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# THE BETTER WAY.

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## EXPERIENCES WITH SPIRITUALISM.

REV. M. J. SAVAGE in December Forum.

This article is only an interrogation point. I am to ask a question; others are to answer it. I am to present a problem; others are to solve it—if they can. Such is the task assigned me by the editor of the Forum.

No matter what my opinion is, for the present, the reader is not expected to care. I do not mean to reveal it. I may, however, do so quite inadvertently. Perhaps I shall find it no easy thing to keep it from peeping out somewhere between the lines. For of course I have one. I am not the "intelligent juror" who has not heard of the case. And, having studied it for several years, I cannot claim to be entirely free from bias. Should I claim to be, the reader might justly question my competence to form an opinion on any subject. But I can say—and this is all the reader need care about—that I have no opinion which I am not ready to revise or to reject altogether for a sufficient reason. Neither am I like the old Scotchman who said: "I am open to conviction, but where is the man that can convince me?" I am not able to understand how any man should care to hold or defend any opinion that is not true. Since the truth is the only reality, he who seeks or cherishes anything else is only storing up disappointment for himself.

So much it seems needful for me to say. Not that I am egotistical enough to imagine that my unsupported opinion is so important as to concern any one; but because my point of view, and the spirit in which I enter on my task, may greatly concern all those who become interested in this discussion. It is important that the reader should know that I am not an interested advocate, and that I will join him in being grateful to any one who shall prove to be wise enough satisfactorily to settle the problem that is to be raised. This problem concerns both the reality and the nature of certain alleged facts that are usually associated with, or that pass under the name of, Spiritualism.

The Spiritualists make two claims that need to be noted, only in order that their real position may be understood, and that the situation may be stated as fairly as possible.

In the first place, they say that though there has been an extraordinary and wide-spread development of these phenomena in the modern world, they are no new thing, and so are not out of

keeping with what has occurred in the past history of mankind. Intelligent and credible witnesses, they claim, have reported similar happenings in every age. And, in spite of misreports and exaggerations, they further claim that their stories are so in line with their own experiences as to make the belief entirely reasonable that there are grains of truth in the bushels of chaff. For example, concerning the story of the resurrection of Jesus, few of them would believe that the body which was crucified ever lived again. They would say that a spiritual reappearance is a more rational explanation than, on the one hand, that the disciples lied, or, on the other, that the story sprang up out of nothing at all. And then they point to such well attested reports as those of the extraordinary happenings in the house of the Wesleys in England, and in that of Dr. Paepe in Connecticut.

In the second place, they resent the charge that they believe in the supernatural or the miraculous. They say that if these things occur at all, they are a part of the natural order; and that they are none the less so because the persons who are the agents and actors in them are invisible to ordinary human sight. So much in order fairly to set forth the situation. And now I must ask the reader's patience for even a little longer, while I make a few more preliminary points.

As to my reasons for looking into this subject. A minister is expected to be able to help his parishioners in their practical difficulties; and as hundreds of people have applied to me for advice in these matters, I have felt that I ought to have an opinion for them and not merely a prejudice. Then, while I have always hoped for a future life, and while I have felt the force of all the arguments so often presented, I have been compelled to confess that these arguments fell short of demonstration; and I have been willing to exchange a hope for a demonstration, provided such a thing were possible. In the third place, I have felt that Spiritualism is either a grand truth or a most lamentable delusion; and for the sake of the vast interests involved, and of the thousands who looked to it for light, it has seemed to me that the problem ought to be competently investigated. I agreed with Prof. Sidgwick, of Cambridge, England, in saying that it was scandalous to the scientific world that so grave and so important a matter should go so long without any adequate explanation.

Then, though many had claimed to investigate, and had declared the whole matter only fraud and humbug, I had to remember some things. First, that hypnosis had been examined by a scientific commission and gravely pronounced only charlatany and delusion; while to-day it is universally accepted, and is used by the regular faculty in the treatment of disease. Secondly, that clairvoyance was once only scouted; while now most competent investigators are compelled to admit that such a thing does really exist. Thirdly, that mind-reading or telepathy was at first declared to be impossible; but that to-day it seems to be the only way of explaining certain things that do actually occur.

And then, long study had driven me to the conclusion that, in a universe the size of this, a modest scientific man will hesitate about declaring as to what is or what is not impossible. The world is perhaps a little too free with its theories as to what can happen and what cannot happen. Not long ago a workman in a New York factory came to the overseer with a strange story as to the behavior of the steam in a certain part of the works. The overseer, who had made steam his life-long study, declared that the thing was impossible; steam could not act in that way. But investigation proved that the "impossible" was taking place; and the result was a new invention, more knowledge of steam, and an increase in the modesty of the overseer. It is only the tra-

ditional court pettifogger who any longer "denies the fact." If it be a fact, then room must be made for it somewhere, however long the explanation of it may have to wait.

I have always tried, then, first to see if I could find any facts. I have a horror of being fooled. I have studied sleight-of-hand, and tried to find out the limits and possibilities of trickery. I have, in all directions, wanted the truth and only the truth. I hold that the "scientific method" is the only method of knowledge, and that it can be applied successfully to anything that is real, and with which we really come in contact. I may hope a thousand things; I may believe that many things are probable; but I have never claimed to know anything that could not be demonstrated as true.

In my investigations I have ruthlessly set aside everything that has seemed to occur where the conditions were such that I could not feel sure of my facts. And when I have had the surest grip on a fact, in reasoning upon it I have rigidly tried to explain it in accordance with known laws and forces. It is only when all my knowledge of accepted theories and forces failed to help me to a solution, that I have set the fact aside until some wiser man could tell me what it meant. A study like this, extending over a period of at least a dozen years, has left me what I am to-day. I am in possession of quite a large body of apparent facts that I do not know what to do with. The generally-recognized scientific order of the world has no place for them; I therefore bring them into the open air of the Forum to see if any one is wise enough to tell what they mean. Have they any bearing on the nature and destiny of man? Do they require for explanation the agency of invisible intelligences? Or, can they be referred to the working of embodied minds?

That certain things to me inexplicable have occurred, I believe. The negative opinion of some one with whom no such things have occurred, will not satisfy me. Some of those who know the least about such matters will doubtless inform me that I have been deluded, and that my supposed facts are not facts at all. But so long as they do not know the case I have taken, nor the circumstances, and are ignorant of how many times I have repeated the same experiment, this proposed explanation will hardly satisfy me. Neither will it be quite enough to tell me how a similar thing may be done under other conditions. I know all this already, but this knowledge has no bearing on my particular series of facts.

After so much preliminary—none of which, under the circumstances, seems to me uncalled for—I am ready to submit some specimens of those things that constitute my problem. They can be only specimens, for a detailed account of even half of those I have laid by would stretch to the limits of a book.

Though all that has ever been claimed as true, under the general heads of hypnosis, clairvoyance, clairaudience and telepathy, should be proved to be true beyond all question, it is of course apparent that all of them together would still fall far short of proving the spiritualistic claim. For this claim is nothing less than that those we call dead are still alive, and that, at certain times and under certain conditions, they both can and do communicate with persons still in the ordinary body.

And yet, as the very first point in my problem, I wish to submit a case that I suppose falls under the head of telepathy. Out of many I choose this, for the following reasons: It is unquestionably true. Names, dates and all details are accessible. The distance across which the line of communication stretched was enormous. The fact was not expected, and could not have been anticipated. No ordinary method of communication, not even the telegraph, was possible. It is not different in kind from a thousand others; but, like a tal-

ler mountain among its fellows, it stands out with peculiar distinctness as a remarkable specimen of its kind.

A merchant ship, bound for New York, was on her homeward voyage. She was in the Indian Ocean. The captain was engaged to be married to a lady living in New England. One day, early in the afternoon, he came, pale and excited, to one of his mates and exclaimed: "Tom, Kate has just died! I have seen her die!" The mate looked at him in amazement, not knowing what to make of such talk. But the captain went on and described the whole scene—the room, her appearance, how she died, and all the circumstances. So real was it to him, and such was the effect on him of his grief that, for two or three weeks, he was carefully watched lest he should do violence to himself. It was more than 150 days before the ship reached her harbor. During all this time no news was received from home. But when at last the ship arrived at New York, it was found that Kate did die at the time and under the circumstances seen and described by the captain off the coast of India.

This is only one case out of hundreds. What does it mean? Coincidence? Just happened so? This might be said of one case; but a hundred of such coincidences become inexplicable. Did some invisible intelligence convey the news? Did he really see her? Or did she, in that hour, reach out with such a longing that she touched him half-way round the world?

Now, though this may fall far short of the spiritualistic claim, does it not suggest something strange and generally unrecognized as to the nature and power of mind? If mind can, under any conditions, or however rarely, assert such a semi-independence of the body and of the ordinary methods of communication, may it not be able to go alone? I do not say or think that such a supposition is proved by a case like this; but is it not at least suggested? When the Second Adventist told Emerson that the world was coming to an end, he calmly replied: "Well, I think I can get along without it." Do not cases like the above at least start the surmise as to whether these souls of ours are not such as to be able to "get along without it?"

I pass now to such phenomena as are usually classed under the head of Spiritualism. I shall avoid the use of the word so far as possible, for the reason that it assumes an explanation; and it is an explanation of which I am still in search. I shall present specimens of three different classes of manifestations.

1. And first, I note some of such as are usually spoken of as "physical," though I have never seen any that were purely physical, for the intelligence of somebody has always been mixed with them. These physical experiments are justly regarded with more suspicion than are those of the higher order, because the opportunities for trickery are great, and they seem to be more nearly on a level with the work of the prestigitator. But the conditions, the time, the place, and one's capacity as an observer must be taken into account. Surely it is possible, at least in some cases, for one to know what really happens. I will instance a few cases, and the reader must judge.

I went to the house of a woman in New York. She was not a professional. We had never seen each other before. We took seats in the parlor for a talk, I not looking for any manifestation. Raps began. I do not say whether they were really where they seemed to be or not; I know right well that the judgment is subject to illusion through the senses. But I was told a "spirit friend" was present; and soon the name, time and place of death, etc., were given me. It was the name of a friend I had once known intimately. But twenty years had passed since the old intimacy; she had lived in another state; I am certain that she and the psychic had never known or even heard of each

other. She had died within a few months.

I have had several experiences that have demonstrated to me that physical objects are sometimes moved in a way that cannot be accounted for by any muscular power, or by any mere physical force with the workings of which I am acquainted. I was sitting one evening at the house of a friend, a lady whom I had known for eight or ten years. Neither she nor her husband was a Spiritualist; but that which, for want of a better name, we call psychic force, was sometimes manifested in her presence. Both she and her husband were simply inquirers, as I was. At the end of the evening I rose to go. Many inexplicable things had already occurred. Then I thought I would try a simple experiment. She and I stood at opposite sides of the table at which we had been sitting. Both of us having placed the tips of our fingers lightly on the top of the table, I spoke, as if addressing some unseen force connected with the table, and said: "Now I must go; will you not accompany me to the door?" The door was ten or fifteen feet distant and was closed. The table started. It had no casters, and in order to make it move as it did we should have had to go behind and to push it. As a matter of fact, we led it, while it accompanied us all the way and struck against the door with considerable force. I then lifted it and carried it back into the middle of the room. My friend then stood at the end of it opposite to me while I stood at some distance away, between it and the door. I addressed it again, as though talking to an intelligent being, and said: "Will you not lift for me the other end of the table?" My friend stood with only the tips of her fingers touching the upper side of the table near the end. Immediately the end of the table next to her was lifted into the air, and the table went through a motion as if bowing to me, bending over as far as her arms could reach. In this case, I might have been suspicious of some possible trick, but for two considerations. First, I knew and trusted my friend; secondly, I could plainly see the hands, and knew that the thumbs were not under the edge of the table. Besides, I had learned before, under other conditions, that this power of moving physical objects did exist.

I add one more experiment of my own. I sat one day in a heavy stuffed arm-chair. The psychic sat beside me, and laying his hand on the back of the chair, gradually raised it. Immediately I felt and saw myself, chair and all, lifted into the air at least one foot from the floor. There was no uneven motion implying any sense of effort on the part of the lifting force; and I was gently lowered again to the carpet. This was in broad light, in a hotel parlor, and in presence of the keen-eyed lawyer friend. I could plainly watch the whole thing. No man living could have lifted me in such a position, and besides, I saw that the psychic made not the slightest apparent effort. Nor was there any machinery or preparation of any kind. My companion, the lawyer, on going away, speaking in reference to the whole sitting, said: "I've seen enough evidence to hang every man in the State—enough to prove anything excepting this!"

Prof. Crookes, of London, relates having seen and heard an accordion played on while it was enclosed in a wire network, and not touched by any visible hand. I have seen an approach to the same thing. In daylight, I have seen a man hold an accordion in the air not more than three feet away from me. He held it by one hand, grasping the side opposite to that on which the keys were fixed. In this position, it, or something, played long tunes, the side containing the keys being pushed in and drawn out without any contact that I could see. I then said: "Will it not play for me?" The reply was: "I don't know; you can try it." I then took the accordion in my hands. There was no

music; but what did occur was quite as inexplicable to me, and quite as convincing as a display of some kind of power. I know not how to express it, except by saying that the accordion was seized as if by some one trying to take it away from me. To test this power, I grasped the instrument with both hands. The struggle was as real as though my antagonist were another man. I succeeded in keeping it, but only by the most strenuous effort.

On another occasion I was sitting with a "medium." I was too far away for him to reach me, even if he had tried; which he did not do, for he sat perfectly quiet. My knees were not under the table, but where I could see them plainly. Suddenly my right knee was grasped as by a hand. It was a firm grip. I could feel the print and pressure of all the fingers. I said not a word of the strange sensation, but quietly put my right hand down and clasped my knee, in order to see if I could feel anything on my hand. At once I felt what seemed like the most delicate finger tips playing over my own fingers and gradually rising in their touches toward my wrist. When this was reached, I felt a series of clear, distinct and definite pats as though made by a hand of fishy vigor. I made no motion to indicate what was going on, and said not a word until the sensation had passed. All this while I was carefully watching my hand, for it was plain daylight and all was in full view; but I saw nothing.

If anybody will explain these things I shall be very grateful, whether the explanation take me to another world or leave me in this one.

I should like merely to suggest that, so far as we know, the only force that under any circumstances ever opposes or overcomes the force of gravity, is will force, or some power under the direction of intelligent will. If, therefore a single pin's weight of matter is ever moved contrary to the natural pull of gravity, and the motion is not explainable by any of the known forces of nature, we must in its presence regard ourselves as standing on the border line of some undiscovered power. If the significance of such a fact is once appreciated, people will hardly sneer at such things, as unworthy, undignified, or of no account even if true.

And when people ask me why this, and why not something else, if anything at all is going to happen, I have a ready reply. The three great questions that the world is always asking are "What," "How," and "Why." Thus, science begins with What; this is observation of facts the first step in rational inquiry. Some of the world's Hows, we can answer; this is the region of methods and laws. But Why is a question that very few people are ever able to answer in regard to anything. It is wiser then to begin with the What, and we should be thankful if we can get as far as the How. Until I know more about these, I will let the Why rest.

2. In the second place, I will cite some examples of psychic power more exclusively mental. Here I am bewildered with the mass of material. I confine myself, at present, to a certain class of cases—those in which I have been told things which I know the psychic did not know. Such instances have been so numerous in my experience that, like the telephone and telegraph, they have become almost commonplace. Of course they may be mind-reading—if some one will tell me what mind-reading is. Since this may be telepathy, I must be brief with them, as I have more important cases still to relate.

The first time I was ever in the presence of a particular psychic, she went into a trance. She had never seen, and so far as I know had never had any way of hearing of, my father, who had died some years previously. When I was a boy he always called me by a special name that was never used by



Written for The Better Way.

TIME.

BY ALPHABET.

In contemplating the vast universe, so many questions arise, that our intellectual faculties become dazzled with the immensities of problems that present themselves; and as we endeavor to study any one of them, we find all so interwoven, that it is impossible to follow them to their final solution, without basing our reasoning on some assumptions involving other questions and time forms no exception to this.

And while I may not be able to state anything new on this subject, it is nevertheless an interesting theme to dwell upon.

Time is said to be a measure of motion in space, and the idea of time is derived from the period of duration, of motion, from one point in space to another. Now, while this may apparently seem to fully explain the meaning of time, it does not tell us what the period of duration consists of; whether time *per se* exists at all; whether it had a beginning; whether it moves and is a part of motion, or whether it is a stationary motion or meter through which all motion passes; with what speed it moves, &c., &c.

Now this period of duration is nothing but a part of eternity which comes into existence, is conceived and born by the conjunction of motion and space, or motion and rest; it is the fruit of eternity, and differs from it in that it is incomplete, not having or including the future; it is the imperfect, and eternity the perfect. Eternity as abstract, motion being a complete circle, forming the eternal "now, and time being motion in a straight line only."

Abstract time, or the seed of time, always has and always will exist, and forms such part of eternity as a straight line appears, or is possible, on the edge of a circle, a mere speck in comparison to eternity. Abstract time may exist without motion, as we can conceive time to exist in a vacant space, devoid of motion, but time, the external measure of duration or motion can exist only when measured by mind, as time, the concrete, is dependent on motion and rest. Yet time *per se* is not motion, but an abstract idea of motion, existing only in the mind, it being the yardstick of the mind.

Time, as viewed externally, is a part of motion, and appears to us as age, which depends on change, and this change being dependent on motion expended, change and motion being synonymous with time, age being the finger mark, the dial, which nature feels and shows of time and change, the process by which it is accomplished.

Time, as the finite of eternity, never leaves motions after this comes within its radius or moves in a straight line. Time only affects things finite, and without finite things time could not exist and would be unknown.

Time, then, in its dual nature, is an imaginary (tape) line existing in mind under the idea of length of duration, and its counterpart in external nature being motion under the phenomena of change—it being the symbolical expression and one and the same with change—"time the abstract," change the concrete; time having its beginning in eternity and rolling up" within itself all the past, making up the eternal now.

If there was no change in external nature, the idea of time would become still more difficult to comprehend; yet whether this idea of time has come from and is due to external changes or is inherent in mind, remains unsolved here. Still the foregoing does not show what this duration of time amounts to, or with what rapidity of speed it moves.

If we had only one kind of motion we could not know time or duration of time properly, as it is only by comparison that we get a relative idea of its meaning. To say an hour passes in an hour does not explain the duration, for if the rapidity of all motion, including our thoughts, would increase or decrease two fold, we should not know the difference.

Time, doubtless always moves with the same velocity, and likely at the average speed of all existing motion. But this does not appear so to us, as we all have experienced the contrary. We nevertheless know this fault to lie with us, as when our mind is completely filled with any idea, time then ceases to us for the time being, but the moment we relinquish our hold on the thought, time rushes in, to fill up the gap between it and the next idea. If time should prove to be a mode of motion or mental wave, it must certainly be a blank wave, one carrying no ideas, and when our mind, so to speak, hinges itself on a certain thought-wave it is carried along with it. A thought-wave being circular, continuous and eternal, carrying with it, or being composed of mental fruit or ideas of which we partake, and when we leave this and enter the blank wave of time, we experience in our minds a certain vacancy, or the sensation known to us as duration. We can enhance or increase the rapidity of certain motions so as to run ahead of time, but time can never be increased to run ahead of mind. Time seems like a rubber string,

which may be stretched but always remains the same quantity, seemingly made up of a succession of cells or bags, which when we have many thoughts to put in seem very small, but when our ideas are few they appear unduly large. During sleep, time to us changes, and when we awake, we judge the length of time according to the changes that have taken place. To an imaginary, none existing, seeing time does not exist.

Again, external time moves only in one direction—a straight line. The same way do all mental phenomena always succeed each other one after another, never two at one time. Our mind has no capacity to conceive them otherwise. Although they may exist simultaneously, yet to us they come into existence only as they enter the mind, one after another. Mentally we can only travel on a straight road, and observe nothing but what appears in front of us, without being able to notice what exists on the side or around us, which remains hidden for the reasons given. If we could think of two or more ideas with equal or varied force at one and the same time, our present idea of time would dissolve.

Still we have no proof but that there may be other modes of mind, which would enable it to contemplate or view innumerable ideas in all directions simultaneously. We say the time that is past is no more, which may be true in the sense we take it. Yesterday and to-morrow never did or will exist; it is only the present that really exists—"The Eternal Now."

The meaning of yesterday, or what we considered the period of yesterday are the totality of certain motions or phenomena which took place, and these motions or their effect still exist. Anything once existing can never be destroyed or annihilated. All first motions *per se* take place on an even plane, and when the motion has passed from this plane it disappears and goes back into the circle of eternity.

Like a ship sailing on the ocean appears like a tiny speck or seed on the distant horizon; it grows as it approaches, passes and finally disappears and is again lost from view, thus representing the past, present and future. Now, if we could change our position to a higher plane of observation, the past, present and future would become "one eternal now."

The aggregation of all changes constitute the present time. Time can only exist in change. To see the atom as a seed, sprout, tree, and in decay, in one complete circle illustrates eternity. But we are only constituted to view all things from one plane only, unless it be through psychometry, which is a higher plane.

The question is often asked, why did not time begin at an earlier period? To which may be answered that the questioners mean, why were not things created in a different order, and the inquirer at a later period. It matters not at what point of the circle time commences. Eternity is the father; Time his only begotten son, and Space the holy ghost, in which they have their being.

Written for The Better Way.

Character—Not Gold.

BY ELIZA LAMB MARTIN

Parents, you who have sons just emerged into manhood, do you realize the importance of the hour? how you have strained every nerve and energy to educate them and fit them for the duties of life; how closely their welfare is linked with your own, even has the preference, O, do not make a mistake now.

Don't let any material interest bias your counsel. Remember, it is not what the vocation may bring of worldly honor or wealth that is to be the chief consideration, but what the effect of it will be upon his sense of right, what material it will furnish for the building up of his character. "To know a plant," says an able writer, "you must know the locality where it grows," and characters as well as plants are composed of the substances upon which they feed.

Don't preface your advice by telling him to be useful, but say instead that in order to procure the largest result to self, he must seek them through the well being of his fellow men.

That vocation that tramples humanity under its feet, that rises to prominence through the thick cloud of curses and groans of injured men and women, is no vocation for your noble boy, no matter how favorably public opinion looks upon it.

No man who holds any position in society worth mentioning would advise his son to engage in the liquor traffic; yet there are vocations whose results upon the character is just as pernicious, and are sanctioned by society and endorsed by the public thought.

Use eight of gold, of position, or the world's applause, if in any way they are obtained through the loss of character, when you are called upon to advise in the selection of a vocation. Do not in this important moment spoil your work of years. After all your efforts in fitting him for an honorable position don't make a mistake now. This is one of the most important turning points in the history of your son, and O, parents, be wise, and let the love of principle guide you and not the love of gold.

Fitchburg, Mass.

"No, George," said the Chicago girl, tenderly, "I love you, but I can't marry a poor man. There are no flies on me."

"It wouldn't surprise me if there were, though," replied George. "Flies are fond of sugar."

"George, I am yours"—Epoch.

Polliteness is like an air cushion—there may be nothing in it, but it eases our jolts wonderfully.

If you desire comfort and long life be abstemious in your diet. Over eating not only corrupts the blood but destroys nervous energy.

Written for The Better Way.

CULTIVATION OF MEDIUMSHIP.

BY HUDSON TUTTLE.

The prevalent conception of Mediumship is: a state of passivity in which the individual can be used by spirit intelligence as an instrument, and as such, of necessity, the medium is wholly irresponsible. As a general statement, this view outlines the truth, but is insufficient and misleading, and conveys an inadequate, unsatisfactory and erroneous impression of the phases and conditions of spirit control.

The faculty or state of Mediumship is not a freak of nature, nor a gift from a divine source, but like the senses, is common to all human beings. As the senses vary in different individuals, and at different times in the same individual, so sensitiveness varies. Some persons have exquisitely keen sight, while in others it is dull; some hear the slightest sounds, while others can hear only the loudest reports; some catch the faintest perfumes, while others are able to sense only the most pungent odors. In the same manner, while all possess the quality of sensitiveness, in some it is dormant; in others indistinctly blended with their physical senses, while in a few it is dominant. It is a faculty capable of cultivation, and also of nearly complete extinction.

There are two methods of its cultivation: The first is what may be called the negative or passive, by which the medium is left to merge his identity in that of the controlling intelligences, and become a mere puppet to do their bidding. Astonishing results are often produced by this method, but the medium yields his individuality, and becomes the sport of unknown and irresponsible influences. The passive condition which allows pure spiritual beings to come en rapport with such, opens wide the portals for the approach of the low and depraved, and what is of more vital consequence, to mortals of every grade. The position which such mediums at last attain is one of greatest danger. They have lost self-control, the power of will, and are as magnetic needles trembling to every influence, good or bad. If a spirit can entrance them and makes them utter its thoughts, it can compel them to act as it desires. They may be carefully attended and guarded by good intelligences, and their friends may surround them, but the time will come when the guard will be broken and the lower influences gain sway. The stronger magnetic power of some mortals may lead wide astray and leave the medium a despised victim of the most degrading passion.

Examples of this method will at once suggest themselves to the experienced reader. They are only too many, and the once shining lights now in darkness present the saddest picture in the pages of Spiritualism.

The second method for the cultivation of Mediumship is that of individual growth, which may be called the positive growth. Individuality is not yielded, nor the will benumbed. The sensitive faculty becomes a means of receptivity, instead of passivity. It is like a new sense, yielding its proper mental stimulus, as the hearing or sight. Such Mediumship is strengthened by study and thought. It may come unrecognized, or like a flash of light bear great thought to the mind. The great souls standing along the stream of time like beacon flames, lighting the wastes of darkness, were of this class. Thought, intense study, self-absorption unconsciously to them, prepared their minds for the inflowing of the tide of spiritual intelligence, and also for its understanding and radiation.

Often it is said in sorrow or with a sneer, that if the utterances of the trance-speaker are those of Webster or Parker, they have lost their wits; and that the prescriptions of once eminent physicians are the recipes of quacks and pretenders. Think of this subject for a moment! Would the spirit Webster follow the wanderings of a frail woman, for the purpose of speaking to an audience, attracted only with wonder or his name? Would he not rather find the Senate chamber the most agreeable, and if he had a measure to suggest, would he not find a receptive mind on the floor, to whom he could impart it?

Is it not correct in reason to suppose that the statesmen of the past will gather at the Capitol, and impart their ideas to those who can at once place them before the country? But it is said in reply, the Senators and Representatives are not mediums. True, not the passive tools such are popularly supposed to be, but who shall say that the far-reaching statesmanlike, which at times cuts through the fog and darkness, is not impression from a superior source? The spirits of statesmen would be drawn to those who made government a study, and to them would they impart their ideas.

In the same manner the spirit of the skillful physician returns, not to further the selfish ends of some ignorant charlatan, but to the thoughtful practitioner, and astonishes him with the accuracy of diagnosis or effect of prescriptions which the recipient thinks are from his own mind.

The passive medium may write or speak in verse, claiming some great poet as the source, to the disgust of those who read or listen, and Spiritualism is scorned for the barrenness of thought and rudeness of expression. Not so fast. The spirit poet would seek the poet, and with responsive soul enlarge and beautify his thoughts. When the exquisite verse crystallizes, and on winged words departs as a messenger to

the world, the astonished poet trembles with delight at the beauty of what he supposes his own creation, while really it is a spirit product.

Hence will be seen the absolute necessity of thorough culture of all the faculties of the mind, couplingly and harmoniously with the receptive or sensitive state. Mediumship should be a state of exalted concentration, hence mediums have great need of self-control and self-reliance. The mistaken idea of the character and requirements of Mediumship have borne bitter fruits, and it is to be hoped that their correct understanding will not only clear away the accumulated rubbish, but bear the cause to higher grounds.

Written for The Better Way.

THE TEMPERANCE CAUSE.

A. H. NICHOLAS.

The question of temperance is one of vast importance and should be considered in all honesty and candor, laying aside all prejudice. By some it is claimed that the State has no right to impose prohibitory laws as to what we shall eat or drink, while others claim that the State may abolish that which results in evil to the individual, the family and the community. Some claim that moral forces should be used against the evil; others maintain that coercion is the proper thing. These are perplexing problems with strong arguments on both sides.

In the zeal for reform, some temperance workers have gone too far, and in the end have injured the cause they champion. When we let our zeal in any cause get out of the bounds of reason, it is time to call a halt and examine ourselves. We may be honest in our belief, and at the same time so blinded by prejudice that we lose sight of reason and right, and will be governed by impulses. We believe in the principle and practice of temperance, but not of fanaticism.

We would gladly hail the day when every man would abstain from the use of intoxicating drinks, but do not believe coercion will effect a reform of any great magnitude. The way of safety for the individual lies in total abstinence. The remedy, in a great measure, lies in the education of the young, and of the public sentiment against the liquor traffic; and to this end we should labor in faith, hope and patience.

The masses of humanity crave stimulants and will have them in one form or another, until they learn to do without them; and this is what temperance people should teach them. A general reform may be attained through individual intelligences. Persons are led on by the force of evil habit until they will make almost any sacrifice for a temporary gratification. It seems that men will have liquors to drink in defiance of law, and a prohibitory law does not answer the purpose for which it was made.

A dead law on the statute books is as damaging to the body politic as a dead limb to the health of a tree, and nothing is gained by multiplying dead letter laws. Laws do not execute themselves. There must be a public sentiment, not only to give birth to laws, but to enforce their execution. The principle of civil and religious liberty is to thoroughly settled in the minds of this people, that it is no easy matter to coerce or drive free American citizens. The temperance workers, for the most part, are never fully satisfied with existing laws, but they are always bringing in fluences to bear on legislative bodies to alter, revise or amend existing laws or enact others. This is their history. Excessive or unjust laws will not abide. All our laws should be right and just and reasonable—consistent with the spirit and purpose of our civil government.

The advocates of a moderate policy will do more toward the cause of temperance than any of the extremists who cry out against them. The enthusiasts should show us a better example by being more sober-minded and less radical. The temperance cause to-day is evidently stronger and more general in our land than it has been at any other period in the last half century. The moral, religious and spiritual forces move on in mighty majesty. Brighter and better days are dawning from afar, and we have good ground to hope that not only temperance but also righteousness, peace and union will finally prevail in our land.

Written for The Better Way.

LOOKING BACKWARD.

MRS. W. H. CHURCHILL.

No doubt many of your readers have read Looking Backward, Edward Bellamy's grand book, and having read it are straightway fascinated with the picture of social felicity therein portrayed. No other work of fiction has ever awakened such interest in the minds of men; its influence is felt by all who peruse its pages; it is destined to be a powerful factor in bringing about social reform—in solving the social problem.

Already Nationalist clubs are organized in most of our large cities, and others are being formed. The first Nationalist club of Boston was organized something over a year ago, and was known as "The Bellamy Club." The history of the formation of this club, from which all the others have sprung, is given in the first number of the Nationalist, a magazine published by the First Club in the interest of the movement. It is already a large and effective organization. The second Nationalist club has been formed quite recently. Its members are largely from the ranks of Spiritualism. By looking over the

declaration of principles in which the clubs are formed, it will be seen their aim is to bring about social reform. They recognize all mankind as God's children; as one great human family all having equal rights; all equal in his sight; and they would, by the nationalization of industry, bring about in a peaceful, practical and sensible manner social equality—a state of society where all shall have enough whereby they can live comfortably and respectably.

Modern Nationalism would seem to be a movement to which Spiritualists, those who really wish to benefit mankind and bring them up out of their low and base conditions, should give their earnest support. No doubt there are some within the ranks of Spiritualism in whom the spirit of selfishness still lives, and who from selfish reasons or an indifference to the welfare of their kind, ignore and possibly oppose it, but even these, could they realize the grand work that Modern Spiritualism has undertaken for the advancement of the race, would, I think, become its advocates and supporters. When society is reconstructed on the plan depicted in Looking Backward, how easy it will be to do right when all incentives to do wrong will be done away with. Selfishness will die, as there will be nothing upon which it can subsist.

In speaking with a friend of Bellamy's book, he said: "Why, if such a state of society were possible, it would be the millennium." It is possible, and can be brought about, and that before many years, if each one will but do their part—will "put their shoulder to the wheel." A grand and blessed millennium it will be when neither want, misery, crime and suffering exhibit upon the earth. When prisons and poor-houses are no longer needed; when selfishness, strife and discord shall be among the things of the past, and all mankind shall dwell together in peace and harmony.

Before closing, I would say that the interest in the Nationalist movement is becoming greater and more extended every day—even the time serving press does not criticize it unfavorably. The Boston papers, and in fact those from all parts of the country, have something good to say of Nationalism. The West is not behind the East in taking up the good work. San Francisco has several of these clubs; Minnesota and many other of the western states have them in their principal cities; Cincinnati, I believe, can boast of one also. A large and enterprising business house known as The National Supply Co., located at 45 Temple Place, Boston, have given away 5,000 copies of Looking Backward within the last two weeks. Any adult person could have one of the books by calling at the store on certain days; they were not obliged to buy any thing. That their offer was appreciated and that many were anxious to secure Looking Backward, was evident from the long double line of people extending nearly the whole length of the block waiting their turn. The rush was such that many must have waited hours before they received it. Business at the store was entirely suspended on the days and hours of distribution. A few words of explanation were printed on a separate slip of paper and bound in each book distributed. It reads thus:

"A few words from the donor to the reader:—Our object in making this distribution is to educate the masses as far as in our power lies, in this new and wonderful scheme for the benefit of mankind. It will be esteemed a favor of the donor of this volume The National Supply Co., if each recipient will kindly pass the book, after reading it, to some friend, and that friend to another friend, until it reaches the utmost circulation may be insured, as the wider the interest this book awakens, the sooner its precepts will become what we wish—a living, vital issue."

It will be seen from this that in our business circles the value of the Nationalist movement is being recognized.

A Crisis Approaching.

It is needless to tell how earnestly the Rural World has been warning the people for the past twenty years against the growing power of corporations, the wonderful aggregation of capital in the hands of the few, and the combinations and trusts that are being formed to rob the many, thus creating an aristocracy of wealth which in a few years will be as positive and damning to our country as it is in monarchical Europe. If President Lincoln had been a prophet he could not have uttered more truthful prophecies than in the following and all that he feared is coming to pass. Cannot something be done to stop this crying evil which is fast sapping the life blood of those who create all wealth, but are able to retain none of it. Read what Lincoln said and then pause and reflect upon it, and ask yourselves if his worst predictions are not being realized. Here is his language:

"Yes, we may congratulate ourselves that this cruel war is nearly to a close. It has cost a vast amount of treasure and blood. The best blood of the flower of American youth has been freely offered upon our country's altar that the nation might live. It has been, indeed, a trying hour for the Republic, but I see in the near future a crisis approaching that unnerves me and causes me to tremble for the safety of our country. As a result of the war, corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people, until all wealth is aggregated in a few hands, and the Republic is destroyed. I feel that this moment more anxiety for the safety of the country than ever before, even in the midst of the war. God grant my fears may prove groundless."—The Rural World.

Written for The Better Way.

Spirits Paint an Easter Egg.

BY ALLIE LINDSAY LYNN.

I have been wanting to tell of a phenomenal egg I recently saw. It is owned by Mr. Bierce of this place. It is an Easter egg and was painted by an elderly woman. She had not painted any for years, but seeing a display of Easter eggs thought to try what she could do. Blowing the meat from a hen's egg she began to apply the paint. I think she had painted several before she was surprised by seeing the paint spread into the likeness of a human face. With each application of the brush a face appeared. She painted a number of eggs thus, by the aid of spirits, of course. The one I saw had a bunch of flowers, roses, buds and leaves, a butterfly beetle, and the word "Adieu." Each petal, bud and leaf contained a face: in the rose these faces were so wonderfully blended in as to make one face a part of two or more, similar to spirit faces I have seen around photographs taken by the gifted spirit artist F. N. Foster, now at Mansfield, Ill. (how I wish he would come to Memphis). The outspread wing of the butterfly, in the length from the body upwards, contained four faces, the uppermost one perfectly exquisite: the beetle's body that protruded beyond the closed wings was as perfect and lovely a face as one ever sees, and each letter that formed the word "Adieu" was made up of faces. Now, could a mortal hand unaided do so wonderful a work? All this composed of a half a hundred faces, yet perfect flowers, &c., and on a common sized hen egg! I think it equal to any phenomena. The old lady was not knowingly a medium, not even a Spiritualist. What opportunities for progression we will have as spirits freed from the flesh.

A NEW CONTRIBUTOR.

To the Editor of The Better Way.

It was my good fortune to receive from a friend a copy of THE BETTER WAY. I have conned its columns with interest and delight, and feel that its teachings will eventually lead to the best way.

Its poems are inspiring and even but call forth its purest thoughts and noblest endeavors.

I am a stranger, but would like to say a few words concerning the envious spirit that some mediums entertain for each other. It is not expected that all could or should be congenial associates. But ought they not to be united in the sacred mission entrusted to their care?

None have yet acquired the wisdom that infinite powers have in store for them. They are only branches of the great tree of knowledge, and, although the higher ones lift their forms more loftily to the sky and look down upon those beneath them, the strongest limbs are generally found nearest the base, and are ever feeding the frail members from their fountain of strength.

Only a selfish mind could wish to eclipse the light of the dimmer stars, for they could not light the whole world if left to shine alone. Mediums should form a society, and admire any good or beautiful work done by their co-workers. "United we stand." But I fear such disharmony must sadly retard the advancement of our glorious cause, and sometimes almost dishearten the loved ones who are striving by their unseen powers to enlighten and elevate us to a higher standard of manhood and womanhood.

Yours in search of truth,  
BESSIE A. GREENE.

St. Johns, Mich.

Written for The Better Way.

Leaflets.

LISLE E. SEXTON.

May all bring of the treasures they have found, in the ocean of Truth that encircles them round, that adorn their lives and fill with delight, and offer us gifts in a setting of white to all who may read and earnestly pray for truth, through the pages of THE BETTER WAY.

Trust, work and wait, for a time comes when trust will be certainty; work will be pleasure, and wait will be gemmed with fruition. Neither waver nor recoil because the future seems enshrouded in the dark folds of uncertainty, for the hand that thus drapes it, will, in good time, draw aside the shadows and let in the life the light of certainty, revealed surely in the presence of those disciplines that the darkness made more unbarable.

Let us endeavor to take into the life the blessings on the way, and not with haste and greed, snatch something far ahead, that may add their beauty and sweetness when we get to them, for if we pass what is in the present to obtain or enjoy, what is in the beyond, when we arrive there it will dwindle into insignificance in the sight of the just ahead. There may be wonderful things just a few feet above the toad of which he knows nothing, because bound below by his condition. So with us, but when, prepared through growth, we ascend, and dwell in the joy of knowledge that seemed so near, yet after all may have been so far away. Covet no possessions not thine own, because of a lack of experience that will make them thine. A congenial friend, in the sense of one who never raises a ripple in our nature, is not so much a blessing, as one who has the power to prove to us the presence of mind in our depths.

The light of the life to day may be but some spark of long ago fanned by Hope, in her mystic way, and furred, mayhap, by joy and woe.







## THE BETTER WAY.

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A. F. MELCHERS - - - - - EDITOR

At Two Dollars per Year to Subscribers in the United States; Three Dollars and a half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States The Better Way will be sent *Six Months* for \$1.00. The BETTER WAY cannot undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be disreputable and unworthy of action.

When the post office address of THE BETTER WAY is changed, our patrons should give us two weeks' previous notice, and our efforts to state their present 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 press every 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., South West Corner of Plum and McFarland, CINCINNATI, O.

## Truth is unlimited.

No one individual knows all of even a single fact.

Every effect has a cause, and until we know the latter we are ignorant of its real existence.

The universal opinion of man is the true one—the voice of the people is the voice of God or nature.

Every fact cognizant to the physical senses is a materialization of a spiritual counterpart.

It is not that some do not wish to love, but they cannot, simply. Either their love has been perverted by selfishness or it is not yet sufficiently unfolded to manifest.

Through self knowledge we learn to see the good in others; for self-knowledge helps to eradicate our own deficiencies, and as these are subsided, the positive of man and nature open up to our view.

Faults look glaring in proportion to their committal in the presence of their opposites—their antipodes. Those who know of their weaknesses should therefore guard particularly against them on such occasions.

Worldly minded people reject spiritual truths and clamor for material facts. But when these are brought to their notice in the form of figures (which have the reputation of never lying) they deny them or take a short cut for Canada.

To misrepresent goods or take advantage of ignorance in business affairs because others do, does not justify the act or transaction. Two wrongs never make a right. Nor does the honor or having been a leading merchant in this respect insure a happy future.

Young poets generally write as if they were old in years or experience, while aged ones often infuse the most of youthful inspiration in their productions. As the body grows old the spirit becomes young—purification and wisdom being synonymous with youth and beauty.

A medium cannot obtain clear impressions while being hampered by mortal minds as to what shall be obtained or how it is to be given. Patience and confidence bring you better results than dictation. The spirit world knows your needs better than you do yourself.

Love obeys when disrespect will not. Parents who expect obedience from their children, should first gain their respect. Anger, truculency, scolding or impatience never will. Self respect only wins the respect of others. Humility, dignity, firmness and kindness wins a child's heart—the most perverse succumbing to it—and when its love is gained, respect will follow.

Many see the mote in the eyes of their fellow men, while they disregard the beam in their own. Self-study is a much needed philosophy or science with such people; and before they do begin the study of self, they will see nothing but motes—the good being obscured from the sight of the unspiritual, for only the pure in heart, it is said, shall see God, and good is synonymous with it.

The greater often become the lesser by disdain or silently ignoring a contemporary or fellow being. Courtesy or acknowledgment never fails to win its laurels, for we cannot benefit another without benefitting ourselves. Nature rewards in the same comparison that it punishes. One would be inconsistent without the other. If it did not there would be no incentive to do right or abstain from wrong.

Had one of the Cincinnati reporters interviewed a cannibal in conjunction with the Christian ministers regarding their opinion of hell, he might have had this to record—it being supposed that every condition of the human mind creates a hell especially suited to its nature or to its desires—"Great Spirit chuckee bad man inee big fire, and chuckee good man inee hammock. When good man hongry, ee takee roast bad man outee hell and eattee for dinner—uh!"

Organization is again on the tapis. The Religio Philosophical Journal recently opened the ball in an editorial, which has been favorably responded to by several contributors. No doubt when the right chord is touched it will go vibrating through the Spiritualist world like an electrical pulse beat. We wonder who will strike it.

The United States to-day is the most monopolized nation on the face of the earth. They have made more millionaires in twenty years than Europe and England have made in 500 years. Everything in this country is controlled by a syndicate, pool, combination, trust, patent or corner. If a boy, now grown to manhood, wishes to go into business, he must buy himself in. If he wishes to enter commerce, he must buy a seat on the board of trade; if he wishes to go into manufacturing, he must buy himself into a combination which represents and has monopolized that business.—New Orleans Times Democrat.

Spiritualism is such a perfect issue of its own that it cannot be amalgamated or mixed with any other spiritual issue that has ever blessed or puzzled mankind. We say the latter because some very puzzling doctrines have been at times imposed on the world; whether to reach and gratify a few or whether but the evolution of peculiarly constituted mediumistic persons, we leave to the concerning ones in such matters to fight out. We have no partiality to extend either way. Spiritualism is the issue that concerns us. It is most easily comprehended by those who are wont to look at things in a practical manner. It deals with man as he is—not as he was, and consequently with the present.

Man becomes intuitive or enabled to divine the intention of others as he manifests conscientiousness for his fellow beings—looking after their needs, having sympathy for them, and laying aside selfishness generally. Love opens the pores of the soul, figuratively speaking, and admits the light of other souls, which, if not really mind reading, is a near relation to it. In fact it is better; for in mind reading the will of the patient is often necessary to aid the reader, while intuitive reading may be accomplished simply by the desire of the reader. The time is near at hand when man will no more be able to hide his feelings, intentions or thoughts from his fellow beings. It has already begun and to many now, when in a passive and clair minded, or penetrative state, the souls of other beings become transparent. Such is the true soul development of existence.

We will not permit anything that is detrimental to a person's character to be said through THE BETTER WAY, and especially not of mediums. If such bring oium upon themselves by anything that gives rise for suspicion, they suffer sufficiently without public censure. But neither will we defend such individuals. Those who do right and live right need no defense. There are thousands of mediums who follow their profession daily and have been doing so for years, and of whom we never hear anything but praise; while there are others who hardly have begun their career before they call on Spiritualists to help them out of some scrape or to defend them against the laws of the state. When our people learn how to drop such characters in their incipency they will have less trouble on their hands and more respect paid them by the world at large.

Imitation kills—especially a bad one. Preserve your originality, whatever it is. That is your stronghold. On this you will be admired, caressed, cherished and supported. It cannot be taken from you; for in the hands of another it leads to blunders and looks blundersome or awkward, and is therefore disregarded, despised, repelled and left dependent. A policy, if not a generally accepted one, i. e., a bad policy with a good motive behind it or an erroneous one with good intentions may be tolerated by the originator, but by no other. In this respect imitation kills. You may follow good examples if the good in you is not sufficiently active to manifest itself or to operate involuntarily. But if you feel that you have a mission of your own, and it is a good one, work it out—such is originality. And originality is that which marks the man or the undertaking, and leads to success, greatness and a triumphant close or happiness.

One of the first needs we find when undertaking a new departure in a cause is to subside all the little prejudices that naturally arise in opposition. These, in a measure, interfere with our progress, for we are kept busy warding off enemies who would swamp us before gaining a foothold, while others are clamoring for explanations of that which they do not yet understand. To compromise with opposition is to sacrifice principle besides weakening one's position. To disregard the feelings of those who are disposed to be friendly is wrong policy, and thus the dilemma that everyone finds himself in when entering an old field with new intentions—new schemes of progress. Firmness with pure or unselfish motives always wins in the end, and those undertaking anything of such a nature should bear this in mind. Spirits aid those who are true to themselves, and not permit themselves to be overawed by mortal dictation or mortal will.

## OUR MESSAGE DEPARTMENT.

We have been asked whether questions from readers or searchers after truth were permitted and answered through this department. We thought this was understood, but as there may be others who would like to have a certainty to that effect, we say, Yes, send in your questions, and they will be answered as time and space permits. We cannot promise immutability, but we will try and make you happy, if we can.

## TESTS vs. TEMPERANCE.

Spiritualism needs no special branch or obligations to induce the practice of temperance. This is an understood thing. Without it there are no tests to be had, and what would a Spiritualist do without his weekly test that his spirit friends are still around him? If temperance were to shut out all men from their earthly loved ones, their families, it might act as a better incentive to reform than temperance pledges would. Christians should try this as a reform measure, and we think there soon would be a cry for "tests" among their people as well.

## THEOLOGY DYING.

To ignore facts is to ignore causes. Theology ignores the facts of Spiritualism—a foundation most needed to prove their claims as being true. A fact may become a mere theory when the proofs are lost to substantiate it. Theology has become but a theory in that respect and is therefore minus a foundation—a cause to build on, or even to stand on. No cause, no effect. A dead body is not an effect. An effect is a thing that grows—is a life condition, having a cause inherent. Causes are the spiritual counterparts of the material they inhabit, and when these are withdrawn, a disintegrating condition of a once existent fact is all that is left. Theology is therefore destined to die. It has served its time and its purpose. Man killed it by ignoring facts that might have saved it. But it is too late now. A new philosophy, a new religion has taken its place in the hearts of the people. The "new heaven and the new earth" came as did the new Messiah eighteen hundred and fifty years ago, but was scoffed at when it did come, and has eluded its grasp. The "common" people as usual captured it and now enjoy its blessings. Thus it ever was and ever will be. So much for ignoring facts.

## TWENTY DOLLARS WORTH OF HAPPINESS.

During services in a western church a minister told of a stubborn infidel who could not be brought over until a wealthy member of his church soliciting his conversion offered him ten dollars for every day he would read a chapter in the Bible. "The second day he found Jesus and was saved."

A practical way to obtain converts. It supercedes the buying of votes. If this offer should be made general, religion will soon be on a par with politics. However, we shall not be jealous. Spiritualism can afford to take its chances on volunteer converts, and as such bring love with them it adds all the more to our happiness. A convert that has to be purchased cannot have much of the love element in him, and religion without love is without hope. Without hope man cannot be true to his faith, for faith is truth felt—the foundation of all true religion. Even the Spiritualist has faith. It is true he knows of a future by tangible proofs, but he does not know what is in store for him. He must accept on faith what his spirit friends tell him—this being to unfold his love condition; i. e., to live pure and do good. Not simply by believing in a Jesus, but by following the example of a Jesus practically. The mere finding of a Jesus cannot save a man from his past misdeeds. Let him live a Jesus by self sacrifice, physically and spiritually, and then speak about his being saved. Let him be weighed in the spiritual balance and then judge of his merits. Giving a man \$20 to believe without acting truth is a sorry recompense, both to the individual and the church that wins him. Such is not religion, but a trade or a policy that leads away from rather than to the truth. For to chain a man to a belief is to rob him of his liberty to study and think for himself. Spiritualism does not purchase men's souls to enslave them after this fashion. It disenthals them from mental slavery, and it is this that makes him happy.

## "WHEN LOVE GUIDES."

Love is higher than intelligence—except love be regarded as a higher degree of consciousness—a higher form of that intelligence possessed by human kind. Ordinary intelligence is subject to misconception, error and misapplication. Love is not. A spirit impression may be wrongly given, misconstrued or misinterpreted, but an impulse of love is absolute—perfect. It cannot be limited, for a spirit who does not possess it cannot give it; therefore it must be correct, wherever it may lead or incline the recipient to go. All spirits possess ordinary intelligence, they may deceive or guide wrongly. Love is only acquired by the practice of purity or morality (spirituality), and a spirit possessing it is therefore above the mortal plane—even if not an elevated spirit in the realm of spirit or that condition of nature above the material so-called which is also inhabited by earth bound or undeveloped spirits. Not that the latter are without love. But in that state it is not available as an influence or power other than sym-

pathy. The fact of its becoming potent enough to control matter also releases the spirit from earthly conditions; and in that state it may be felt by sensitives as a ruling or guiding power. When thus exercised it is not only perceived as a benign sensation on the mortal recipient, but in that sensation is expressed an intelligence which speaks volumes, filling the soul with light and joy simultaneously and points in the direction that may be taken without fear; for where such love guides, no man need fear to go. It is the path pointed out by angels, and these constitute the love that is absolute—pure and unselfish. Thus it is higher than that which we ordinarily know as intelligence or human reason.

## THE THREE PLANES.

"There are three centers of evolution. The natural, generative, whence forms are projected; the intermediate, or mental, whence spirit-material or composite thoughts are projected; and the purely spiritual or Celestial, whence are evolved the soul forces that give color and character to all the lower degrees. There is no mistaking the planes. As the sensibilities are centered, so is the spiritual status. Living from the sensuous nature, we are in the midst of alarms and dangers and carnal-house corruptions; living from mind, as shadowed by the infringing animal conditions, uncertainties perplex and disappointments engloom unremittently; and living from soul, or the Celestial Life, we are environed with security and peace, and glorify, as we control, all below."—World's Advance Thought.

These are golden thoughts and may be applied to every department of life—Spiritualism being the highest expression thereof and therefore not excluded. In Spiritualism there are three states—the people, the mediums and the spirits. In mediumship there are a like number—Sensitiveness (psychometry), Inspiration (spirit control) and Intuition (soul illumination). The first is the primitive step to mediumship and belongs to the physical or sensuous—though not necessarily corrupt. A temperate life leads to mediumship proper and through which the various classes of phenomena have been given to the world. Intemperance may destroy the gift later again or make the instrument useless in the hands of good spirits; but mediumship is primitively a spiritualization of the sensuous plane from which man ascended. The second is a medium state between the soul and the body, belonging neither to the physical nor to the soul nature exclusively. Inspiration, or truth infused into the mortal spirit by the aid of freed spirits, is the effect. That such truth is more or less mixed with error is quite natural; but as man needs no higher truth than he can comprehend, he is generally satisfied with what is given. Moral or spiritual unfoldment (spiritual purification) opens the soul to a higher comprehension of it. Higher truth is generally regarded as more truth or more light. The absolute belongs exclusively to the soul. Living from the soul is to love. Absolute truth is not contained in speech. It must be believed, acted, felt. We cannot see it or cognize it with the exterior senses. It must be felt within. When a speaker says "do good" and you feel inspired to follow his advice, he has spoken an absolute truth, for in speaking it, he meant it and is enacting it himself. Merely uttering it without being good himself it cannot be felt. Thus it is but a relative truth. Love cannot be imitated. It must be real or it is naught. When love governs the being soul illumination follows. This is the influx of spiritual truths from nature. It is the aim of all human life—it is happiness.

## NOT RECOGNIZED.

A lady Spiritualist so true and honest in her belief that she had forgotten of the existence of a cold materialistic world—a world of self-sufficiency and self-glorification—thus believing that every prominent or venerated Spiritualist should also be known and honored by the world generally. In the delight of her soul she mentions an honored graduate of one of our institutions to an ordinary professionalist and graduate of a materialist school, and supposing that by stating the name of the institution she would make a better impression. But lo, she was slightly surprised when the gentleman informed her with an air of benign superiority that such an institution was "not recognized!"

Not recognized! No, not yet, and probably never will be by this old-foggy generation. But this need not disturb our honest believers, or rather spiritually enlightened ones, for truth and progression cannot be crushed out, only it is not necessary for our guileless constituents to try to make an impression on the heartless and unenlightened materialistic world by these means, and we therefore caution them against such boasts, though made with an honest heart and the purest intentions. We, as Spiritualists appreciate them, and that is enough. If respecting ourselves and our institutions or societies, we gain the respect of the world. Silent dignity is better than an impotent defense, although simple facts when they can be comprehensively related, and without agitation or a combative inclination because they are doubted, silence argument against them. Of course, when we become the offensive we may be requested to prove these facts. But when on the defensive we can ask our opponent to disprove them, we having simply stated what we know upon request to do so. Let such seek the light and pay for it as we all have had to do to some extent. It is surely worth something to know whether we shall live hereafter. None are without

some means, even if but to pay the admission fee of one dime to our lectures. Or instruct them how to form a circle at home, or invite them for a sitting if you have a home circle that costs you nothing—provided such are in earnest and worthy of being admitted. But there is no need of risking your health by admitting persons too gross for your conditions. There are mediums suited to all conditions, and the best results are obtained where a natural harmony exist between mediums and investigators—mentally, morally, physically and socially considered. Truth will come to all eventually, but not until they are prepared for it; and when they are, they will sense it in their souls. In this way "many are called" but comparatively "few are chosen" as representative mediums of the spirit world. All mediums though have a mission if they choose to accept it rightfully, i. e., to work in their own humble way as home-mediums. It is a glorious mission. One without price but not without reward finally. We cannot give without receiving its equivalent. In return Nature operates both ways alike—in favor of the benevolent and charitable as well as detrimental to the selfish or hateful. Love is the life power of existence, and this governs our cause. Thus it cannot be effaced and our dear good true hearted advocates need not fear its downfall because some supercilious unenlightened matter groveling specimen of humanity chooses to believe that because a thing is allied to Spiritualism it is "not recognized." The spirit world recognizes it and that is higher than all man's recognition, for it is absolute and divine.

## SPIRITUALISM AS A LAW—ITS AGENTS.

This is a spiritual cause, not a material one. Spiritualism is a movement conducted and governed by spirits, not by men—whether they be veterans, millionaires or laurel crowned. Spirits take no notice of mortals' private claims. Those who do their bidding, i. e., by loving consent or mutual good will, have their aid in whatever they undertake. And the bidding of the spirit world in reference to their workers means simply to be just, generous or charitable, and liberal minded generally. Without these impulses, even if they do not exist as absolute qualifications, the spirit world cannot operate freely or according to their program as planned for the main purpose.

Mediums, as a class, constitute the agents for this effect. There are exceptions, of course. Some are not utilizable as practical instruments and therefore not recognized by the mainstay of this movement, although they may believe they are. Really they are but being played upon by undeveloped spirits for private amusement or other reasons. Some rise above their mediumship, as a pupil may rise above his teacher. Not in knowledge or purity, but in willfulness—not referring to the "Know-it-alls" but those of less caliber, and, we are sorry to say, men of intellectual ability who might be utilized to much advantage for the good of Spiritualism. But the spirits who govern this, what has become by a powerful psychological co-operation, a LAW, pay little or no attention to them officially. They may on occasions when such temporarily condescend to do the cause a service free from personal interest. But outside of this they are left to their revellings, or if mediumistic to their natural attractions in order to fight out life's battle on their own responsibility and as individuals simply. But whatever their work under these circumstances, it remains unrecognized by the official board, so-to-say. Such may have their satellites, disciples or adherents, but never rise above a mere sect, and with the withdrawal or demise of the leader, the sect or philosophy arising from it dies a natural death. These may be regarded as the false prophets that loom up in every new religion or revelation to mankind.

Humility or modesty is an essential qualification needed in mediumship when it seeks official recognition or spirit assistance. A high sense of justice is required to entrust such with a responsible position, and as this is abused or desecrated by unspiritual acts towards other recognized instruments (often committed through an uncontrollable emotion of jealousy or disdain) patronage is denied them until brought back to their senses by introspection or reflection regarding their position as instruments working for the good of mankind and in company with the angel world. Mediums cannot abuse their trusts without disturbing the harmony between themselves and the purer conditions of the spirit world, and if not arbitrarily punished, this fact alone would reap its reward as equally as it deserves. Spiritualism being an established law, it affects those in its embrace as sensitively as the ordinary physical laws of nature affects those who encroach upon these by intemperance or otherwise. Envy or jealousy is intemperance to a degree, for it is an unspiritual indulgence of the emotions as lust is an unspiritual indulgence of the senses. Envy, jealousy, hatred, haughtiness, contempt, self-sufficiency etc. are not sensations, but emotions—impulses belonging to the soul, as feeling, hearing, smelling, tasting, seeing are qualifications of the spirit (or the physical body while in earth life).

Charity, liberality, generosity, love, etc., are the spiritual emotions of the being, or the emotions exercised for a positive effect. Only when these are active can the spirit world operate in favor of the cause or as the law of Spiritualism demands, and

only demands. It may not object to a little sarcasm or irony dealt out to reach those not otherwise made comprehensive of their evils, but it cannot tolerate directly selfish tendencies. For during that time the instrument becomes useless, and by a natural non-action of the law on such, the influence, the healthful, cheering and consoling spiritual conditions which this exerts, is also withdrawn. Their work is minus the true spirit, and seekers after truth abandon them like rats leaving a sinking ship. People soon sense though where the substitute is to be found, and mediums especially appreciate true spiritual conditions readily. They voice the will of the spirit world, and as they direct the multitudes go. Their good will at least cannot be purchased by promises, boasts, flattery etc. They are too sensitive not to feel the real, the soul influence the true animus of the law, and to have, their love or appreciation is to have the gods on your side. Therefore trust to your mediums, uphold them in adversity, welcome back those who have erred and repented or reformed, and you will never lack the inspiration or intuition necessary to be rightly led through life, and finally to peace and happiness—one with the law called Spiritualism!

## Literary.

"How Elvie was Saved," A story of the Conomah Valley by Emma Rood Tuttle. Now in press and suitable as a Christmas or holiday present. See advertisement in another column.

"Common Sense Talk to Common Sense People" is the title of a pamphlet issued by Dr. H. H. Jackson, on the theory and cure of Catarrh by Dr. Sykes' Sure Cure. Send for a copy. Address 330 Race street, Cincinnati, O.

"The World's Advance Thought" together with "The Universal Republic," in magazine form, is now published monthly at Portland, Oregon, and London, Eng. Subscription price \$1.50 per year. Editors: H. N. Maguire and Lucy A. Mallory. It is, as usual, replete with interesting matter of a high inspirational nature, giving much food for thought and reflection.

Voice of the Patriarchs. First volume of a series. Glimpses in the Upper Spheres. By Luther Marsh. Price \$1.50. Chas. A. Wenborne, publisher, Buffalo, N. Y.—This book contains spirit messages from the most noted bible characters and is calculated to comfort those who cannot part from the old. Some passages are really worthy of perusal regardless of their origin, while others are soul inspiring. There is hardly any fault to be found with it as a literary production—except that it is very christian. But taking it for what it is worth, viz: to comfort Bible Spiritualists, it has achieved its aim, and in which respect it is a good book. The motive behind it is a good one and thus it may be commended.

"The Forum," edited by Loretta S. Metcalf, and published by The Forum Publishing Co., 253 Fifth Avenue, has an interesting number for December. Among its contents are subjects political, historical, industrial, scientific and spiritual. The latter consists of a fine and clear article from the pen of Rev. M. J. Savage, entitled "Experiences with Spiritualism," and concerning our cause, we have taken the privilege to reproduce it in this issue of THE BETTER WAY. "The Forum" is one of the best monthlies extant and has among its contributors Prof. Wm. G. Sumner and C. C. Everett, Bishop B. J. McQuaid, Dr. George M. Gould, Park Benjamin and others, and should be read by every progressive thinker. Subscription price \$5.00 per annum, or, 50 cents a copy.

"Psychic Studies" for December contains an interesting article on Mediumship, its uses and abuses. A. Morton, publisher and editor, 210 Stockton street, San Francisco, Cal. Single copies 10 cents. One year \$1.00. Mr. Morton is an earnest Spiritualist and desires to see the cause advanced on its true merits, at the same time permitting others to think as they feel inclined, as the following extract from his book betrays:

"Force is a destroyer rather than a builder. Contempt and ridicule only excite combativeness, and confirm spirits or mortals in their errors. To denounce an honest belief in the existence of an Omnipotent, Divine power, or to cast contempt upon the belief in the efficacy of appealing to higher sources in prayer or inspiration, indicates the impression of a petty, intolerant mind. All honest belief is entitled to respectful treatment, whether held by mortal or spirit; and if the belief is erroneous, the only kind and charitable way to correct it is to lead the person entertaining it to see the beauty and grandeur of the higher light. Denunciation and intolerance is not consistent with spiritual philosophy."

## A Matter of Bangs.

There is trouble among the school teachers and in the Board of Education, because some ancient and uncomely principals insist that young and pretty female teachers shall not titillate themselves with bangs and curls and wear dainty ruffles around their fair necks. The old maids in question consider it a crime for their juniors to make themselves as attractive as possible and to be altogether womanly in the presence of their charges, and they have sought to impress their ideas upon the old fogies of the Board of Education, who delight in nothing so much as to see the teachers cringe before their dread authority. We hope the girls will stick to their bangs. Let the old maids gnash their teeth if they will, but let their juniors nail to the mast the flag of free bangs, free curls and independence! —N. Y. Mercury.

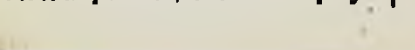


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