiritual or natural, applicable to man's state of moral freedom and responsibility to which we can apply the word "Ordain." Man, in alent to humanity; they spurn spirit his relation to nature and to the spirit teachings as heretofore they spurned brother's broader views to mean a limited within, as well as to the spirit world, the teachings from the pulpit, and re stands upon the platform of moral freedom, and in so far as he may have only equal to the bible God, and the choice, in so far responsibility attaches to his every act.

Much, we might say all, of the wrong, evil and sin, and many of the accidents and disasters which meet him in his falism now in the land. The people cerning them. "Why," said he, "do your journey through earth life, and his consequent sufferings are the fruits of his own acts; acting in ignorance of nature's laws, and are not ordained or even permitted by the Supreme, by guardian pirits or by the friends who are drawn to him from the spirit side of life

The difference between ordain and permit as above used is but a metaphysical line. "Ordain," meaning a prior knowledge of and through power possessed an enforcement of the act; while "Permit" includes the same degree of knowledge as regards the act and its results, having the actor within the force of circumstances equally powerful, yet putting forth no restraining force, Either term when applied to the action of spirit forces in connection with man in his state of freedom and responsibility, is inadmissible, simply seeking to shift the responsibility from where it rightfully belongs, placing it upon the Supreme, or upon a friend from the spirit side of life.

Man is the victim of his own undeveloped condition; a condition resultant from his ignorance and misapplication of the laws of life, as most of the circumstances which fetter his progression are of his own creation, and could, did he so choose-being in freedom to investigate and know, and walk in the orgination or permission will avail path of right-be dissipated as is the morning cloud before the summer's

The few rule, the many suffer; and of like unto like, are wedded to the old systems which are passing away, strive to bolster them up by providing a scape goat for the few, upon whom they can shift the responsibility of their acts of oppression as well as of omission. When the man-god, Jesus, can no lon-shift the man-god, Jesus, can no lonthe few in spirit life who, under the law ger bear the burden of man's sins, the spirit world or even the Supreme must be placed in the breach under the terms, "Permi-sion and Ordination." They berate the Christian's god because of the cruelties and bloodshed which has marked the footprints of "The Church" adown the ages past, but see not that their God, in his ordaining and permitting, is equally culpable, and that by such teaching they literally expose Spiritualism to the same objections or arguments from the lips of the materialist, which he brings against Chris-

One here, another there, teach those who, if they belong not to the few, are aspiring to become members of that class. Are they, their guides or their hearers ever found among the poorer will for ages dwell when "over there." classes of your great cities teaching them that they also are the All Fatner's children, and possessed of rights which the few do not respect? No! but to a "select and cultured audience" they severe. We think there is a way of teach that man is not responsible for touching man's better nature through acts of oppression, or the more cruel other means than to threaten bim with acts of omission, or for the suffering and misery, the resultant of the greed and ambition of the few, because spirit forces "ordain or permit" the acts by which they rob the many and accumulate the wealth wherewith to enjoy the all that earth life can give, and build palaces o'er which for ages the spirit norance, superinduced by self-sufficienwill watch and weep, regretting that he did not, in some of the many available ways, restore that which was not his

Every man or woman possessing superior spiritual powers or brain forces, should employ them for the benefit of humanity, and not for his own selfish police will say it is because the Czar's ambitions, or his desire to accumulate favorite dog was killed; if we look sorry wealth and power, and make for him self a name and a position superior to and above his fellow-men. In working in Siberia.-Philadelphia Record. for all, he will call around him spirit friends, who will not "ordain, permit," or in any way coerce; but who will aid and assist with all the powers they may possess. But no spirit possesses the power to keep a man on earth for a "special work," or to release him from earth life when that work is done; nor yet to thrust him into disaster for the alize how little is possible for one brain ning is infinite, and such is causation-inpurpose of shortening his days, though to grasp.

they more often save therefrom when man is n a receptive state and willing To to obey impressions or instruction reman of a responsibility by ordaining his course in life, i. e., taking away his

Spiritualits," claim to hold intercourse

with the spirit world and to be governed

by precepts taught by spirit guides and

using the very powers wherewith they

should aid their fellows to accumulate

wealth, for which they return no equiv-

vile the Sapreme of whom we speak as

teaching + of either as equally fallacious.

We accused this class of "cultured and

between them and the Christians; we

extra numbers or tracts for free circula-

tion, and herein they fall far behind

We see the rich Spiritualist and the

wealthy Christian abundantly protected

from the storm, pass their poor brother

the laborer's home more cheerless, and

adding to the number in rags, but with

ready exposed to the cold and storm.

poor church member struggling to gain

ers, sisters and friends, that the plea of

when you stand before the bar of self

there, you can shift the responsibilities

of your earth life upon Jesus, your

spirit guides or friends; or that grandly

ornamented homes, churches or schools

filled, humanity says "be free."

ones on earth-that humanity will de-

[The above communication, though

coming from a spirit, seems to us rather

suffering hereafter, when earth life it-

self furnishes enough of this-even to

those who are blessed with earthly

wealth. Hard words make the hard

ones harder, while a gentle appeal will

good results; though where willful ig-

prove beneficial.-ED B. W.]

look glad or sorry in public?

you left the latch string out?

Wife-Yes, my dear.

Let us pray.

CHARLOTTE CUSHMAN.

unto the uttermost farthing.

shall they be known "

"Chestnut Spiritualist is suggested as a name by which to designate those who persist in hanging on to old creeds and customs, except in the sense of withdrawing his It is not with any feeling of resentment

"A Chestaut Spiritualist."

In reading your issue, of Feb. 16th I

the Editor of The Better Way.

influence for good, when man in his that I call attention to this paragraph, but because I have long felt that such senti-Spiritualism came to teach the Fathments and expressions from certain Spiriterhood of God, the brotherhood of man; ualists toward certain other Spiritualists and the sisterhood of woman. When were productive of much injury to the men and women see that they who

In the first place, bigotry of any kind is queer ingredient to be mixed up with Spiritualism. It works evil wherever you find it and the Spiritualist who will designate a brother by an invidious name, more respect to the rights of the neigh- simply because while he believes in Spirbor than the average Christian; but itualism and does not fear to class himself with Spiritualists, he yet feels a certain veneration for old church associationsreveals himself as a bigot and one who being narrow himself misinterprets his understanding.

One of Æsop's Fables comes to my mind in this connection. A bear wandered into a barnyard and coming upon a Cock with several hens drinking at a well-to do Spiritualists" of being the trough, noticed certain, to him, peculiar parents of the greater portion of mater- things and he questioned the Cock conlook on and say: "We see no difference hens raise their heads and look upward do not see them building schools for those who desire, yet have not the means to gain an education; nor do we know of their paying the laborer a more honest wage for his time; nor have we heard of any number from their ranks moving to open the colleges along frightening, the hear area from their ranks moving to open the colleges aloud frightening the hens away from or higher schools of learning to women, their peaceable quarters. The Cock noticor higher schools of learning to women, nor yet do they furnish the means of instruction to the poorer portion of the people, for it is said that no one of the Spiritualistic papers is on a paying basis, and hence no editor is able to issue scorn in their presence, anything that is held by them as sacred and no one but a the Christians, for they have spent mil-lions for this one use." "By their fruits bear will do it."

So can it be said of these Spiritualists who go abroad tearing down and never building but inflicting wounds that are not easily healed, and turning many a better in rags with no sign of recognition; both engaged in plans to add to their man and woman from an investigation of wealth and influence, thereby making the grand truths of Spiritualism; when had the hand of fellowship been extended to less rags wherewith to cover a body al- them instead of the sneer, he or she would have become a useful addition to We see the honest medium and the their number.

Spiritualists have no right to sneer at the means of subsistence, many of them the churches. It is the wrong principle sick and worn by reason of their labors for humanity, but we see the rich and and should be frowned down. What has the wealthy pass by on the other side.
Self rules under the new teaching; as well as under the old. Wherein is hu manity tenefitted? Think not, brothand Spiritualism? theology to do with Spiritualism? What is the antagonism between Christianity

One believes in the promises found in a certain book-promises of eternal life and the resurrection of the dead. Spiritual judgment in the other life, or that when | ism demonstrates to mankind that these promises found in this book are true Where is the antagonism? Does it make any difference whether this book is made up of old Pagan doctrines or not? Does

and increase the burden of compensa- and made to stream with bloody sweat betion, while the palstial home, the cause a faction of men believed one thing, church or the school, whether covered and another faction didn't believe that by steeple and cross, or by cross and thing. And to-day Spiritualism has found tower, will become your prison and a fact in nature that belief, pro or con, home, until compensations have ful- cannot effect-yet there are those who are so far back in the line of progress that From the standpoint of those in the they would say to the men and women of "angel world," yet wedded to the things the nineteenth century: "Spiritualism is of earth, yet slaves to ambition, and not for you Catholics. Not for you Methlusting for wealth and power will come odists; not for you believers in the Bible. the words, "you do not know," and tue It is for such as we, who laugh at all saassurance that you may rest in peace, cred things. You with large spirituality for "higher powers positively ordain or and reverence; you are a Chestnut Spiritpermit whatever may occur," thereby ualist, while I with my head abnormally relieving you of all responsibility. But developed over combativeness and destrucwe, from a higher standpoint in the itveness-I am the true Spiritualist."

angel world, assure you-O, ye rich How vain is such contention. How little good is gained and what valuable time is mand a balance sheet, and you must squandered by such efforts to fence in this pay from your ill-gotten stores even grand demonstration of immortality. The Spiritualist who will formulate a creed Investigate, learn, know and live the and build up a church from the foundation truth while here, else your deed will of demonstrated Spiritualism is the genius build for you a hell wherein your soul of the tuture, but until he comes the "Chestnut Spiritualists" will still retain their veneration for old customs and will stand firm J. H. Y. Medium. and true by the old but honest creeds. ALICE C. MALTBY, M. D.

[We object to no additions to Spiritualism that have a purifying or uplifting tendency, or where the intentions are of a truly spiritual nature; but we do oppose and will oppose anything that has a tendency to drag it down into sectarianism or bigotry, whatever its name. To rather see it sink than give up ancient ideas or customs are not the kind of people that touch the divinity within and lead to benefit our cause. Such are the sapless and desiccate nuts referred to recently .-

cy, exists, a rap over the knuckles may Life is the combination of positive and and negative forces naturally existing in First Russian subject-In a recent ranroad accident the Czar's dog was space, the latter containing these by virtue killed, but the Czar escaped. Shall we of its dimensional condition. All conditions that may be measured have posi-Second subject-If we look glad the tive and negative polarity inherent which have a mutual attraction for each other. they will say it is because it was the This attraction produces motion, and modog and not the Czar that was killed. tion is the life principle of existence; for Either way we are lost. See you later without motion or force there would be neither growth, development nor individu-Good Citizen (bed time, 1788)-Have ality in the universe, and all would remain ality in the universe, and all would remain inert, dark, chaotic or dispersed. Motion centralizes the elements, brings life and centralizes the elements, brings life and months, 50 cents; three months, 25 cents. And placed a candle in the window? light into space, and withal form and beauty. But as space is a natural exist-The most ignorant are usually the ence, motion always was, and as such had most self-confident in what they think no beginning. That which has no beginthey know. Only the truly learned re-

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PART SECOND.

CHAPTER X. AT HOME.

It was four o'clock in the afternoon, as Madame Le Terre alighted from the train, in London, some days after the seance, that was well-nigh attended with fatal results. She was looking more worn and tired than ever before and a nervous dread was depicted in every line of her face as if she was expecting some awful ca lamity to be sprung upon her. Yet as she saw the familiar place, her eyes grew

"See Anna," she said to her maid, "here lisle," and she hurried forward to meet her lawyer and shake hands with him.

welcome back," and he extended his hands to her after a courtly fashion, while the color mounted his cheek and there was that look of slight embarassment on his face, which belongs to those people who desire to say the right thing but are not quite sure what that is,

"I hanks, Mr. Carlisle, Thanks, so much. It is very kind of you to come; seeing one familiar face one's home coming is indeed pleasant," was the cordial reply, as Madame took his proffered hand. "Anna here has everything," she continued, "and we can drive directly to the house, can we not?" This was asked half erquiringly as for a moment her eyes scanned his face, with a hurried halfscared look.

"All is in readiness, Madame. You will find your dinner served at six, and we can all drive over in my carriage," and answered Mr. Carlisle, as he conducted them to his coupe and with a little crowding and putting one or two packages beside the driver, they were soon snugly ensconced inside. They said little to each other, but Anna's presence accounted for that, although more than once Madame moved as if to ask a question and then with evident effort restrained herself. She looked for the most part out of the window, into the busy London street, and saw in all the many faces that passed her not one that gave a friendly smile, yet she felt a pleasant sensation; she was going home and that word brings to all, a joy that helps, if only for a moment, to conquer pain, and overcome sorrow.

She could not help thinking of what coming home meant; of that terrible warning and imprecation and command from the lips of that strange woman in Paris, of what she had to do unaided, and the more she thought, the more her brain seemed to go round and round, like the wheels of the carriage until she covered restrained the tears that would persist in filling her eyes, in spite of all that she could do. At last the carriage stopped before the door, and Mr. Carlisle springing out, assisted her to alight. How well she remembered that night, not long ago, in the early gray of the morning, when she had stolen down those steps and hurried away, bearing in her heart the terrible secret, a secret which would forever haunt her now all the days of her life, and from which she could never, never, escape. What wonder that she shuddered, grew pale, and would have fallen had it not been far Mr. Carlisle and Anna.

"Courage, Madame; you have nothing to encounter," said the lawyer in a re-assuring tone of voice, as if divining her very thoughts. "You will find everything very pleasant. I have manned your house with servants, and you will I trust be very comfortable and happy."

"Thanks, thanks, so much," murmured poor Madame Le Terre, as she drew her veil more closely around her face to hide

The door opened and there the butler, and the three maid servants stood in line, waiting to see their new mistress. 'James this is Madame Le Terre, your mistress,' said the lawyer. The man, bowed, and smiled blandly, the women followed suit, while Madame, with her veil still down, simply bent her head in acknowledgment, and passed in. Anna inspected them all closely, mentally settling in her mind as to whom would stay and who would go.

"Anna," said Madame, "give directions for dinner at six, please. And Mr. Carlisle, I shall see you?

"To-morrow, at ten. I shall leave you "Holy Mither, there it is," and fell to the now, for you are very tired. I trust you will rest well to-night."

"To-morrow, at ten. Again, let me thank you, and say until then au revoir," and Madame put out her hand in the pretty French fashion and forced a smile to her lips. So the lawyer lifted his hat and was gone.

Anna turned to give her mistress' order and then the two went slowly up the stairs. As they were about passing the conservatory on the first landing, the door was open and Anna exclaimed: "How lovely, Madame! See the new ferns and flowers, and it is all done up in new paint

"Yes, yes, but-but-oh my God, woman follow me at once," and she hurried past the open door as one pursued by a nameless terror, to her own room. The door was ajar; the fire burned brightly on the hearth, and what is cheerier, or more inviting than an open fire on a dark, dull | different charitable institutions."

A PROMISE TO THE DEAD. | winter's day. On the stand was a vase of early primroses, and their faint odor filled the room. Everything was the same as it had been left, only a few months before. Madame half-tottering, walked to a low chair by the fire and sank bitter and dejected into it, saying to herself-"At last, at last, I am at home, and not one voice to say welcome. Not one hand extended, not one smile of pleasant greeting. My God, was there ever in this wide world a sadder fate than mine," and she burst into tears. The passers-by looked up to the great house that had been so long closed, and seeing the blinds raised, and the pleasant light from the fire, envied the happiness, these signs betokened; thus we see how little the world knows of the aching hearts, that live in its very midst.

"You shall take my things, Anna, and I will at once dres for dinner; we have not bright again and she seemed far more like any too much time," Madame, said in a a resigned tone of voice. "Not yet," after thinking a moment, "you had better go down and see how things are arranged and we are in London, and there is Mr. Car- I will sit here for a moment and rest until that, if the medium is truthful, his com--until you come back."

So Anna went quietly down stairs to see what kind of a household, Mr. Carlisle if he is untruthful, "the spirits' thoughts "Welcome back to England, Madame, had provided them with, and also to assume her role of authority, for a confiden tial maid, in a home of this kind, rules the

house and her mistress. No sooner had the door closed behind her than Madame rushed to the window, and looked out, saying, "I must. I will. I never can rest until I do." She turned swiftly and hurried down the stairs, stop ping at the Conservatory landing, and then looked about as if fearful that some one was looking at her; seeing that no one was in sight, she swept past the over-hanging ferns and flowers in bloom, without noticing them, to the back wall, which appeared to be solid and freshly painted; here she stopped again, and then ran her hands over the smooth bricks, until she felt one slightly yield; again she stopped I dare not," and turning suddenly fled back to her room trembling from head to foot. As Anna entered she tried to control her agitation and went about her dress-

that, "the servants have only come to day,

and haven't yet slept in the house. They

are all good natured and would try to went early to bed, with Anna sleeping in house was quiet, the journey had been all," but she could not sleep again, and even with the very best), he would make turned from one side to the other, rest- the most stupid blunders, and not only essly. An hour or more passed, when a make them, he would try to browbeat

know, not Anna; why, you are trembling like a leaf," replied Madame, as him by this one characteristic. Nor do I she sprang from the bed and threw a believe it to be always true, that like wrapper about herself.

ame, Madame, what is it?'

Agair, and again the cry was heard, much to simplify matters, if such were the stairs, which in the hush of the night, witnessed overwhelming proof to the consounded like the approach of an army, un- trary. We have listened in amazement til some one pushed the Madame's bed- to thoughts flowing from lips that were no room door open, exclaiming in hysterical more capable of giving expression to them, sobs: Och, Ma'am! Holy Mither, protect or even of comprehending them, than the us. I be after seeing a ghost, a live ghost. pupil of a grammar school is of giving Oh, save us, save us, Holy Mither!" and utterance to or understanding the thoughts Bridget the kitchen girl, threw herself at of an Emerson and instance after instance Madame Le Terre's feet, kicking and might be cited to show that mediums have screaming with all her might; close beside frequently, under perfect control, uttered stood the cook, wholly out of breath, and some very silly thoughts, or at least James, with a candle, was following slowly thoughts that were far below their intellec-

"Why; what do you mean girl, there are average communication given in the mesno such things as-ghosts. What has sage departments of our Spiritualist papers. happened?" said her mistress sternly. "Holy Mither, I was dhraming and a

could han' was laid on my head that froze is much improved. You have something me entirely. I opened my eyes, and God to say, and say it well. But you will help us, there stood a man in his shroud," and the girl hid her face in terror.

"Oh, mum, h'I saw h'it mysel'; h'it h'is dreadful," puffed out the fat cook between the whole of Spiritualism with one pint whiles-forgetting all about in her excite- cup. Yours, ever for the truth, ment that she called herself French,

"Bridget, keep quiet," said Madame. Now James, what does all this mean?" she said addressing the man, who had just reached the top of the landing.

"I do not know ma'am. I only came be-cause I heard the noise," he answered re-word Bundyism. Is it some bugaboo like

"Not another minute do I stop in this house," cried Bridget, "it is dangerous."

"H'its the H'evil H'eye," added cook. "You are all a stupid set of foolish wo- therefore request our readers not to trouble men. Anna, send them to bed; if they wish to leave the house, let them go, the sooner, the better," answered Madame Le Terre, as she turned towards her maid.

"All, right, mum, we gives our notice," said the cook, as she and Bridget started to return to the kitchen.

Madame stepped out into the hall where James was standing and they all walked down the stairs as far as the drawing room graphic and realistic description of the from which landing the conservatory door was plainly visible, James following with the lighted candle. Anna alone remained in the bedroom above. Just as Bridget and the cook were passing the conserva tory door, they started back and screamed

Madame looked up quickly and saw a light filmy form standing in the door way pointing toward the interior. She knew the form, the face too well. A rush of cold air was about her; the candle was extinguished, and a voice hissed in never to be forgotten tones the one word "Adele."

(TO BE CONTINUED.)

This earth of ours travels over 11,000,000 Gen. Lew Wallace, and the publishers, miles every seven days, yet it is called a

Nobody likes plain truths, when they of Boston, on a handsome calendar preare unpleasant truths, to be told them by pared for the Chicago, Burlington & competent authority, and almost all people try to avenge themselves by declaring the Quincy Railroad Company, for distributeller a most impertinent person. Still, plain truths have to be told sometimes.-London Spectator.

this work of art upon their walls. The A Spanish magistrate, shocked and exsubject is certainly interesting and it is asperated by repeated food adulterations, has issued a proclamation, aflame with produced with great care. righteous wrath, that "all wines, groceries and provisions which, upon analysis, are mail, upon receipt of Six Cents in stamps, proved to be injurious to health, will be by P. S. Eustis, General Passenger Agent, confiscated forthwith and distributed to the C., B. & Q R. R., Chicago.

Nothing Lost. BY A STUDENT OF NATURE.

Its a lost opportunity they say, Yet it returns some other day: Then why should we ever be in pain? For that which had been, comes again When our thoughts are in better tune To work out that-was lost so soon. They are only things gone astray To return to us some better way, Leading us onward, step by step. To greater truths in nature's depth, Nothing is lost, I do declare, If 'tis not here, it is not there, For everything is-nothing can be, That life's eterpal, we must agree. Then it is not lost, as we shall find,

Criticism, Spiritualism and "Bundy-

But growing on in greater mind.

Cincinnati, Feb. '89.

To the Editor of The Better Way. I notice that in your editorial, entitled Spirit Guidance," you take the position munications will always be truthful; while will be perverted to the extent that the mortal instrument is possessed with the gift of prevaricating." Now this is all

very pretty as a theory, but is it borne out by the facts? I think not. Who of usthat have had any practical experience in Spiritualism have not witnessed many cases to the contrary; getting truthful, and in every way exact communications through mediums that we knew would prevaricate at times; and receiving most absurdly false ones through mediums whom we knew to be the soul of honor. The fact is, Mr. Editor, that there are so many things, besides truthfulness on the part of and listened and then pressed slightly, but the medium that may effect the communias it yielded still more, she started with a cation, that I wondered greatly at your cry of terror and exclaimed. "I dare not. position. How about antagonistic elements in the circle? What medium has not felt the baneful effects of these? How is it, when a person comes to a medium with ing, while the maid proceeded to tell her his or her mind intent upon receiving certain tests? Is not a communication under such circumstances liable to be co'ored, please Madame to the best of their ability." notwithstanding the truthfulness of the Madame listened, then dined, and then mediums, especially if the medium is not surrounded by the stongest of guides? the adjoining room and within call. The Again, where the medium has a very positive and somewhat overbearing disposition long, and Madame, wearied and nervous, may not the communications receive more sank into a deep, unconscious slumber, the or less color? I have in mind, as an illus nours rolled on; the church clock had tration of the latter point; one of the tolled the midnight hour, and all was still, greatest test and inspirational mediums when Madame woke with a start, as if that ever appeared in public in this or any some one had touched her, and she thought other country. When he was under pershe heard the faint echo of a groan, as if fect control, he would give as high as fifty some one had fallen on the stairs and re- delineations of character, without a misceived an injury, but all was quiet again take, and to the great satisfaction of his "It is but an over-wrought sense," she audience. But let him be half himself, and said to herself, "I was dreaming, that was half under control (as is often the case

tual calibre. But one is enough. The

Now I am free to confess that on the

whole I admire your editorials. The paper

pardon an earnest Spiritualist for doubting

f there is anything to be made by con-

doning Bundyism, or trying to measure

[We understand the writer's troubles

very well, but they will be subsided in time;

the Christian's devil or the medium's

jesuit? At all events, we don't find any

such "ism" in our Spiritualism and would

Charlot Race from "Ben Hur."

Few of the two millions or more read-

ers of Gen. Lew Wallace's extraordinary

story, "BEN HUR," are likely to forget the

impression made upon their minds by the

great chariot race, when 'BEN HUR,'

with most extraordinary control over the

four Arabian horses which drew his char-

iot, guided them with such precision that

he successfully carried his purpose of

breaking the wheel on Messala's chariot,

with the result that the Roman was thrown

to the ground, his chariot broken in splin-

ters, and the steeds he drove entirely

crazed with fright. During this confusion

and the race was won.

BEN HUR" tore by, his four Arabian

Messrs. Harper & Bros., this scene has

been engraved by John A. Lowell & Co.,

tion at the residences of those who feel

Copies of this Calendar sent free by

us with foreign words.

FRED. C. WARNER.

shriek echoed through the house, and An- those who would not acknowledge the na came running in, crying, "Oh! Mad- reading to be correct. There is no use to mention names; he was so well known that there are but few who will not recognize attracts like. I wish it was. It would do soon followed by hurried foot steps on the case. But, here again, many of us have he witnessed the strange manifestations,

him as an impostor and scoundrel.

'why did they not expel me publicly? If I was not an impostor why did they suspend me? If they had power to pass judgment on me, why did they not have power to investigate the charges against me, instead of saying they were not the proper tribunal?"
Dr. Willis gave an impromptu, inspira-

F. LEIGHTON.

patience and study will lead to it. But we To the Editor of The Better Way.

the use of music in healing was a new idea. It was not new to me; for at least twenty-five years ago, when I often sat in spiritual circles, I would be influenced to leave the circle and move outside behind the sitters for healing those needing magnetic help, when sometimes I would be influenced to sing or whistle over the heads of the patients-generally in soft and plaintive tones. Once when I attended a circle a young lady was suffering neuralgic pains to such a degree that she feared to have one walk near to her for fear of jar of the floor, which would increase her pains. I made a few passes over her and felt inclined to whistle a soft and plaintive air, and within two minutes she sprang up, saying the pains had left her.

Perhaps you have heard of the violinist who said to a bridge builder that he could break down his new bridge (the strength of which he was boasting) with his fiddle, Finally a bet was made; and the violinist after ascertaining the true keynote of the bridge, began a continuous and pro-longed sound of the tone, while the tremuhorses and himself apparently inspired, lousness of the bridge was so increasing By the kind permission of the author, that the builder begged him to desist, pay

ing him a bonus for so doing.

The falling of the walls of Jericho was no miracle it the pitch of the rams' horns were tuned to the keynote of the walls. So in a church the walls begin to vibrate

when the keynote of the same is struck on the organ. Place your hand upon your head while

life-forces of King David's wasted ener-

MASON F. PECK.

Dr. Willis Before the Independent

To the Editor of The Better Way. There was a large and brilliant company present at Dr. Fred. Willis' reception, Friday evening, Feb. 22, 1889, at the Club Rooms. It will be remembered that Dr. Willis was expelled from Harvard College for being a medium, many years ago, and has suffered much in consequence, Mr. Fletcher opened the meeting with pleasant remarks, saying that Spiritualists were sometimes unmindful of the hard work done in the early days, and were a little careless in recognizing and placing a proper value upon such services. Had it not been for such men as Dr. Willis, we would not have the measure of truth we are blessed with to-day. Mrs. Case sung several pleasing selections. Miss Nellie Rogers charmed all by her sweet and charming selections, and then Dr. Willis was introduced; he was warmly and heartily received and spoke with great vigor. He was followed by L. L. Whitlock, Dr. Lawrence, Mrs. Stiles and others; and the meeting was brought to a close by Mr. Fletcher's pathetic and dramatic readings. On Sunday I attended Dr. Willis'

Dr. Willis is apparently about fifty years of age, with white hair and beard and a face intelligent, refined and sensitive. He does not much resemble the popular ideal of a spiritual "medium," but looks rather

lecture. There was a fine audience pres-

ent, and I send you a report clipped from

to-night's Globe:

like a clergyman. He said in substance: I was born of an old and very conservative Baptist family in Cambridge. Before I was fourteen years old, however, I had become converted to Unitarian doctrines, and studied four years with Rev. Thomas Starr King, I thought Spiritualism beneath contempt and not worthy of the notice of any except the most ignorant and superstitious. After I had been a year in the Harvard Divinity School my eyesight failed, and the oculists advised a sea voyige on a sailing vessel. I went to South America, and suffered terribly from sea sickness. Lying in my stateroom, I first became aware of spirit influences, but considered them only the hallucinations of my brain. On my return to Boston I learned of my mediumistic powers in a way that did not admit of a doubt. I had nearly all the phases of mediumship.

Dr. Willis told how the spirits had caried him bodily into the air above the heads of a dozen witnesses; how he had often sat at a piano at the house of Alvin Adams in Franklin Square, Boston, and when he would run his fingers over the keys the piano would be lifted up and floated about the room, even if half a dozen men were sitting on it.

These and many other equally marvelous phenomena of course reached the ears of the faculty of the Divinity school, where Dr. Willis had resumed his studies. The faculty said nothing, however, taking no notice of the strange things which happened in the young student's presence. Things went on until Dr. Willis was invited to meet Professor Eustis of the scientific department and convince him of the genuineness of the phenomena. At a seance given at the house of Professor Eustis' mother in-law, on Tremont street, Boston, but remained a skeptic, saying that the medium had produced all the apparent phenomena with his foot, making an accordian play, bells ring, etc. At a second seance he caught Dr. Willis' foot under the table and immediately denounced

"He was bound to crush Spiritualism," said Dr. Willis. The medium protested his innocence, but the professor preferred charges against him before the faculty, and "without an investigation or hearing, without even being a chance to prove his innocence of fraud, I was suspended," said

Dr. Willis. "If I was an impostor," asked Dr. Willis.

tional poem at the close of his lecture.

Healing by Music.

I noticed in an editorial of yours that

talking or singing, and you will be sur prised at its vibrations. sufficient interest in the subject to hang

Music was prescribed to increase the

In using tones for healing I would recom mend consulting the patient as to the tones most agreeable, except when directed by Yours truly,

he spirit. Pawtucket, R. I. Rend This.

A. B. Dotson, my dear, good boctor: I bave wanted to see if I should need any more remedies from you; but I find I am completely cured. I am feeling as well as ever I did in my life. Your spirit doctors have visited me three nights in succession, pleading with me to get one of your pictures; for they had saved me from a dark and disma grave. I was not prepared to go the time I sent to you for help. God only knows what I have suffered, when some good spirit told me to send to you for health. I did. It came, and, dear doctor, I can truly say, you have snatched he from death's door, and now I am wel. How can I express my gratification to you and your good spirits for sailing me from the grave? God grant you good health, a happy and long life, is the prayer from one you have given good health after so many years of juffering I send for your picture to day. Heaven bless you. Kindly yours,

MARTHA F DEARBORN. Stoneham, Mass., Box 609, Sep. 1, 1885.

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your last cent in trying to get relief, save your money and look to one who knows what maguetism is. Madame Turner Rose has been in the British and East Indies near Bombay, Calcutta, Poohna, Bengal, Sattar-rah, Moblishaw, and in the Cabbale, among tne Indians, where she could not get near medicine. All diseases are cured without medicine, except where the system is run medicine, except where the system is run down. Any one, either missionary or any person who reads this and wishes to consult either in the Indian or English, will be successfully treated and consulted. Ladigs whose busts are imperfectly developed can have them fully developed by her treatment in ten days. Office hours 8 a. m. to 7 p. m. 68

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Come [to-morrow and bring the little ones. If you have no little ones, bring those of your neighbor.