

THE BETTER WAY

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CONTENTS.
FIRST PAGE—Obsequies of Mrs. Underhill.
SECOND PAGE—The Birth of the Spirit, by Moses Hull; Wealth, Production and Distribution, by Calvin Brown; Letter from John Wetherbee, Boston; Prayer.
THIRD PAGE—Dr. Rothermel's Sermon: One with Mrs. Bliss; Kreutzer Sonata; Advs.
FOURTH PAGE—Editorials: Photographing Thoughts; Let Them Live; Needless Fear; Talents—Refinement; Monopolizing Hypnotism; Minor Editorials; Personals and Locals; News Items.
FIFTH PAGE—Society Correspondence; Advertisements.
SIXTH PAGE—Ladies' Department: The Unseen Bond; Poem: Edna Lamb Martin; Dead Men Tell No Tales; Mother—Poem: The Mannerless Sex—Louise Oliver; Mediumship; Maggie Stewart; Spiritual Meetings; Advs.
SEVENTH PAGE—Through the Crucible: How They Testify; Correspondence from Pennsylvania; New Orleans, Brooklyn and Sumnerland; Obituaries; Advs.
EIGHTH PAGE—Obsequies of Mrs. Leah Fox Underhill, Concluded; Another Wonderful Cure; Psychic Research; The Rambler; Advertisements.

thy love is perfect. We thank thee that whatever men may think of thee, however they may stumble and be mistaken in striving to know thee who art infinite and changeless in thy love and goodness, by thy every law humanity grows upward and sunward and the shadows melt away, and we learn that thou art love, and we trust in thee who art the spirit of truth, the giver of all truth. And when from time to time there comes amid the darkness some helper, some guide, some hand to lift the lighted torch amid the gloom, we thank thee, for thou art the love and light that make these things possible. O Spirit of Truth, may we still apprehend thee. We may stumble in thy way, we may doubt, misunderstand and misinterpret, yet steadfast and sure stands the truth, and we thank thee that it is so.

O, our Father: while human hearts are grieving, while shadow, pain and sorrow lie darkly upon so many assembled here to-night, yet through all our night of sorrow the great, bright stars are shining, and there is a silvery radiance that glides through the darkness and rests upon us where we are. We thank thee that we know thou didst give a little child to the earth. We thank thee for the love that sustained and sheltered her, for the love that nourished and developed her; and we thank thee for the maidenhood and womanhood; for the love in the wife and mother; for the daughter, for the sister; for the friend. And, O, our Father! now that this friend is gone from the weariness; gone from the storms of the world that are lashed on every hill; gone from the turbulent ocean of sorrow, whose murmuring was always in her ears, now that she stands in the clear and cloudless light, O, Father! for the light and liberty and the peace and happiness which she has found; for the work she had done which brings the light of blessed truth to those who sat in darkness; for the beautiful dispensation of immortal life that she was strong to bring, and steadfast and unswerving to keep before the eyes of the world, for all this we thank thee, O, Spirit of Truth. In those days when to speak of this beautiful truth which gave to her strength and glory, was to incur derision; when, in those days to assert that heaven and earth were blended, and that mortals could receive messages from their unseen friends, was only to call forth criticism and bitter scorn, she stood strong and secure as an oak stands amid the storms of winter.

O, our Father! for the hand, small as it was, and frail as it was; the hand cold and nerveless to night, the hand which helped to open the great door, to unlock the great mystery to those who are longing, hungering, mourning—for this, O, God! we thank thee. We thank thee, that in those days, when the light which she helped to bring was seen by multitudes instead of a few, that in those days when she stood firmly by this beautiful truth which she felt and knew, and lived day by day, for this strength, for this loyalty, for this purity and honesty of purpose in the woman, in the medium, for all this, O God of love and God of truth, we thank thee.

And now that her night is ended and her day has dawned upon the eternal hill, now that she has gone as a visible presence from those who love her so tenderly and so dearly, from the many that she has won with her love and generosity. O Father! for the beautiful welcome that has been given her at the home invisible shall we not thank thee? There have been words of gladness; sweet words, happy greeting. There has been a great and sweet surprise in the wonderful light, the light that has no equal on all the face of this broad earth. For all the beauty she new sees, O, God, we thank thee.

And now, O Father, help us. Help those whom she has helped. She was always quick to respond to the cry of the needy, her sympathy was always ready to aid those who were in trouble, her tears were as quick to flow as April clouds to shed their rain, over the sorrows of others. And, O Father, from that beautiful land where she lives with millions of angels standing in the light, we pray that the same love and helpfulness down-flowing from that land may be felt, may be accepted here to-night. There are many here to-night who need

this comfort. O Father, make them receptive of it; make their natures plastic to receive it, open the eyes of the spirit, open the windows of the soul that this light may shine in; and, O Father, we trust in thee, lead us, guide us, let thy angels strengthen and comfort us all, now and forever. Amen.
ADDRESS.
 "Death shall be swallowed up in victory." This is an old saying, which is an instance of that wonderful inspiration which is all over the world. Now is brought to pass the saying: "Death shall be swallowed up in victory." Oh, death! where is thy sting? Oh, grave! where is thy victory?
 There are some words of comfort that we could recall, many that come flowing back to us like the ghosts of sweet music from the hills forever green and bathed in light, and beyond our yearning mortal sight. But among those echoing words there are none which can express so perfectly to us as these we have quoted. Now, indeed, is brought to pass the saying: "Death shall be swallowed up in victory."

Friends, you have come from many places—from homes where the name of our sister was a household word. Did you ever go to her house before when you had not from her a loving welcome? How ready she was to reach out her hand to greet you? How quick the smile sprang with the light in her face—how warm were those friendly, kindly words of greeting, so dear and so familiar to the memory of all. You have come here to-night, and there, with the crown at the head, and strongly significant—the cross, also—is a quiet sleeper. But she whom you love is not there. It is only like the slumber that lies like a beautiful benediction of peace on the tired face. And when you look at that casket, and the wearied dust that occupies it, we would have you remember that our friend is simply gone out of it, and that she lives never so truly, never so really, as to-night, and she has spoken the words of welcome to you, but you did not hear them. She has smiled upon you with such angelic sweetness as you never saw on the worn, tired face, but you saw not the light of that smile.

And friends, though you call her dead, she is living, and comes as truly as any soul can come; and remember, now is come to pass the saying, "Death shall be swallowed up in victory." Friends, do you know what this life is? Do you know what death is? These garments you are wearing are only yours, not you. They are the shells, or robes, or houses, whatever you choose to call them—your possessions. You are interwoven in the very fibers of this body, but the body is not you. And when you look upon the faces assembled to-night, you are looking only upon the veil which one-half reveals and one-half conceals the love of your friends.
 Here upon this earth you are placed to fulfill a mission, to learn a lesson. Do you not know that this is not your home? That it is not the abiding place? That day after day, and year after year, you are building a house that you shall find in the other land? It is built of thoughts, and motives; it is built of words; and, day after day, you are weaving, thread by thread, thought by thought, the robes you shall find waiting for you in the life invisible to you to-night. And sooner or later this change which has come to our friend so suddenly, and with signs and warnings partly unnoticed or misunderstood—this change will come to you all. It will come swiftly; it will come soon to some of you; it will come lingeringly to some, but it is on its way. No, you are on your way to meet it. It is not a dreadful thing; it is not a fearful thing—this change you call death. It is only an opening of the door and passing out of the shadows into the light, to the sweet and glorious splendor that lies beyond this vestibule of toil, as you are wont to call it. And so day by day, as you are here learning your lessons, it is wise that you should stop and consider what this life really is—this life that men call death. When the night ends the day is beginning; when the bud uncloses the rose blossoms; when the chrysalis is broken, the butterfly wafts itself in the light, shakes its wet wings, and dries them in the sunshine, and soars away.

Is that death? No, that is a natural change, an evolution, an outgrowth. And friends, if death is not the birth of the spirit, then science halts and stumbles at this point. But if death is birth, if it is the dawn of the day, if it is the breaking of the chrysalis, then it is but one link in this long chain of evidence in this one great chain of evolution and progression.
 Friends, why should we stop to ask for evidence and indications and suggestions of immortality? Why should we speak of intuitions and of longings for another world? Why should we speak of the strength of the pure affections, which will not lie down in the dust of the grave, when that proves of itself that life flows on beyond the shadows? Why should we bring to you texts of Scripture? Why should we tell you stories of the angels of the olden days who came to the seers and patriarchs and disciples? Why should we tell you of these things? There is here in your mind to-day a name. It is the name of one whose life-work shines as bright as the brightest star in the heavens—the work of demonstrating immortality.
 Friends, when you think of our dear sister, Leah Fox Underhill, the name itself has a sound which seems to carry with it something to the affections, something to the intellect, assuring us by these demonstrations of immortality life; and then we remember that we do not need to search and glean in the fields of philosophy and science and history, to show you the reality of life. We can think of her as still living. We can trace the path backward. And you come with us in your thoughts till you find the time when those raps sounded as though the angels had said: "We seek admittance, and we will not be set aside, we will not be denied." We know that this woman has stood before the wise and the learned; she has stood before men who were proud of their intellect and attainments; her powers have been carefully scrutinized, and she has given to all these questions the clear, straightforward answers that demonstrated immortality. She did not shrink, as some mediums, from exhibition, she did not hide beyond false conditions, she did not stand before the world, saying, "I dare not let this light shine," but she let it shine; she held the torch when its glow and glory shone in tears, in tears that blinded her sight. Oh, brave, faithful, living worker; brave heart, silent now. Oh, brave in purpose, strong and vivid, and intense in the spiritual life; we bring you homage, we bring you greeting, for you were the one who demonstrated life after death, who demonstrated the power of the invisible over the visible, you were the one who gave to the world proofs that spirit is all-powerful, and that it thrills matter and communicates through matter. Oh, brave, loyal spiritual worker, we lay at your feet this crown of our loving remembrance, our loving gratitude; and why should we need to seek for proofs of immortal life when you have given them so full and so perfect?

When we think of her, we remember the bitter waters that flowed to her feet, we remember the ingratitude that gathered around her; and then the purpose, like the purpose that stirred the saintly souls of old lives beyond the shadow, and we say, "Father, forgive them, for they know not what they do." Friends, now is brought to pass the saying, "Death shall be swallowed up in victory."
 Of what are you thinking, as you gather here to-night? First, her powers to bring spiritual light. You were thinking of them all of these later years, when, as part of this home, made bright and beautiful with love and welcome, and singing birds, and green leaves, and fragrant flowers, she lived and welcomed you. Those loving hands were reaching out to the aged and the poor, always ready to give, always ready to help, always thinking of the needs of others. Those loving hands were stretched out to little children. She folded them in her arms, she kissed them, she loved them. And, friends, she gave a mother's care to the motherless. She has helped others; she has led them along the pathway of life to manhood and womanhood, and given of her possessions to bless them. Her life has gone out to all classes.

As we stand here to-night, back from the land that you cannot see, where the clear light is shining, and where the darkness of earth fades into the eternal white, there comes a presence, strange perhaps to you, not strange if you could see it, and we remember, one who was a "Sojourner," and one whose name was "Truth," and we know that years ago she gave to her loving welcome. She cast her not out, she thought not of the sable-hued brow and cheek, she only thought of the purpose, and gave welcome to the woman who has given her welcome to the better land now.
 Friends, you who come here, remember the kindly deeds that characterized this life, how hearts have been filled to overflowing with blossoms that graced her pathway, flowers that grew from the very soil of the human heart of love and sympathy. When you remember those things, let your thoughts rise above your loss, and think of her gain—she whose home was open to so many, she whose ready sympathy flowed out to so many. Friends, how beautiful these words are, "Death shall be swallowed up in victory."
 What has she found? Her friends. There are names we might speak, the names of men and the names of women that are dear to us in memory and in reverence; and she has spoken those names, she has seen the old familiar faces, she has clasped the hands of welcome friends in the better land, and the old life of trouble, pain and weariness, and advancing years, is left behind her. Oh, loving sister, loving friend, loving wife, heaven is indeed brighter to-night, because it has one more kind heart dwelling therein.
 Among those who have loved her, among the names of statesmen, among the names of men who have helped shape the very character of our country itself, among the names of poets and teachers, we might speak of one, yes, more than one, but of one, especially, whose young, sweet life flowed away like a strain of sweet music in a land where music is the eternal language.
 And she has stood by the dear boy, and she has clasped his hand and said: "I have come from those who mourn and grieve, and I am sure your father, your mother, and all your dear ones, are seeing more light than they have seen, and I know it will not be very long when we shall all be together." And so, friends, to-night, the message that we bring you is one of love and congratulation for the one who has left the night behind her forever, and who stands beneath the peace that can never, never fade away.
 Friends, when you take your last look at that face which lies so pallid and so pathetic there with the last shadow of pain, say to yourself, that is not your friend; that is not Leah; that is only the garment that is cast off. She will not need it any more. She is strong, young and free, and with such a pride of character as she could not have in that poor, tired body among the troubled surroundings of earth. And when we think of this, we will comfort our grieving, we will dry our tears and say: You have found the victory. "Death is indeed swallowed up in victory." O, death, where is thy sting? O, grave, where is thy victory?

Friends, you are spirits. Now while you are wearing these garments of the body a little while, the world you call the invisible is all around you like the atmosphere. Oh, hearts sad and burdened, if we only could draw aside the curtain and let you see the beyond, you would know these things. Between these rooms a thin curtain is drawn aside, and they are thrown into one, between this room and that there hangs a curtain of lace, but just beyond there are green leaves and flowers and birds. You only need to open the doors or windows between.
 And, oh friends, between you and the beautiful home where the birds are not asleep, between you and the beautiful beyond where the flowers are all in bloom, there is a curtain hanging; would that you could draw it aside. You cannot, but angels' fingers will do this for you if you are only willing. And so friends shall we say good night? No, let us change it; good night is the stem of the rose of thorn; that pain our fingers as we hold it, but, lo, upon this stem up-

lifted is the rose, and that rose is the good morning for our friends. For all the sad and troubled ones may the peace of God come, the benediction of heaven, the clear light of the truth. For the dear companion whom she loved so deeply, and who has so nobly aided her in her work, faithfully standing by her through years of care and pain and trial, for this companion we need only say, there will be light, there will be strength, there will be recognition "when the mists have rolled away." For the dear ones who have made the light of the home, we have only these words of kind sympathy, of sweetest and tenderest love; for those who have called her sister not alone in name, always ready to forgive, always ready to do, always ready to help them; when the night of this mourning seems deepest and darkest, we only say look up and think of her where she is at rest and peace, and then say, "Now, indeed, is the saying brought to pass, death is swallowed up in victory."

Fading flowers are sparkling flowers,
 Flowers that speak of Heaven's dark blue,
 Lying there with breath so sweet,
 Fading, withering at our feet,
 We know of lands of fadefless bowers,
 We know of shores of deathless flowers,
 Grand blossoms rich and rare,
 Breathing fragrance in the air.
 She has laid her burden down;
 And has found her glory crown;
 She has passed her pain and loss,
 There must stand the risen cross;
 But in the land you cannot see,
 There her soul is made so free
 That it feels no pain or loss;
 It has the crown, but not the cross.
 Friends who look through mists of tears,
 Friends who stand in earth's dark spheres,
 You cannot see the shining way,
 You cannot see her opening day,
 And yet amid earth's cross and woe,
 Some sweet message you may know,
 How her soul has found the light,
 How her way is past the night.
 She has heard her mother's voice,
 That which makes the soul rejoice,
 She has heard her father's tone,
 And she is not there alone.
 She has children there,
 Beautiful, bright and fair,
 In the glory of that land,
 Where the pure and deathless stand.
 She has heard the tones which here,
 She has mourned for many a year,
 Seen the faces which she lost,
 For the river she has crossed,
 She has laid her great cross down,
 She has found at last her crown,
 And we think of realms of light,
 Far beyond earth's weary night.
 O, thine eyes are bright and clear,
 And thy light, thy love is here,
 We may not hear the dear old voice,
 But it says rejoice, rejoice,
 For at last my life is free:
 I have passed the misty sea;
 I have found the shining shore,
 And my loved ones gone before.
 So, dear friends, from the realms of light,
 When we say to you good night,
 Think of that bright land of peace,
 Where the storms and night shall cease;
 Where the glory of the day
 Lasts with peace and light always,
 She will not feel the drifting snow,
 Nor hear the bitter winds that blow.
 She has found the sweetest land,
 Where the purple violets grow,
 She has seen where angels stand,
 Passed from toil and earthly woe,
 So, dear friends, there in the light,
 Say good morning, not good night,
 Send us all from shores above,
 The benediction of thy love.

Closing Prayer: And now, O Father, may thy blessing rest upon us who so steadily need it; upon the suffering companion, weak and weary; upon these dear ones she has cared for and loved; upon these friends whose love follows her over into the land where she is to-night. May thy blessing give us strength and truth and peace, until all shall realize that there is no death, but that which seems so is "swallowed up in victory."
 AT GREENWOOD.

Mrs. Underhill was laid to rest in Greenwood Cemetery by the side of her sainted mother whom she loved so tenderly, on Wednesday, 5th inst. A beautiful cross and crown of flowers was placed at the head of her grave. The day was charming and serene, and the beautiful sun shed a bright halo over the great city of the dead. Many relatives and friends followed the remains of the dear one to their final resting place. Mrs. Underhill's generous nature and many kindly acts toward the weary and friendly during her long and useful life need hardly be commented upon here, for they were a marked characteristic in her

Conclusion on Page 8.

Written for The Better Way. THE BIRTH OF THE SPIRIT. Or Death and its To-morrow, the Spiritualistic View of Karma, Heaven, Hell, etc., etc. BY MOSES HULL. No. 2.

In number one of this series I think I was successful in showing from the Bible that the birth of the spirit is not what the church so supposes it to be; I also think the careful reader could not be otherwise than convinced that the birth of the spirit and the resurrection of the dead are nothing more or less than being born out of, or rising out of the body because the body is dead. This brings me naturally to the to-morrow of death. The question as to what follows after the spirit has been born out of the body is one in which we all have a personal interest. While it is true that we are interested to know what has become of our friends whom we call dead, we are more interested for ourselves; for what death has done for those gone before it will do for us. We will land on the same shore, if there be a shore; or go into the same heaven, hell or nonentity, (if that be the doom of death-bound pilgrims) as those for whom we mourn. The thing called orthodox fixes up two separate and irretrievable states or conditions for those on the other shore. These are called heaven and hell. Between these places or conditions there is an inseparable gulf, and therefore each one is doomed to spend eternity wherever he may happen to land when death takes him aboard his boat. Catholics have a purgatory where persons not quite prepared for heaven can go and be cleansed, purified, educated, and thus prepared for heaven.

Ancient and modern Theosophists use the word karma as a kind of substitute for the other words mentioned above. The word karma comes as near defining the word karma as can be done by any word in our language. Your karma is what is made for you by your life here. To illustrate: if a man works in a livery stable, he carries with him all the time the odor of the stable and its horses. This particular aroma the hostler carries, is neither a reward or punishment for working in a livery stable, but it is a result—something which his daily occupation fastens on him. After he leaves the stable he will still carry that until he wears it out. That is karma. Thus karma may imply happiness, misery, both or neither. With that definition, I think Theosophists have hit upon a better word than either their Catholic or Protestant neighbors.

Immanuel Swedenborg wrote a book entitled "Heaven and Hell." This book described, I think correctly, what he saw in the other world. The great seer simply attached his own religious ideas to what he saw in the world of causes of this existence and its environments, and of results of this existence and its surroundings; and therefore called it Heaven and Hell. I say he saw causes of things here, for he plainly tells us that everything here had its counterpart there. That is probably true, but perhaps it would be better stated if he had said, many things there have their counterpart in things here. Men do not employ architects to build houses and then draw plans to correspond; the plan is drawn first. So, what is built here may be modeled after the more real buildings in the spirit world. The model is conceived in the mind of the architect before it is put on paper before it becomes a real building here. Now where did the architect get it? It existed somewhere or he could not have obtained it. I think it existed in the world of spiritual realities—the world of causes.

But is that also the world of karma, or sequences? Yes. There is no arbitrary law outside of man's law by which sin is punished. Sin carries its punishment. Punishment draws its vitality from the same stem that produced the sin—in fact it ripens in the sin. The liar always lies to himself; the thief steals from himself. He that deceives his neighbor to get the best of a bargain always cheats himself. When Prof. Agazis was asked to go into a money making scheme, he said: "No, I have no time to make money." The world laughed at the noble man, but he was right. Money often costs too much—too much time, too much honor, too much soul wealth. Jesus said to the young man, "Go sell all thou hast and give to the poor." I do not claim that this would be necessary in every case, I do claim that when persons hoard and worship their wealth—wealth which really belongs to those who have been robbed of it, a person may make a fortune by distributing it. The wealth hoarded here curses the hoarder in the hereafter. He has kept it from relieving suffering in this world, it will be his torment in the other world.

James said: "Go to now, ye rich men; weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Jas. v. 1-3. I believe this, not particularly because James said it, but because it is true.

This writer said it because it appeared to him a truth. I believe misery shall come upon those who in this world defraud the laborer. I believe the garments given to the motths instead of the poor, will testify against the individual who has kept that which he cannot use himself, away from the poor. The wealth which has been allowed to canker and rust instead of being used to ameliorate the condition of those who need it, will act as an eternal barrier in the way of progress. Those who have tied themselves to gold in this world will find themselves tied to it and held back by it in the hereafter. They are here damning or sentencing themselves to spend perhaps hundreds of years in what otherwise might be the bright and glorious hereafter in counting and recounting their gold; which, instead of being wealth will be an incubus—a nightmare tormenting them day and night.

The poor man, for such are always poor who rob his fellows of the comforts of this life will find his home in the other world a poor, miserable, rickety dark, furnitureless apartment. In robbing others he robbed himself. Oh, that the world could realize this as I do, how these millionaires would shell out. It is reported of W. H. Vanderbilt that he came into a circle once upon a time, on being asked how he found himself in the spirit world, he replied: "That which I hoarded is lost to me; that which I used for the benefit of the world I have."

This is true; men in the other world are not measured by what they are worth in stocks and bonds in this world, but by the opportunities they have improved for making this world better and happier. I would prefer to live a good, honest pauper in this world, using every opportunity I can find to elevate the world out of its selfishness and sins, and when I leave the world have my body dumped into a dirt cart and hauled off to the potter's field, with the driver cracking his whip and singing:

"Rattle his bones over the stoues, For he's only a pauper that nobody owns," then occupy the luxurious position of the richest man in the world and know that I had obtained even one dollar of it by wronging another human being. There are other hells besides the rich man's hell in the other world. Real wealth over there as here, consists of intellectual or spiritual accumulations. We only own what we can appropriate. If a poor man appreciates more of a golden sunset than a rich man can, it follows that he owns more gold in the sunset than the other one does. Wealth consists in ability to enjoy. The most real enjoyments are intellectual and spiritual. Therefore real wealth is in that line. Even physical wealth cannot be enjoyed only under certain conditions. The best dinner in the world cannot be relished by the dyspeptic. Only to-day I read in the daily paper the announcement of the death of a millionaire who said a few days before he died, "I would give millions of dollars for the ability to eat as much as a small crust of bread." The beggar boy, blessed with a good appetite is a Ceresus compared with this man whom perhaps the world envied.

This man's ungoverned appetite perhaps brought him to his grave, and probably placed him where he would give millions for the enjoyments of a crust of bread. If so his ungoverned appetite made a hell for him here and may make one for him in the hereafter. Spiritualism teaches that our ungoverned appetites in this world may be the hells in which we may be tortured in the next. When a person says I cannot break off from my tobacco and whisky in this world, it has too much of a hold on me, I pity him. I pity him not only because he is not a man here; at best he is only a slave, bowing in obedience to an appetite which takes away his manhood here, but he is preparing a karma of suffering for himself in the great hereafter.

In the next article, which will finish this series, I will explain that point.

Written for The Better Way. WEALTH, PRODUCTION AND DISTRIBUTION. BY CALVIN BROWN.

Every thinking man or woman living under the consciousness of their dependence upon their own individual labor as the sole means of their subsistence, is profoundly impressed with the conviction that their present environment with its confused and antagonistic customs concerning industry, labor, trade, capital, etc., does not furnish to the laboring classes those required opportunities for employment upon which their well-being depends. In spite of the clamorous assertion which the defenders of the present industrial system are continually putting forth through the commercial and political party press and through their books and pamphlets on what they call the "rigorous science of political economy," that social affairs are as good as they can be, the laboring classes are not convinced thereby; to their keen sense of what they suffer through inconveniences and deprivation induced not by their own fault or unwillingness to work for means for the prevention of these evils, such assertions are no better than lies; though they may not be able to deny them by any intelligent and positive conception of a better system, they

know at least that there is wrong and injustice in the present state of things by which they have become especial victims, and they also profoundly feel that somewhere in their surroundings somebody or something is responsible for it. Such is the attitude of the laboring classes or those who depend upon mere wages, in respect to the prevailing conditions which concern the opportunities they seek for employment; such is their state in regard to personal comfort, and such are their convictions in the view they take of industrial affairs. Their position is one of stern fact, and involuntary as it does, potential human discontent, becomes every day more and more invasive on the existing order of things and must finally prove distinctively didactic. History records crises great and small where these classes have attempted to better themselves, though apparently with small success. Such examples in the past seem to have done but little more than to reveal the misery of the masses to the few philanthropists who had eyes to see it; while official authority and military power promptly stepped forward with bullet and bayonet to suppress these so considered unlawful efforts. So far in this prolonged antagonism between the wages of producing class and what may be termed the wealth absorbing class, nothing seems to have been effected but an intensification of the envy and bitterness of the former and the ominous fact that the opposition of the two parties constitutes a threatening condition of positive and negative, social electricity gathered in their respective bodies like opposing thunder clouds, which if not conducted safely away by timely arrangements, will, when they come within striking distance, shatter in fragments the whole civic fabric.

Is this internecine battle always to be waged? Must society, composed of human units with equal claims to all cosmic resources, eternally have its basis on the existence of a division of the people made hostile through the want of some system by which their vital interests may be justly and harmoniously secured to all? Such questions are pressing upon the consciousness of the end of this nineteenth century as they never pressed before, and with the minatory persistence of the Sphinx for an answer. Shall they be answered with the despairing confession that we have given up all hope of any practical, fraternal system, and abandon ourselves to the desperate conclusion that such internecine war with all its horrors of poverty, ignorance and crime is the normal condition of humanity? In spite of our present social anarchy, positive science as well as rational philosophy, forbid this gloomy conclusion. The constitution of man fashioned in accordance with universal order and involving the principle of progressive development towards social harmony, contains no such absolute destructive tendencies as implied by such a view—it clearly points to assurances of a different sort, attainable upon the recognition and application of the divine laws of humanity, and the abnegation of the infernal laws of Mammon. This condition of riches, luxury, leisure, culture represented by the few on the one hand, with poverty, want, toil and ignorance by the masses on the other, illustrated by the personalities of Dives and Lazarus, the millionaire and the pauper, is not one adapted to the development of human society on the righteous rule laid down by the avowed divine authority which our so-called "Christendom" pretends to acknowledge.

One feels almost ashamed to refer to the dismal social facts of our times in the face of their so frequent repetition within the past few years, but as the smith's hammer-blows must often and persistently be repeated upon the obdurate iron before it can be fashioned into the desired form; so must these stern truths be forced upon the public mind until it is practically resolved to form itself into a more righteous condition to serve the proper destiny of its human constituents. Within the last two thousand years or more, civilization has accumulated a stock of truth moral, political and scientific upon which but few practical drafts have been made for an intelligent application to universal human interests. The investment, with few small exceptions, has lain idly dormant outside of the threshold of public consciousness waiting for entrance there and for appropriation to its purposes. From time to time attempts have been made to apply it to the needs of humanity but with feeble success, being always resisted by powers and influences entrenched in old customs characterized by selfishness and greed on the one hand and ignorance, prejudice and superstition on the other. The most notable effort in this application of the truth fund seems to have been made not quite nineteen hundred years ago by an individual calling himself the "Son of Man," if we may trust the record of his appearance. This man keenly observing the condition of the people of his time, especially of a certain class constituting the majority, in respect to the necessities of their daily subsistence, saw in these old truths a formula whose practice would produce the desired possession of all things useful for the well being of the race and enunciated in

the simple words "Seek ye the kingdom of God and the righteousness (justice) and all these things shall be added unto you."

Considering the length of time and the human area over which this "Son of Man's" precepts have been preached, and considering also the past millions who have professed themselves his disciples with the existing millions arrogating the same fellowship, it seems strange that his doctrine has had so little effect. That "these things" have been produced all of us know, and we know they now exist in greater abundance and variety than the imagination of antiquity could possibly conceive; but the "addition," in other words, the distribution Jesus promised and implied, has evidently not occurred as far as the majority in our so-called "Christian" populations are concerned, a fact suggestive of several inferences in its relation to the aforesaid formula, not complimentary to the professing disciples of its propounder. It is not pleasant to impute delinquency to our professing Christian communities, and to remind them of their assumed obligations to carry out the precepts of their avowed Founder; it is merely intended to intimate the inquiry whether they have not forgotten some of them or have concluded that some of them may be set aside as of small account. He clearly enough taught the brotherhood of man and insisted upon its practical recognition through the operation of a general system based upon the fundamental principles of righteousness or as we said, of "justice." The only approximation the world knows of an obedience to this divine principle, is in sporadic instances of individual charity, all honor to those who even thus regard it, but these scattered examples do not in any sense meet the implied obligations of the community to which the injunction is addressed, nor can this obligation be fulfilled without special institutions adapted to the just production and distribution of "these things" and practically adopted by general assent.

The first disciples of Jesus, with motives inspired by a recognition of this great scientific truth, organized themselves into a co-operative community, rather crudely perhaps but earnestly, with the intention and hope of establishing a fraternal sodality and demonstrating its practicability. How far "these things" were added in their efforts to seek the "kingdom" we do not know—the record implies their success while their little band was left unmolested by their outside neighbors,—they probably had but limited opportunity for a continuation of their experiment in consequence of the dispersive effects of persecutions they finally found themselves subjected to. Their successors, still claiming the name of Christian for the nation to which they belong, have remained uninfluenced by their fraternal example even though the obstacles to its permanent establishment which overwhelmed its ancient co-workers have been removed, and they have commanded the occasions wherein they might have imitated these beneficent arrangements with all the advantages gained by experience and improved political conditions.

Our Christian friends who have enjoyed the domination of civilization for so many centuries, instead of seeking "the kingdom of God and his justice" as a condition for the acquisition of "these things," have adopted and practiced the subversive antithesis of the formula prescribed by their Founder, seeking first the kingdom of Mammon and his injustice, the partial result being their "addition" to the few and their subtraction from the many.

This is not the place to set forth all the inferences which may be drawn from this formula so clearly and emphatically proclaimed by Jesus, and the prevailing deplorable facts related to it in our so-called Christendom; whoever looks into the matter cannot fail to discern, the wide departure between the avowed faith in his precepts and the gross disloyalty of his titular followers. These inferences are patent to any eye gifted with vision, and to say adequate understanding they must sum themselves up in the conviction that Christianity in its essential application to the temporal needs of humanity as believed by its Founder is a failure, or that his precepts are not thus applied.

But leaving the dilemma to be considered by our Christian people there is evidently in the promises a duty to be performed by Spiritualists. They too are concerned in this business of the "addition of these things" and by the principles of their philosophy and belief therein, abide under a serious obligation to exert themselves to bring this result about,—not indeed on the partial individual plan characteristic of nominal Christendom, but on the infinitely broader one of universal and just distribution. The revolutionary signs visible in our so-called "society," which Carlyle significantly calls an "isolation;" and the wide dissemination of the knowledge of Spiritualism and its absolute inferential principles, clearly enough impose on its professors a necessity for the consideration of what action in conformity to those principles can be taken for meeting the crisis which is evidently near us.

Although the writer cannot comprehend the significance of the term "kingdom of God" in the theological sense, he believes the man Jesus announced to the conception of the people of his time, the fundamental condition upon which salvation from social anarchy depends,—were he with us here to-day enlightened by the intellectual progress made since his time, he would probably modify his formula in more republican speech and tell us to "seek the Commonwealth of Good and Justice and all these things would be added." Spiritualists can understandly accept this rule thus anciently adumbrated, and formulate its details of action when they organize themselves fraternally for the purpose.

Written for The Better Way. LETTER FROM BOSTON. JOHN WETHERS.

The position of Spiritualism in this vicinity this fall is quite respectable, and the interest in it, as usual, quite active. We have had so far six weeks of meetings, which have been interesting and well attended. I suppose the Berkeley Hall meetings are generally considered first on the list; the hall has a seating capacity of 700 or 800. This society makes it a point of employing the most popular speakers. Mr. Colville was the speaker (on his own account) during the month of September, the society not commencing its meetings until the first of October. The speakers since have been Mrs. Watson and Mrs. Lillie. The latter lady is a great favorite in this city and of this society. The former, who is from California, gave great satisfaction. I think it was her first appearance in this city. There is no discount on either of these speakers, as being among the ablest and most popular on the platform. Neither of them are friendly to the phase of materialization, the eloquent California lady saying there is no such thing as materialization, that they were all and always frauds. This assertion is not very complimentary to the wise men and women of the East, who know better, many knowing with as much certainty as any physical fact is known that there are real, genuine materializations of spirit forms. No doubt there are frauds, and often the conditions of the phase are favorable for frauds, and no people are sorer than that there are frauds than those, like the writer, who know with absolute certainty that "departed spirits" can and do materialize and show themselves temporarily in human form. We liked, as we have said, Mrs. Watson, and listened with attention to her teachings, but both she and Mrs. Lillie need a little illumination on physical phenomena; but their adverse remarks on this distinguishing feature of Modern Spiritualism, did not detract from the value of their eloquent addresses.

The thought comes to me sometimes, when platform speakers give the cold shoulder to mediums for physical manifestations (and there are others who do it besides the two speakers of whom I have spoken) what would become of them all as public lights if the phenomena should die out, become a lost art? There would not be any Spiritualism in a generation except as a matter of faith. I have generally attributed this "cold shoulder" business to jealousy, but one must remember that it is phenomena that make Spiritualists; no one is converted by argument, but in the cases of these two eloquent ladies it is the lack of illumination on the point rather than jealousy.

Well, I have digressed a little from my point, so will switch again on to the main track—the Boston meetings—and say the three smaller and popular meetings, which have continued each season, and in fact are perennial, are full of speakers and full of listeners. I refer to the Echo, Eagle and Twilight halls. In each there are three meetings every Sunday, and some during the week. It is astonishing how steadily some people attend one or the other of these meetings year in and year out. These three meetings are conducted without much expense, only for rent, which is only a trifle. The exercises are gratuitous, some forty or fifty local celebrities, or trance, test, business, healing mediums circulate among them, doing the talking, and giving what are called platform tests, giving their time very willingly for the advertisement it gives them. The Independent Club seems to be in a flourishing condition this season, and holds interesting meetings in Twilight hall every Tuesday evening.

We must not forget to say a word about the Spiritual Temple, and we will finish this letter in doing it. It is located, as is well known, on the Back Bay, in rather aristocratic quarters, but is a little out of the line of popular travel, so it has not generally so large an audience as its seating capacity would admit, but it has been growing from the first. Mrs. Dyar took a great interest in this Temple society when she was with us in the form: there has been, however, no falling off in interest since she became a spirit. She has appeared at materializations and other sittings several times, and gives evidence that she takes the same interest in this Temple as ever she did when in the form. I think there is evidence of spirit influence in this Temple movement. The influence to

build this Temple and devote it to Spiritualism was from a well known spiritualist, M. S. Ayers, who has had wonderful experiences in spirit manifestations, and it gives evidence of his sincerity by his investing in this attractive building \$250,000 for the benefit of the cause.

Mr. Ayer is a successful business man and his connection with and liberality to Spiritualism in the disposition of the Temple has added a respectability to the cause itself to the world people or those who know the man. The large hall has a seating capacity of 2,000, and I have seen it well filled a great many times, though ordinarily the audience is less, say a third full, and that would be enough to fill a hall of smaller dimensions. The Berkeley hall meetings were on the list, but I must except this Temple, all things considered. It has had speakers every Sunday, some drawing more hearers than others, and the meetings are free, the speakers and singing which is artistic, and other expenses borne by Mr. Ayer, excepting what he voluntarily contributed, which is a trifle, and it is hoped the contributions will be increased, so as not to be a heavy burden on one generous man. One of the features of this Temple is the giving to the public from time to time seances for physical phenomena. There have been some very interesting seances for materialization where from 300 to 800 persons have been present to witness them. Last Monday evening some two hundred people were invited and present to see some materializations, the medium was Mrs. Stafford. This is the first time she had done so in a hall to a large number, but they were very satisfactory. About thirty forms appeared, among them was the spirit of Mrs. Dyar, also Mr. Ayer's sister, and others to different people, that were recognized, and some seemed to be genuine, by the statement of those to whom they came.

Of course, in these large gatherings only a few can be favored, but all feel sure that the forms that appear are spirits materialized; they can see in the recess where stands the cabinet intact, and they know there is no opportunity for fraud, unless Mr. Ayer in collusion, which, under the circumstances, is not even a supposable one. One fact alone satisfied a very candid and rather skeptical man who was sitting near me, and all present could not have noticed it, which was this: the instant as the medium, wearing a dark dress, retired behind the curtain form appeared clothed in white, so instantaneously and a different form from the medium, that it must have been a spirit or a confederate; it would have been a physical impossibility to be both one and the same person. I had need to say there are no confederates when Mr. Ayer gives a seance at the Temple, and that is the satisfaction we feel in attending them.

There are not many materializing mediums giving seances this season in this city. Mrs. Stafford gives a few on a week in the parlors, 456 Shawmut and Mrs. C. B. Bliss, also, at No. 12 Post broke street.

Prayer. A spiritual lecturer is reported as saying that "only inferior and criminal minds ever indulge in prayer." (Well, I sincerely hope that he is not reported correctly.) Was there ever a noble man that did not pray at times and seek spiritual guidance from some power beyond himself? In the dark days of rebellion our noble Lincoln prayed, we have no doubt he received a strengthening thereby. Stonewall Jackson was a praying man; so were Wellington and Adams. So were many of the great men of history who have their mark upon the world. They possibly be some overshadowing intelligence or intelligence in the next greater than their own.

So called spiritual lecturers or writers who ridicule prayer and persistently insult the devotional sentiment in man nature by ribald allusions to higher spiritual influences that lead us on and upward, are of a kind to uplift humanity or to make it worse. Such false teachers are uniting themselves with materialism, right as in Spiritualism, and in place of sensitives, they open the way to the ready coming in of those undeveloped spirits which often ruin and wretchedness to their victims. It is the devotional and emotional features of mediumship that sensitives find their strongest protection. A devout medium is generally good, and always protective against evil influences.—Golden Gate.

We will continue to live, even if our bodies are destroyed, for our souls are immortal. We ought to avoid grief, since we know that the souls of our friends will always live.—Dr. J. B. Rubbin. The soul was made of no created matter, but proceeded from the Father all. For as to what he says, "he is not a spirit," nothing else can be meant by a divine spirit coming from his spiritual nature sent into our bodies for the advantage of mankind, who, as to their visible part are mortal, as to their invisible part are immortal. Philo, the Jew.

DR. ROTHERMEL'S SEANCE.

Will you kindly give me space in your valuable paper to tell your readers of the wonderful manifestations which we have received through that well known medium Dr. A. W. S. Rothermel, of Brooklyn, N. Y., who has been with us during ten days.

During our stay at the Mt. Pleasant Park camp grounds in August, we had the good fortune to witness some of the manifestations through this medium, but although the demonstrations there were wonderful, yet we find them still more so in our own home, surrounded by our friends and neighbors, and many a heart has been made glad by his kindly ministrations and the beautiful uplifting influences which his guides extend to all with whom they come in contact through their medium, a whole issue of your paper would not suffice to do full justice to the seances which the doctor gave while here, even if I were capable of reporting them which I am not.

There has been a rattling of dry bones since these seances have become noised about, in fact every one who attended turned champion for our cause, and his sitters from first to last have consisted of a very mixed element including Presbyterians, Baptists, Methodists, Catholic, Infidels, Freethinkers, soul sleepers, materialists and every shade of belief and unbelief, even the Salvation Army drummer was delighted with the evidence he received. But I wish to speak particularly of the physical demonstrations which occurred in the presence of this medium, who always sits under test conditions, his hands are tied by some of the skeptics in a manner that is perfectly secure, he sits outside the cabinet with a curtain thrown over his body, and often during the seance he comes out into the room bound in such a manner as to be unable to stand erect, and those who tie him are allowed to examine the bands and see that they are still imbedded in the flesh as they left them, and they are often struck with remorse and wish to undo him, but this he never permits for only the controls are able to do so without injury to their medium, when the manifestations are over they call for a knife, it is passed into the cabinet they open it and after whetting it on his chair, they insert the blade under the hands and they snap loud enough to be heard in any part of the room, every evening after the doctor is bound and ready for the influences he selects those in the room who are most skeptical and sends them through his cabinet into all the rooms to see that every door and window is fastened. The cabinet was formed of curtains and the folding doors between two rooms with a large screen for the back. No sooner were we all seated, and the lights regulated than the manifestations would begin, hands were shown from all portions of the cabinet; the doctor's cap would be thrown from his head to some one in the room, the music box would be wound by a small white hand with great rapidity, the telegraph instrument would be manipulated without visible contact, messages ticked out to those present, giving names of sitters and spirit friends, the telegraphic key and the music box were at least a foot from the cabinet and three feet from the medium; bells, tambourine tablets table, in fact every thing would be handed out of the aperture above the medium's head until nothing that had been placed in the cabinet remained, a great number of messages were written and passed out, they all proved to be for some one in the room, signed by some spirit friend, usually with the full name, handkerchiefs were taken from those in the room, passed into the cabinet, written upon and thrown back to the owner without even a mistake and many things were done of which I have not time and space to speak. The playing on the zither which is always one of the features of these seances was a pleasure to us all; while the room was perfectly quiet they would hold the instrument up in full view and produce the most beautiful music, sometimes playing so softly that it seemed only a faint echo of some far off heavenly music from the spheres above, and Jimmie, one of the controls usually gave us an entertainment with the bones during the evening which was considered wonderful, keeping perfect time with the music box and always during the seance those who were skeptical were invited up to the cabinet and given every possible chance to detect fraud but the manifestations went on just the same.

One evening the doctor's control Miss Emma Hirsch invited three people into the cabinet and sent four more into the room back of the cabinet, to watch for confederates. But notwithstanding all this the manifestations continued. Through the medium was taken away from the cabinet and seated at one side of the room by Emma who was controlling him, the three people in the cabinet exerted all their strength to hold down a small table which was inside, but to no avail, it was lifted from the floor and laid on its side instantly and insisted on waltzing around the cabinet much to the surprise and chagrin of those who were attempting to hold it, hands appeared, raps were heard, and other demonstrations occurred proving that it was all done by invisible power. The discomfited committee were recalled from the back room, they had heard what was going on in the cabinet, but

swore that no one entered it from behind. Every evening our little daughter 9 years old, of a sensitive spiritual nature was called into the cabinet and used in various ways. We could hear them patting and caressing her, while raps and other demonstrations continued, and if she attempted to come out they would gently pull her back, and show their strength by holding her there and when they finally permitted her to come outside we could see hands caressing her from head to foot, even after she was entirely outside the curtain. Let me stop to moralize just here. Suffer little children to come unto me for of such is the kingdom of heaven.

When they called the child to come inside, she obeyed without a fear or a suspicion in her gentle soul, (although this was her first experience), with all confidence in the doctor and his controls, and a feeling of perfect security, seemingly glad to be permitted to go and help them to pick up their paper, pencils etc., as they requested her. How much better if we older ones would meet their advances half way, as the child did, throw aside some of our worldliness and remember that "unless ye become as little children, ye cannot enter the kingdom of heaven."

Were we ready to be taught and guided we might realize more of the kingdom of heaven here, but alas, the ways of the world have so warped our better natures and implanted suspicion and distrust so deeply in our hearts, that we deprive ourselves of many blessings which we might enjoy if we would root out these two evils from our nature.

Now I must speak of the full form materializing seance which the doctor so kindly gave to our family and a few invited friends. There were 15 of us in all, but three of whom had never witnessed full form materialization before, the cabinet was formed in the same manner as for the other seance; the light was the strongest I have ever seen at any seance of this kind. As soon as we were seated, the doctor was entranced by Dr. Pomeroy, whose dignified and commanding presence was felt the moment he began to speak, and after a few appropriate remarks, he gave way to Jimmie who is his assistant in these full form seances. Jimmie is a host in himself, and after he entranced the medium made a few remarks in his droll way well interspersed with Irish wit. He brought his medium forward and gave us all a hearty hand shake and a kindly jovial greeting, then taking his medium into the cabinet, immediately a form clothed in white and draped with lace, appeared, advancing into the room and raising her hands on high, called down the blessings of the spirit world upon us, then retired, but soon came again bringing another spirit with her, also clothed in white; the two joined hands and advanced into the room; one of the sitters knew the second form and she responded when he addressed her by name; they then entered the cabinet and Jimmie called "look sharp now Emma is going to make up outside the cabinet close to your feet." Soon our attention was attracted by a bright spot on the carpet about the size of a silver dollar; it was very bright at first, and soon a luminous vapor seemed to rise from it and as it arose and expanded it gradually assumed the form of a beautiful woman who bowed low and waving her hands and the lace with which she was draped, moving about gracefully between us and the cabinet, taking flowers from a vase placed near the curtain, she presented them to members of the circle and then retreating towards the cabinet, dematerialized about three feet from the curtain, but soon appeared again attended by two other forms, one standing just inside the curtain, the two others just outside. At one time two little children stood in full view but could not come out, one was a little one of our own household who passed out at the age of 2½ years, the other was a little cousin of hers, who entered spirit life when one year old and was just learning to stand alone. The older one seemed to be supporting and sustaining the younger one, as she had her arm thrown lovingly about him, they made a picture that once seen could never be forgotten, then a bright little spirit who passed out last winter at the age of five parted the curtains and called hulloo Uncle Fred; how do Grandma, hulloo Auntie! These relatives were all in the room and instantly recognized her. We asked her to come out, she could not, but called us to the cabinet and sent a loving message to her dear mama in Chicago. I cannot tell of all who came, but it is enough to say that all who did come were recognized by some friend in the room, they nearly all gave their names and those of the friends in the room for whom they were looking and gave many things by which they were recognized. There were some twenty forms in all. Emma materialized and taking the hand of our little daughter, (of whom I spoke before) led her half way to the cabinet, seated her on the floor and placing the zither on her lap played a sweet air upon it, and after kissing and caressing her returned to the cabinet, but immediately came out again and taking the child's hand directed her where to distribute the flowers she placed in it; there are many more points I would like to give regarding this seance, but space forbids.

However I must add that all who were present considered themselves twice blessed, and felt it was good to be there. One of the most satisfactory means of communication which it has been my good fortune to see, is the doctor's occult telegraphy. The person who desires a communication writes names and questions which are enclosed in the box with the instrument. The medium does not see what is written, but the answers come through the telegraph and are invariably correct and with the names signed, many were convinced through this that could not be through other channels, for the message always bears the imprint of the personality of the one who communicates, even the language, idioms of speech and peculiarities of expression of the spirit sending the message are faithfully transmitted through the instrument. Dr. Rothermel's powers of psychometry are seemingly unlimited. He locates coal, gas, oil, water mineral, lost property and in fact every thing. It was through his wonderful power that gas was located at Summerland. He created quite a sensation by finding an Indian skeleton while here. He was riding one afternoon at the foot of a bluff about four miles from town, and was suddenly directed to stop the horse, get out and go up the hillside. He did so and when about three rods from the carriage, he was stopped by a voice saying "dig me out." This was repeated three times before the doctor comprehended what it all meant; then he began to dig; and about six inches below the surface struck the jaw bone of a human skeleton. He called to the gentleman who was riding with him to hitch the horse, and come up and help him dig, but as they had no tools and the soil was very compact they only took the skull and a few small bones, which trophies they brought to town and created no little excitement by relating how he had found it, of course there were some doubting Thomases, so a party from town went out the next morning to unearth the rest of the find. It lay obliquely under a point of the bluff in such a way that while part of it was only 6 or 8 inches under ground yet some portions were covered by 4 or 5 feet of soil, and some of the bones were so decayed that they could not be removed, but crumbled as soon as the air struck them. It proved to be the remains of an Indian of great size, about 7½ feet long, and had lain there a great many years.

Now as Dr. R., has never been west of Chicago before it is a mystery how he could discover these remains if he was not guided by spirit power. Jimmie informed us at the seance that evening that the big Indian was much pleased to think he had succeeded in getting the doctor to dig him out.

Dr. Rothermel was constantly employed while here; his powers of endurance were taxed to the utmost, yet he always even under the most trying circumstances manifested the same kindly genial spirit and consideration for others which I am sorry to say is not found in all mediums, and it was with genuine regret that we bade him good by when he was called to Sioux City by telegram to attend the bedside of a very sick child and nothing but his promise to return could have comforted us, for we feel that the doctor's work is not done in this vicinity, we have never found a medium who could meet the want of every class and condition of people, as can Dr. Rothermel and his ministering angels. Our best wishes will follow him wherever he goes, and we speak for him the hearty cooperation and support of all good people, for when we assist such mediums we are assisting the whole spirit world to spread the light of truth and help them to come nearer into our lives, and the presence of two such helpful beautiful spirits as his guides Emma and Hattie in your homes is enough to reward you for all that you can do for their medium. Success attend him in the wish of all who had the pleasure of meeting him here.

Yours for the success of THE BETTER WAY, F. W. Toedt.

A SEANCE WITH MRS. BLISS.

To the Editor of The Better Way. The undersigned, the writer of this among the number, would feel grateful if you would kindly through your columns give publicity to a remarkable phenomena which occurred at a seance for materialization with Mrs. C. B. Bliss as medium, at which we were present on Sunday evening last, Oct. 12th, at the Bliss Cottage on West Central Ave. For the benefit of those who have never seen the seance room and cabinet a brief description of them will be in order. The outer door of the seance room which is on the ground floor, opens on to a piazza; the cabinet is a recess, or passage way between the seance room and that at the rear, with a door between which was locked previous to our sitting and the key placed on the organ. A curtain is drawn across the entrance to the cabinet. Mrs. Bliss remained with us until she was controlled by "Little Wolf" her Indian guide, when she entered the cabinet. I shall not take up your space with details of the seance, but will merely describe the most important points; "Lucille Western" one of the cabinet spirits came out holding the form of a little babe, whose features were plainly visible to those called up to the cabinet. The child was that of the writer who recently

lost him at birth, the spirit guardian of the little one having entrusted him to Lucille for the purpose of trying to make him visible to his mother. Subsequently Lucille materialized between the curtains, merely her head and shoulders above the floor with one arm and hand visible. She had what appeared to be a mass of white drapery on the floor facing her and she was making passes over it. She said, she was trying to show us the process of materializing a babe. When the seance was about half through a knock was heard at the outer door; Mr. Green, the manager of the seance, thinking it was a late comer seeking for admittance called out, "it is too late, you cannot come in now!" However, the intruder, as we thought, was persistent and continued rapping louder than before, so Mr. Green asked one of the sitters if she would kindly open the door, and say that there was no admittance. In the meantime a spirit form had come out of the cabinet and was speaking with Mr. Green while the door was being opened, when lo! and behold a spirit form clad in long gauzy drapery stepped in and went up behind the sitters to a gentleman present, greeting him, and being recognised by him. We all clapped hands in admiration at her achievement. She had materialized outside on the piazza, while the other spirit had come from the cabinet so as to engage our attention and concentrate our thoughts. She then advanced towards the cabinet, and there for the space of a few seconds we saw the two forms standing together. She next stepped towards the writer and shook hands with her in an ecstasy of joy, her face wreathed in smiles and glowing with delight at her success. It did our hearts good to see her. She then retreated to the cabinet. The other form having previously done so, and one lady asked whether that was the first time this phenomena had occurred and the reply was "yes." The question was also asked as to whether she had materialized suddenly or slowly, and "Billy," one of the cabinet spirits replied "suddenly," also that if she had been kept waiting at the door much longer, she would have lost power and have sunk down, as one spirit—a male form—had done between the curtains just before.

Many other forms appeared, which need no special mention, as the writer has described the manner of their coming in public reports in the past. One word more in conclusion. The conditions for this seance were exceptionally favorable. All the sitters were harmonious—in sympathy with each other and with the medium,—it was essentially a family circle. Also the outer atmosphere was remarkably clear and bright, the stars sparkling like myriads of gems. The writer has seen much in the way of materialization, but never anything more worthy of note and publicity than the above.

Merely give the spirit world the right conditions, and in the words of a medium of old, verily do they say unto you: "Even greater things than these shall ye see!" Signed at Onset, Mass., Oct. 15th 1890: Mrs. Elizabeth A. Wyman of Brooklyn, N. Y., Mrs. Etta Bullock of Onset, Mass., S. E. Sweeney of New York, Lavinia Dunhaw of Middleboro, K. L. Green of Boston, O. I. Gillelet of Braintree, Mass., Mrs. J. R. Stone of Boston, Mass., C. D. Fuller of Boston, Mass., Mrs. C. N. Greenlaw of Onset, Mass.

A SENSIBLE VIEW. Criticising a critic on the "Kreutzer Sonata." Mr. F. C. Swift, of Atlanta, Ga., says, among other good things, in the Boston Investigator: "This book seems a very literal translation, and every one knows how difficult it is to translate the thoughts of a writer from one language into another correctly. It either loses or takes on too much coloring, if the ideas are tamely given. The 'Kreutzer Sonata' would not offend in the language in which it is written as it does in English, and doubtless would be far from being considered 'absurd or vulgar' by a Russian. The English language smacks of the Puritanic spirit, and is too rigid to be the graceful vehicle for the transmission of much that in other tongues flows off so lightly that it does not offend. However, it is sometimes well for the world to be shocked by the plain truths being told, especially when they are of such vital importance as those given in the book under discussion.

The great satirist, Swift, said: "Although reason were intended by Providence to govern our passions, yet it seems in the two points of the greatest moment to the being and continuance of the world, God has intended our passions to prevail over our reason. The first is the propagation of our species, since no wise man ever married from the dictates of reason. The other is the love of life, which, from the dictates of reason, every man would despise, and wish at an end, or that it never had a beginning." This, then, seems to be the idea of other great men, that the world is influenced by the animal in the question of the most vital importance in life. Can we wonder, then, at the mistakes, or that we see so many ill-fated marriages? The difference between Tolstol and Swift is, that one thinks the whole matter fixed and ordered by Providence, the other believes it all wrong and capable of change.

Public Safety Demands. That only honest and reliable medicines should be placed upon the market. It cannot, therefore, be stated too emphatically, nor repeated too often, that all who are in need of a genuine Blood-purifier should be sure and ask for Ayer's Sarsaparilla. Your life, or that of some one near and dear to you, may depend on the use of this well-approved remedy in preference to any other preparation of similar name. It is compounded of Honduas sarsaparilla (the variety most rich in curative properties), atilluga, mundahe, yellow dock, and the iodides. The process of manufacture is original, skilful, scrupulously clean, and such as to secure the very best medicinal qualities of each ingredient. This medicine is not bottled nor heated, and is, therefore, not a denatured; but it is a compound extract obtained by a method exclusively our own, of the best and most powerful alteratives, tonics, and diuretics known to pharmacy. For the last forty years, Ayer's Sarsaparilla has been the standard blood-purifier of the world—no other approaching it in popular confidence or universal demand. Its formula is approved by the leading physicians and druggists. Being pure and highly concentrated, it is the most economical of any possible blood medicine. Every purchaser of Sarsaparilla should insist upon having this preparation and see that each bottle bears the well-known name of J. C. Ayer & Co., Lowell, Mass. In every quarter of the globe Ayer's Sarsaparilla is proved to be the best remedy for all diseases of the blood. Lowell druggists unite in testifying to the superior excellence of this medicine and to its great popularity in the city of its manufacture. Ayer's Sarsaparilla. PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by Druggists. Price six 6s. Worth 25 a bottle.

Science of Immortality.

THE SCIENCE OF IMMORTALITY. A LECTURE BY WILLIAM F. PECK. The above lecture was delivered by our gifted correspondent and lecturer, Mr. W. F. Peck, at Covesand Lake Camp Meeting, August 11, 1890. It is able and thought-provoking; expressed in apt, clear and comprehensive manner characteristic of the author. Price ten cents. To be had at this office.

LECTURES. LECTURE. —ON— PROFESSOR J. S. LOVELAND. A course of seven lectures delivered at Mt. Pleasant Park Camp Meeting during August, 1888. Also an additional lecture on the PERPETUITY OF SPIRITUALISM. Price, Cloth, \$1.00. Large clear print and neatly bound. An invaluable amount of spiritual information and exposition is contained therein; and it should not alone occupy a prominent place on library shelves, but be well read and digested. Send no stamps. For Sale at this Office.

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Part second—THE ETHICS OF SCIENCE. The Individual; Genesis and Evolution of Spirit; The Law of Moral Government; The Appetite; Felicitous Propensities; Love; Wisdom; Concordance; Accountability; Change of Heart; What is Good? What is Wrong? Happiness; The Path of Advance; The Will; Is Man Free? Culture and Development of the Will; The Character of Human Rights; Liberty; Duties and Obligations; Sins; Punishment—Present and Future; Duty of Prayer; Duty to Children; to Parents; to Society; Duty as a Measure of Strength; Obligations to Society; Rights of the Citizen; Duties of Government; Duty of Self-Culture; Marriage. 320 pages, finely bound in muslin, sent, postage free, for \$1.50. Address THE WAY PUBLISHING CO. Cincinnati, O.

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ISSUED EVERY SATURDAY BY THE WAY PUBLISHING CO., Southwest Cor. Plum & McFarland Streets.

A. F. MELCHERS... EDITOR

CINCINNATI... NOVEMBER 22, 1890

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Photographing Thoughts: To assert that thoughts can be photographed would probably be regarded by the skeptical world...

PHOTOGRAPHING THOUGHTS.

Thus it accepts thought transference or telepathy. But will it accept thought photography? Not if we make it a hypothesis.

LET THEM LIVE. Man will never attain his full powers as a moral being until he has ceased to believe in a personal God...

A hit and a miss. While a belief in a personal God does detract somewhat from a man's progress toward individualization...

The first case brought to our notice was that of a lady being told by her Indian spirit guide...

The skeptical world would rather reject the spirit theory and accept the other—and would probably set this up as a hypothesis...

Like attracts like. If freethinkers choose to take this responsibility on themselves...

NEEDLESS FEAR.

Some people are ready to weep because the materialistic world is absorbing our gifts or discoveries...

Now, if the skeptical world will not accept the spirit theory in this photographic process, let them have it as mind reading.

By concord small things increase; by discord the greatest fall to ruin.

furnishes the conditions—the magnetism for this effect, if needs be.

We invite the scientific world with all its boasted knowledge of chemistry to photograph one single thought...

Such is one of the new phases in Spiritualism just now and which as yet has not been imitated or counterfeited...

Man will never attain his full powers as a moral being until he has ceased to believe in a personal God...

Every physical desire, emotion, taste, or fancy has its spiritual counterpart and manifests itself for a counter effect...

While some delight in exercising a hearty grudge against a fellow mortal, others cannot raise the animus for so doing...

SEND US NAMES OF SPIRITUALISTS OR FRIENDS WHO ARE INTERESTED IN OUR CAUSE...

Celibacy is right—if he who feels thus inclined lives it and keeps it to himself, that shall govern all mankind...

LIBERALITY IS HARMONY.

A questioner in the Banner of Light wants to know if spirits cannot agree about a thing, are they to be called harmonious spirits.

After having said all the disagreeable things we could think of in this column, we are ready to apologize especially as some of our readers felt touched...

SHALL HYPNOTISM BE MONOPOLIZED.

Mr. Taylor Innes, in an article in the Contemporary Review, on the relation of hypnotism to crime and the medical faculty...

TALENTS—REFINEMENT.

Man can either refine himself by study or through trials.

PERSONALS AND LOCALS.

L. W.—Accepted with thanks. Dr. N. H. Eddy's private residence is 117 East Fifth street.

Next Thursday is general soul communion day for the United States.

The Housewife, a New York ladies journal is exceeding "stiff" to its correspondents.

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Where does Dr. —, magnetic healer and physician, have his office? The question came from a lady who had a child sick...

Mr. Emerson's entertainment on Wednesday evening, November 12th, was not so conspicuously large...

LOOK TO YOUR TAG ON THE WRAPPER AND NOTE WHEN YOUR SUBSCRIPTION EXPIRES...

NEWS ITEMS.

Distress among the poorer classes in Japan is increasing, and there has been further rioting, owing to the dearth of rice.

George Chainey writes to the Banner of Light that he is about to leave London for Jerusalem...

Wm. C. Sturce in Boston Investigator writes: The word "freedom" in our vocabulary as freethinkers, should not be limited...

James J. Brooks, of the Secret Service Bureau at Washington, says that a counterfeit \$20 silver certificate has been put in circulation in Ohio.

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DEAFNESS CAN'T BE CURED.

By local applications, as they cannot reach diseased portion of the ear. There is only one way to cure deafness...

ADVICE TO SYMP.

Mrs. Winslow's Soothing Syrup should be used for children teething. It softens the child, soothes the gums, allays pain, cures colic and the best remedy for diarrhea...

Correspondence.

Muncie, Ind.

The Herald of this city says: "The lecture given at the Opera House last evening by Helen Stuart-Richings on Spiritualism was one of the best of its nature ever delivered in this city. The house was packed and jammed with an intelligent audience, who were greatly pleased with the lecture. As a talker Mrs. Richings has but few equals in the country, and the address was well received by all present. Mrs. Richings will repeat the lecture this evening at the Opera House, the admission being free."

Minneapolis, Minn.

The First Spiritual Society holds services every Sunday, morning and evening, at Odd Fellows' Hall, 12 and 14 Washington Ave., North, 10.30 fact and experience meeting; 7.30 lecture, followed by tests by different mediums passing through the audience. S. N. Apsanwall, President, 611 First Avenue, South. #113.

Spiritual services at 250 Second Ave., South, Morning conference and fact meeting, Lyceum at 12.30 p. m. Evening lecture and public tests Mrs. C. D. Pruden, President and speaker, Residence, 408 Fifteenth Ave., South.

New Orleans, La.

Dr. J. W. Allen presided at the meeting of the Association, 50 Camp street, Sunday, Nov. 10th. He spoke of the number of arrests made and the inmates of prisons who were all Christians—not a Spiritualist among them. The education was wrong, and such a state of things would exist until the children were taught that each one was responsible for every act of his life.

Mrs. M. Henderson spoke under control; and was invited to come again.
Mr. George F. Benson also took part in the exercises.

The secretary read a paper entitled "What is Spiritualism?"
Mrs. Wall sang and played on the piano in an acceptable manner. WM. BROWN.

Chicago, Ill.

Permit me to say Spiritualism is progressing in this city. I have had the pleasure of attending one of the spiritual meetings at Bricklayers' Hall, corner of Peoria and Monroe Sts., this city.

Mrs. Sarah F. De Wolf, one of the oldest and reliable mediums, addressed a large and intelligent audience upon "Spiritual Forces." She handled the subject in a convincing manner, with ability and ease that bespoke of her many years of faithful service in the cause of Spiritualism. After the lecture she gave independent slate-writing on the rostrum. Many very convincing messages were received by widowed wives, mothers and brothers, with full names signed to each message. They were addressed to persons entire strangers to her.

As an independent slate-writing medium I think she is the best I have ever met. Most of the messages were written in full view of the audience. A young man was invited to come on the rostrum, and the slate was placed upon his head and a message was written by his departed brother, with full name signed, and was recognized by the young man. A lady was called upon an entire stranger to the medium. She held one end of the closed slates while the medium held the other in full view of the audience, and received messages from her departed husband, which were fully recognized. Others asked mental questions and received their answers, and there were many that were convinced that our dear ones can come back and made themselves known to us.

As a clairvoyant and clairaudient medium Mrs. De Wolf has proved herself to be second to none in the world. I further understand that she is engaged to lecture the two last Sab-baths of this month in Cleveland, Ohio, where I have many friends to whom I cheerfully recommend our worthy medium and estimable sister, Mrs. Wolf. Fraternally,
MRS. REA A. DE LASCAN, M. D.

Grand Rapids, Mich.

At a recent meeting of the Religio-Philosophical Society it was voted unanimously to merge the society into another, calling that other the Progressive Spiritualist Society of Grand Rapids. This was with one accord, because we believed a better work could be accomplished by eliminating some undesirable rules and regulations out of the constitution and by-laws.

A slight change was made in the officers. Dr. F. D. Thomas our esteemed president, on account of increasing engagements, refused to accept a nomination for president of the new society, stating that he would be away so much that he could not do the position justice. He would have been elected had he accepted the nomination for he was the society's choice.
The officers are as follows: Effie F. Josselyn, President. H. W. Bozzer, Vice-president. J. B. Josselyn, Secretary and Treasurer, with a Finance Committee of three.

Our society is in excellent condition, obtaining new members and interest generally, under the ministrations for the present month of that grand worker, Mrs. Adah Sheehan of your city. I need not speak further of the worth; you know it much better than I can tell you. We need such workers everywhere, and we hope our people will more and more see the necessity of organized effort to obtain such talent as will place the philosophy of Spiritualism before the world in all its beauty and truth, that we all may be benefitted thereby.
Yours for the truth, EFFIE F. JOSSelyn.

Mrs. Adah Sheehan spoke acceptably to a crowded house last Sunday at Greenwood Hall, the meeting place of the Progressive Spiritualist Society.

Mrs. Cora Denny has returned to her home, 231 Holt street, Dayton, O.

Mrs. A. M. Glading serves our society during December. H. F. B.

Boston, Mass.

Nov. 31.—We closed our pleasant Onset home, and placing it in the keeping of our Indian friends who have promised to care for it in our absence, took the train for Boston, the "hub of the universe," "the seat of the cultured and strong-minded," "the hot bed of Spiritualism," as we often hear it called, where we are comfortably located for the winter at No. 8 Dwight street, and are ready for business.

We have met many old friends, some former patrons of the doctor, and business has already begun in earnest. Being an inquiring turn of mind we soon commenced to look about us to learn something of the progress and interest manifested by the spiritual fraternity of this city, and feeling that the readers of THE BETTER WAY would like to hear something of the work that is being done here. At this time we hasten to give them a sketch of our rambles:

Wednesday afternoon we dropped in at Eagle Hall, where we found a goodly number assembled and much interest manifested.

The meetings here are conducted by Mr. Matthews and are held every Sunday and Wednesday. Facts were given by Mrs. Wil-son, Mrs. Wilkison, Mrs. Chandler Bailey, Mrs. Wilkins and others. We called upon Prof. J. C. Hudson, musician composer, whose office is in the same building. We listened to

words of wisdom from the lips of this grand old gentleman, who, although many years a sufferer from gout, by which he has lost the toes from his feet, and also suffered three shocks, still his mind is clear and vigorous, and as we look upon his intelligent and benign countenance while he played upon the piano for our edification, we could not help feeling that had he become purified by his suffering, and that the blessings of the inviolable loved ones and the shining crown await the coming of this good old man when he shall have completed his labors here in the mortal. His is the only case of the kind in all the hospitals in Europe or America where the patient has been known to survive over sixty years of age.

Sunday we visited Twilight Hall. Mr. Eben Cobb, Director. Mrs. Cobb officiated in that capacity in the absence of her husband—a dear, good, motherly soul and friend to struggling mediums. We found the meetings here well attended and flourishing. The hall filled both afternoon and evening. Many skeptics and inquirers attended the evening meetings for tests and proof of the truth of spirit return. Among the mediums heard from were Father Locke, Dr. Storer, Mrs. Hattie Mason, Dr. Tripp, Mrs. Peabody, Dr. Harden and others.

Dwight Hall is a very pleasant hall for meetings, and we find them also well attended.

At Berkeley Hall Mrs. Little is permanently located as a lecturer, and large audiences attend her lectures for instruction. Her lecture Sunday on "Home, Wives and Husbands" was highly appreciated.

The Children's Progressive Lyceum is being newly organized with Dr. Hale as President. We are sorry to see so little attention given by Spiritualists to the education of their children in this grand philosophy. We noticed the same want of interest in the societies of New York City, and was surprised and grieved to find our foremost intelligent workers among the older ones sending their children to an orthodox Sunday-school, to have instilled in them those ideas that will take a life time to eradicate, and which will hinder their progress in development in the truth that shall make them free. What are the fathers and mothers of today thinking of to do such an injustice to the tender, plant minds of their children. The Ladies' Aid of Boston has many energetic workers in their midst, and much work is being accomplished by them, and it would surprise me if it were otherwise; for did you ever know, Mr. Editor, of a society that had women of business and tact and womanly energy at the head that did not succeed.

But my letter is already taking too much of your valuable space. I must not forget, however, to speak a word of encouragement to the estimable directors of THE BETTER WAY. I find your paper circulated here and hear it highly spoken of by many. Some going so far as to say it is the best spiritual paper we have, and predicting for it a successful future.

AUGUSTA FRANCIS TRIPP.

New York.

At the afternoon meeting for manifestations, held in Adelphi Hall in connection with the First Society of Spiritualists, there were very many mediums present—so many that the President, Mrs. M. E. Williams, commented with evident pleasure on the feeling of harmony that exists among them.

Mrs. M. E. Williams opened the meeting with a brief address, in which she referred to many of the various things that interest Spiritualists, after which she introduced Miss Maggie Gaule, of Baltimore, who is on a flying trip to this city. After some grateful remarks she gave a number of tests. Her descriptions and statement of facts were in every instance connected by some person present with a friend who had passed out. In no case was there a failure of recognition. One gentleman, who preferred not to have his name mentioned, and who said he was a carriage manufacturer, and recognized the initials, "H. O.," as given by the spirit, in acknowledging the accurate details of a departed friend, said: "It is one of the most convincing tests I have ever had. Every word is strictly true, and there is not one thing which I cannot connect with my dead friend."

Mrs. A. C. Henderson gave some psychometric readings that were evidently satisfactory. She remarked that the spirit does not get details always in an accurate form, nor is the medium at all times a faithful transmitter.

Mr. H. J. Newton received a very cordial reception when he came upon the platform. When he did get a chance to speak he thanked the audience for the kindly expression of their friendship for him and when he said that he had not yet got through with his work, and that he feels more eager for the fray than he did seventeen years ago, he started a whirlwind of applause that lasted some minutes. During his remarks Mr. Newton says that he is organizing a society for scientific investigation, which will deal mainly with the phenomena of Spiritualism, and he has had application for membership from a prominent clergyman of the Episcopal faith in this city.

Professor A. McDonald plunged the audience into an outburst of laughter when he said that "it was considered by people that Mr. Newton was wrong in the head, but it appears that he is only wrong in the heels." In drawing a comparison between the relative merits of charity and Spiritualism, he said: "We present you with the facts to show we are right; you orthodox religion bring the evidence to prove us wrong."

Mr. J. W. Fletcher's appearance on the platform was greeted with much enthusiasm on the part of the audience. Referring to a call by the previous speaker for "absolute facts," he said it would necessitate a surgical operation to get an idea into the heads of some people. The philosophy of Spiritualism goes hand in hand with the phenomena. There is no use in giving a pile of facts unless you offer some explanation. There are some people who obtain a test from the medium, they get a fact, and they have no more ability to comprehend the well-spring of that fact or the laws which govern the sources from which it emanates than they have to explain the law of chemistry. So the philosophy and the phenomena of Modern Spiritualism are brother and sister to each other.

His address was brought to a close by a soulful and edifying peroration, which lingers on the mind long after the words have been spoken, and leave a lasting impression there.

The meeting was brought to a close by Mrs. Williams in a short address that reviewed the events of the afternoon in appropriate words.

It has gone abroad among the friends of the cause in the city that the First Society would move to another hall. It will not change its present place of meeting—at least not till next May.

Mr. Lyman C. Howe attracts large audiences to the morning and evening services. "The origin and destiny of man," was the subject of a lecture delivered by him last Sunday. There are two theories for the origin of all things, one of which is gradually growing less, but still remains, but evolution is fast superseding that conception. Evolution is another name for progression. The advent of Modern Spiritualism made this universal sweep. Progression is God's method of doing all things. Nature yields to the mandate of the spirit in unfolding and advancing, step by step, and nothing is done by a miraculous decree or outside interference. When we speak of God we do

not mean the old theological, dogmatic deity, but the spirit of the mentality that presides over the mobility of the lower world. From the least inexpressive form of the animal world it is a continuous progression to the form of man. The conclusion to be drawn is that the spirit is the foundation of all organization, mobility, energy and intelligence; it is the reservoir in which all beginnings take place, and it is the fountain in which the higher types are fed, and every step draws larger on this storehouse that is qualified to feed and sustain. The origin of man lies in the unfolding, in the expression and individualization of what existed in primordial matter. No limit can be placed upon the possibilities of man, and the destiny of man is to progress forever.

The meetings at Adelphi Hall continue to be well attended, and the character of the audience represents the best minds. Ten things are of more value to the cause than a thousand indifferent, superficial curiosity hunters, who have no interest in the educational uses and practical application of facts. Thinkers inspire thoughts and command attention and respect.

In the afternoon the conferences are spiced with phenomena and experiences, which give variety and furnish fuel for thought. The past two Sundays Mrs. Mott Knight, from St. Louis, has given satisfactory demonstrations of slate writing at the conferences, and I hear that she amply met the demand under reliable test conditions. As I was not present, I report from the testimony of those who were. J. W. Fletcher also shared in conferences, and his expressions were appreciated.

J. W. Colville is holding meetings at 3:30 and 7:30 p. m. Sundays at 574 Fifth Avenue, and giving lectures on "Spiritual Healing and Theosophy" every Tuesday and Thursday evening.

New York is spiritually alive, in spite of the obstacles and stumbling blocks that have confused and misled many.

Mrs. M. E. Williams is one of the exceptional physical mediums who takes an active interest in the intellectual discussions and educational lectures.

Mrs. Henry J. Newton is, as ever, active and earnest in all the good works her time and strength will permit. She is an active member of Sorosis, and identified with helpfulness among several other societies whose efforts are for woman's advancement and help for the helpless. O, for more like her to honor the cause and advance the education of the world. We need philosophy and phenomena, but we need also faith and feeling and loving inspiration to quicken and impel to all good.

LYMAN C. HOWE.

Brooklyn, N. Y.

At Conservatory Hall, Nov. 10th—Mr. J. W. Fletcher opened the morning services with the question "Does a knowledge of Spiritualism interfere with earthly duties?" He said: "Man comes in contact with all nature, and in response to the eternal law of magnetism is drawing to himself the higher and better part of the universe. There is something apparently pushing him on to higher, better and more glorious aspirations. We are here to work out our spiritual welfare, as well as the material. We must harvest our resources until the time comes for us to use them. We must be fed, housed, clothed and protected as well as brought into harmony with our spiritual natures, to develop the truest and best within us. The moment we begin to see things spiritually that moment we leave behind us material things. Theology has taught us to regard Sunday as a holy day. Spiritualism has taught us to regard every day as sacred. The Sunday representative of the church is very devout on that day, but requires watching all the balance of the week.

Religion is for Sunday only; religion and business being two entire separate ideas. Spiritualism teaches that each is required to be his own savior on Monday and all the balance of the week. It carries Sunday into every day, every act, every thought of our lives. It is claimed that the only way we can be absolutely successful in life is to lookout for our own individual interest first, last and all the time. From a worldly point this is important. The church deplores very many of its own practices, by which it profits in the shape of lotteries, games of chance, raffles, grab-bags and very many other ways, that it not only would denounce in any other transaction but which are positively illegal; but so long as the church profits by them it is a matter of no consequence. The miser will tell you that happiness lies just beyond the next bag of gold which he is to get, and yet people are beginning to feel that there is something of more value in life than that which pertains to money. The spiritually cultivated soul that sees in our brief earth life a part of all life, a necessary experience to round out our better natures into the grand and beautiful life to come, cannot wrong another, nor through fear of the consequences, but from the fact that the act itself would tend to degrade the better, true selfhood of the individual. It would be impossible for such a soul to assent to a judicial murder. If the criminal is not fit to live he is not fit to die, and society in order to protect itself has no right to take his life. A true knowledge of our spiritual possibilities would banish poverty and injustice; would obliterate crime, throw open our prison doors, and annihilate the business of our Police and Criminal courts; would apportion to each one the proportion necessary to the comfort of all, and no injustice would be tolerated."

In his evening lecture the subject was "What do we know of the world of the hereafter?" He said: "We do not question what we believe of the hereafter, but what do we know. Man interiorly feels that we have more joy than sorrow, care or so many burdens of the moment that amount to nothing. We are never so happy as when we are doing a good act—helping those in distress, or ministering lovingly to the wants of others. In such work is a joy—a satisfaction that words fail to express. We may not be understood, our best efforts may be misconstrued, and yet if we but conscientiously fulfill our duties as we understand them, time will correct all misunderstandings. Tricks of circumstances make or unmake a man in a worldly sense, in short order; but to the spiritually cultivated man such sudden changes are not possible.

Theodore Parker, Wm. Lloyd Garrison and many thousands of others—both political and ecclesiastical, although they filled their places in the world as best they understood it, yet the world did not appreciate them until their eulogies were written after death, and to-day their great names and virtues are held up to view as models to succeeding generations.

According to theology, if we have a good time while in this life we must pay the penalty for it in the life to come. The church has presumed to say who are and who are not saved—classifying the great mass of mankind as among the lost. Spiritualism has torn down this terrible barrier, and places heaven within the reach of all. Within the past quarter of a century the people have made grand strides forward. Twenty-five years ago nothing must be said against the churches or its opinions as interpreted by its ministers. To-day it is admitted that if we have done our level best here, tried to make the world better for our having lived in it, we have nothing to fear. We know the fact of spiritual phenomena of intel-

ligence behind that phenomena, that is leading us to a better, purer daily life—one in accord with the best principles of nature, the highest and purest aspiration of the soul.

In the language of Judge Edmunds: "If you do not want to become a Spiritualist, do not investigate its claims." The moment you begin to investigate you begin to think, and thought is fatal to theology. When we love our dear friend, our thoughts naturally tend to inquire as to the future welfare and condition of our friend; what has become of the loved one; are they well or happy? We turn to our mediator and find empty words—faith only. In this condition of mind we begin the investigation of Spiritualism—anything to understand the possible condition of the friend lost to our vision, and we visit one of the despised mediums, and then we get a message purporting to come from the individual, containing facts totally unknown to every human soul except that person and ourselves; and yet if it is a message on slates we must examine the medium's nails, notwithstanding the 'I's are dotted and the 'T's are crossed, and the message was written upon the upper side of the slate between the surface of the slate and the table in the small space made by the frame alone, we have our doubts. If the message comes through a trance medium how are we to know they were entranced? The fact that we are stranger and the medium could not of her own knowledge know what has been given is of small consequence. We came here not to be convinced, but to satisfy our curiosity. Our friends may have waited long and watched just for this opportunity, but we cannot afford to have our credulity called in question.

What is the evidence of such men as Judge Edmunds, Alfred Russel Wallace, Prof. Crooks and thousands of other good and true men worth to me. It is not in the Bible, and our minister and priest says it is from the devil. I must see for myself, and what a grand thing for me to detect fraud when these great scientists were at fault; but then one such result causes thought, and with thought comes further investigation. Next time we are just as critical, but more reasonable, until we are brought to admit the truth and accept the consolation given by our friend of continued life, intelligence and love. When you open the gate of your own soul to your friends, you will understand the beautiful truths those friends are waiting to give you of their life after the grave has closed over their mortal remains.

Mr. Gordon opened the Brooklyn Spiritual Conference on Saturday evening with a few well chosen remarks, claiming that even at this late day it requires courage to announce ourselves as Spiritualists. Any one admitting such to be the fact is at once regarded as a little extraordinary—a little bit off. The fact that they may be a success in business life and regarded as intelligent persons to the contrary is of little consequence—the fact remains. And yet Spiritualists are persons of more than ordinary intellectual ability and independence of thought.

Mr. Gordon's address was well received by the large audience present.

The medium Mrs. Kurth followed the opening speaker. The medium being entranced, the spirit said one word had been occupying his thought for some little time, a word without which it would be impossible for him to control the mind of his medium, a word which followed us from the cradle to the grave. That word is "influence." It came with us into the world through our mother's love; makes its mark upon us throughout our lives, aided by that of our teachers, our school mates, our surroundings, socially and religiously. What influence had; the McKinley bill on our election. Friends bring your good influences to bear in your dealings with each other; bring them with you to your meetings, your seances, in all places where you expect or desire to meet your spirit friends, if you expect the best results, and don't forget to take them into your home lives and family associations.

The spirit here claims that short speeches were best—to give all a chance, and having broached a subject that opened the way for much thought, he hoped that each one would give the subject the proper consideration.

Mrs. Blake followed with some very pointed tests, which were recognized, after which the chairman offered a brief address, tending to show the importance of a concerted effort of all the Brooklyn Spiritualists toward securing and establishing a Spiritualists' Home in this city. His address met with the decided approval of the audience and several substantial offers of means. Such a home would tend to destroy the effect of the sarcasm and finger of scorn pointed at us by the world.

The chairman's address was ably seconded by Mother Walton, Mr. La Fumee, Mr. Birch and Mr. Jeffrey.

Mr. Elwell encouraged the conference by saying they were improving. When he first attended the meetings a few years ago, he had heard only reviling of all old forms of thought, the Bible and the teachings of Christianity. He desired to add the word collectively or the massing of all spirit into one, and thus seek and not perpetuate individuality. In this way each being a part of the grand oneness of all life there would be no occasion for division, politically or religiously. The political party would be the party of progress, and the church would be the church of progress, all tending to the development of man's highest and best attributes. The Bible to be but the scaffolding upon which to erect the structure. We are entering into a new thought. The preachers see it and know it, and who knows but that Spiritualism may be regarded as the basis for much of this thought.

This last speaker has not been identified with Spiritualism, except to occasionally drop in and criticize somewhat harshly some of our failings, and very much of what he terms growth is simply the working of his own spirit, which is one more evidence of the effect of the investigation of Spiritualism.

Another conference has been organized by the ladies of the east end of the city to meet at Rochester Hall, 183 1/2 Fulton Ave., each Thursday evening at 8 o'clock. Mrs. McGibney, President. There was a goodly number of the friends of the movement present on Thursday evening last to lend their aid toward establishing the meeting on a firm basis. The venerable mother Walton opened the meeting with an invocation and short address, which was followed by short speeches from a number of those present, and all enjoyed a harmonious meeting.

The Independent Club, at its Friday evening meeting, welcomed the return of its president, Mr. J. W. Fletcher, after being away for the season, and he gave a very congratulatory address to the members of the club, and spurring on the members to renewed effort for the coming season of work. There were other speakers and a social and a very interesting meeting.

Respectfully,
DOCTOR.

A faded or gray beard may be colored a beautiful and natural brown or black, at will, by using Buckingham's Dye for the Whiskers.

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Ladies' Department.

Written for The Better Way. The Unseen Bond. There is a mystic tie That binds together minds of the same mold...

except through a new and just property system. The present system must go.

Look out for Squalls! Oscar Fay Adams, in the North American Review, sums up a few complaints against women, under the caption of "The Bad Manners of Some Women," as follows:

"First.—The indifference with which a woman will contemplate the fact that the convenience of others has been sacrificed to her caprice.

"Second. The needless delay a woman often causes in making her appearance when visitors have called upon her.

"Third. The unwillingness of a woman to wait for another to finish speaking before beginning to speak herself.

"Fourth. Woman's failure to recognize the importance of an engagement. Most noticeable among women who have the fewest social duties."

Mr. Adams concludes his article by a hope that "a little healthy discussion may bring about a reformation in the public manners of our sister woman."

We are inclined to think that "a little healthy discussion" won't be quite so healthy to Mr. Adams' peace of mind when "some women" get through with him.

To My Mother.

EUGENE FIELD. How fair you are, my mother! Ah, though 'tis many a year Since you were here, Still do I see your beautiful face...

It were not for the scent and smoke of tobacco ahead and all about her. What, in heaven's name, is half so "shamefully inconsiderate or shockingly impertinent" as that? If, mingling with all else, there is not the breath of alcoholic beverages, it is exceptional. Who needs pure water, both inwardly and outwardly, even at a cost of the resumption of the barbarous ducking stool, which our wholesale censor evidently regrets being relegated to "desuetude?"

"It were useless to multiply instances in illustration of this part of my subject. To put it briefly. A very great number of men in their relations toward women, presume upon the authority of their sex, the degree of presumption depending largely upon the rank of the persons with whom they are brought into contact."

As for the poor, stupid "Typists," they are at the worst only thoughtless snubbers, yet need a Miss Sharpe, all the same, to teach them, in as few words as possible, to be less so ere they become old.

The author gives his longest paragraph, therefore the greatest amount of censure, to the woman "who can shop as never a man can," who in her "serene" self-possession, permits no clerk, or Shop-keeper of a merchant, to obtain exorbitant prices or wheedle her into purchasing that which she does not want.

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"Oscar Fay Adams in September North American Review.

True worth is in being, not seeming— In doing each day that goes by— Some little good—not in the dreaming Of great things to do by and bye.

Written for The Better Way. MEDIUMSHIP. MAGGIE STEWART.

Mediumship, a child, born of many struggles. Now, that the babe is with us, an acknowledged child of the creative power that shape our destiny, shall we stay its tottering steps? Shall we lay stumbling blocks in its way, or shall we reach out a helping hand, with a promise of assistance to all who shall come wearing the garb of truth and righteousness?

A true medium is the man or the woman who is upright in character, one who is honest and true to the gifts bestowed upon him or her. One to whom we may point with confidence and pride, one who has not buried his or her talents, but one who has used them guardedly as something most sacred, something priceless—the gift of the Most High.

Mediumship of to-day is in the custody of both a high and a low order of individuals, and when in the keeping of an individual who is not capable of governing himself or herself, is it any wonder that they are sometimes found prostituting their mediumship? And such seems to be the case, according to well authenticated accounts. Is there no remedy for this evil—fraud in mediums?

There seems no clear way out of this difficulty except by human assistance. When we find one person who has so far forgotten himself or herself as to prostitute these most sacred gifts by stooping to fraud of any kind, in order to obtain money or to gain reputation thereby, what shall be done to such an unworthy individual? Who will sit in judgment on such a case as this? Shall we hand him or her over to the law of the land, where justice (?) will be done? No, first appeal to the better nature of the offender, in the spirit of love and charity. The spirit of truth says: First seek the charity that is in thine own breast, go into thine own closet, and there commune with thine own conscience in secret, and if there be justice, love and charity in thine own soul, then constitute thyself a committee of one to call on the offending brother or sister, and in the fullness of thine own good will and charity for all, reason with the erring one, try to build him up by kind words, accompanied by your own companionship.

How sad to even suspect fraud, much more sad to know that it does exist! While we endeavor to cultivate charity toward the weak and erring, we cannot encourage fraudulent mediums after we have failed to convince them of their sins. If they prefer the way of the transgressor, such must take the consequence of the law of the land, of such there is no use in the fold of Spiritualism.

A silver mine in Colorado is about to be worked by electricity. The mine is at the top of a mountain, about 2,000 feet high, and the carrying up of coal has hitherto been a very serious item of expense. It is the intention of the mining company to utilize a waterfall at the foot of the mountain, where an electric plant to generate 100-horse power will be placed. The power will thence be transmitted to the motors at the summit of the mountain, and the mining operations will be conducted wholly by electricity.

MEETINGS.

BOSTON. Dwight Hall, 514 Tremont street, opposite Berkeley. Spiritual meetings at 2:30, with developing circle at 4 p. m. Good speakers and music by Prof. Peak. Mrs. Dr. Heath, conductor. Office Hotel Somerville, 297 Shawmut ave.

BROOKLYN, N. Y. Conservatory Hall, Bedford avenue corner of Fulton street. Public meetings held Sundays at 11 a. m. and 8 p. m. W. J. H. Hall, Secy.

CINCINNATI, O. The Psychic Research Society meets every Sunday afternoon at 2 o'clock in the parlors of the corner Sixth and Walnut at 3 o'clock. Admission free. Good speakers. All invited.

CHICAGO, ILL. Martine's Hall, 56 South Ada street, Mrs. Cora L. V. Richmond will lecture at 10:45 a. m. and 7:45 p. m. every Sunday. Dr. Bushnell, Pres.

CLEVELAND, O. The Lyceum meet at Memorial Hall; services every Sunday evening. Thomas Lees, Secretary.

INDIANAPOLIS, IND. The Indianapolis Association of Spiritualists meets every Sunday evening at 8 p. m. in the evening at 7:45, at Massena Hall, corner Washington and Adams streets. Thursday evening at 7:45 p. m. C. W. Cotton, President.

MINNEAPOLIS, MINN. Minneapolis Association of Spiritualists meets every Sunday at 8 p. m. in the morning at 10:30 a. m. In the evening at 7:45 p. m. No admission to any of the meetings. Mrs. A. A. Judson, Pres., 111 1st Ave. S.

NEW YORK, N. Y. The People's Spiritual Meeting every Sunday evening at Mrs. Morrill's parlors, 34 West Forty-eighth street, at 8 p. m. In the evening at 7:45 p. m. The New York Psychical Society meets every Wednesday evening at 5:30 sixth avenue. Speakers and music. Free public invited. J. B. Snipes, president, 25 Broadway.

PHILADELPHIA, PA. The First Association of Spiritualists meet every Sunday at 10:30 in the morning and 7:30 in the evening at the corner of 23rd and Locust streets. Joseph Wood, President. Keynote Spiritual Conference meets every Sunday afternoon at 2:30 in the morning at 10:30 a. m. and 7:30 p. m. in the evening at 7:45. Children's Lyceum at 2 p. m. The Second Association of Spiritualists meet at their church on Thompson street every Sunday at 2:30 p. m. Conference and Lyceum every Sunday at 10:30 a. m. In the evening at 7:45 p. m. at southeast corner Fifth and Spring garden streets. Mrs. Ryan, Pres.

PITTSBURGH, PA. The First Spiritual Church of Pittsburgh has its meetings at 7:30 a. m. and 7:30 p. m. in the evening at 7:45. Children's Lyceum at 2 p. m. at their hall, 816 Sixth street. J. H. Lohmeyer, Secy.

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THROUGH THE CRUCIBLE.

An Inspirational Story.

BY J. WHITTEMORE, M. D. CHAPTER XVII. (Continued.)

Mrs. La Rue was promptly on time. She came alone and on foot, closely veiled. She looked haggard and worn. She was shown directly up stairs. She was hardly seated when the other lady came in and went to the same upper room, new to both of them.

Mrs. La Rue was the first to speak. She complimented her companion upon her fresh and youthful appearance. Then she said:

"Now, Jeanne, it can do you no good to ruin me and yourself, too. You can repent as I have done, before God and the church. I have money and can make you rich. If you will just stop this business where it is I will give you all the money you wish; you don't really want to be hanged, and it will do you no good to destroy me. Now, tell me how much money you want, dear Jeanne?"

Jeanne was anticipating something of this kind and was prepared with an answer.

"No, I have no desire to hang, but you see I am the first to confess, and can become State's evidence against you and save my own neck. I have gone too far for your money to do me any good; I have already confessed and cannot now go back."

"Can't you run away to some foreign land?" "Possibly I might save myself in that way, but it would do you no good. Dr. Phillips knows just as much about it as I do, and has all the evidence that I have."

"Maybe he can be bought off as well. Do you know where he can be found? O, Jeanne, if that boy could be brought to life again he should have all that I possess. It was a sad, sad mistake. My life has been so very wretched!"

"Now, Mrs. La Rue, if I could only trust you, if I could know positively that you mean just what you say, I might try to save you, and possibly Dr. Phillips might yield, but I don't know as you can be trusted at all."

"Perhaps you have no reason to trust my word. But Jeanne, I have never gone back on any promise made to you, and wasn't I always good to you and liberal with money?"

"That's true, but you made a bad girl of me, and made me tell so many lies, and worst of all taking off little Willie. Now how can I know if the boy was alive you would not this minute wish him dead?"

"So, no, Jeanne, I know regrets can't bring him back, but if it were possible he should have everything, even if I became a beggar. In that one thing I'm honest."

Silence reigned for a few seconds, then Jeanne said: "We might see what can be done with Dr. Phillips. Have you seen him since he came from Boston?"

A ray of hope flashed over Mrs. La Rue's mind. "Yes, I saw him to-day, he was very hard on me then, but plenty of money may soften him—maybe he is poor."

"There! that's his voice below, I think. I'll go and see."

And without waiting for a reply, she tripped down stairs and immediately returned with Dr. Phillips. Before he sat down he turned fiercely to Jeanne and then looking upon Mrs. La Rue, he asked:

"What kind of company am I in? Is this an infernal counsel? Yes, I remember your name and this woman I knew, what can you want of me?"

"I want," said Mrs. La Rue, "to see if we can't make some arrangements about this unhappy affair we talked of this morning. It can do you no good pursue it further. I can make everything satisfactory so far as money is concerned."

"Money! I don't want your money." Then turning to the other woman, he said with a sense of sadness:

"Then you are the woman that did really murder dear little Willie?" She shuddered and turned pale.

"No, sir; I did not do it with my own hand." "Did you see the deed done by other hands?"

"No, sir; I did not see it done." "Now, Mrs. La Rue, are you positive that the body found was that of your step-son, Willie?"

"I did not even look at the body, but Jeanne said it was his body and she must have known, I thought."

"Now, Jeanne, as you are called; are you very positive that the body found was that of Willie. Would you swear that it was he?"

"No, sir; I would not swear to it." "Then is there not a bare possibility that the Gypsy or whoever he might have been that promised to kill the babe might have relented and carried him off instead, and he not yet turn up alive?"

Mrs. La Rue felt a slight relief, perhaps the shadow of a faint hope. She cried out with true sincerity, not penitence:

"Of that it could be true! God knows that he would be more than welcome to all that I possess or ever shall possess."

"Now, Mrs. La Rue, to test your honesty we will stop all the proceedings against you on one condition: that is

that you sign an agreement to do as you have just said you would should the boy ever be found while you are alive; will you do it, madam?"

"Certainly, I will most gladly sign such a contract."

The contract was already written. The doctor took it from his pocket and read it distinctly. The substance was solemn pledge that should the supposed murdered Willie P. Grant be found alive and his identity established that she would publicly acknowledge him and give him all his rights of inheritance and so forth. The doctor asked no oath to the paper and no witnesses. None were needed as everything was in their power should she violate or attempt to evade the contract. Mrs. La Rue without a question signed the paper.

The doctor and Jeanne made a verbal pledge that so long Mrs. La Rue should keep her pledge they would keep her secret, and never divulge it while she lived. The evening was gone and the conference broke up. Dr. Harvey courteously escorted Mrs. La Rue home, asking no questions. But he wondered greatly what the trio were doing so long in the upper room of his office. The next morning the whole truth was revealed for the first time to Dr. Harvey. Mrs. La Rue never knew what became of Jeanne La Sueur. Nor indeed was she ever known to any of the parties except to those who were already acquainted with her, with the single exception of Marion. But Mrs. Frisbie, of Troy, became quite a familiar acquaintance and friend of Dr. Harvey and family. The fact of Mrs. La Rue's guilt was never made public.

Even Louis La Rue died in ignorance of the fact.

It was several days after Dr. Harvey knew who was his step-mother before she knew or even mistrusted who he was. But the conviction grew upon her continually that the boy was alive. This in some measure was a comfort to her. Then there was an additit relief in the fact that she had a partial respite from her ghostly visitations since the conference at Dr. Harvey's office.

[To be Continued]

TID BITS.

Spiritualism is not a material or worldly ism, but refers to that which is spiritual, divine, God like. An ism that desires to sail under a spiritual appellation should guard its name sacredly and not allow prejudice to govern it. Charity, love, humanity, purity and liberality are a few of the principles that belong to the spiritual of nature, and those who preach this should also practice it.

We may judge by the nature of the manifestations we get individually at seances what we are in spirit. Mortals of high position often obtain trivial and very commonplace things, while the humble obtain the best and highest manifestations.

Poets are born, not made. There lived an illiterate white man in the upper portion of South Carolina not many years ago who could improvise the most perfect rhyme and rhythm on the instant on almost any subject given to him. Now, of what benefit would the rules of poetry be to him? Let would-be poets stable their Pegasus, or await the proper inspiration, and then file down their imperfect rhythms to the proper number of poetic feet before sending their productions to publishers. If the rhythm is only good, rhyme is often excused. But when the former reads like riding over a cobbles stone pavement the "poem" generally meets with a disaster by toppling over into the waste basket.

The New York Herald has an editorial on the right of free speech, suggested by the action of the Brooklyn authorities in refusing to allow the Anarchists to hold a public meeting. It says: "The position of the authorities in this is not well taken. The right of discussion is founded on bed rock. Our citizens, no matter what their peculiarities of belief may be, are guaranteed all possible liberty of speech. They can talk themselves hoarse, or even talk themselves to death, without any infringement of law. It is only when an overt act is committed that the rigor of the law should be applied. If they commit a breach of the peace or indulge in deeds of violence, they should be arrested, tried and sentenced for the offense. But free speech, even when it gives vent to disgusting nonsense, should be tolerated. A man who is at liberty to keep his mouth open is seldom dangerous, but it is frequently hazardous to compel a man to keep his mouth shut because he doesn't agree with the views which are generally acceptable."

You are In a Bad Fix.

But we will cure you if you pay us. Our message is to the Weak, Nervous Habits, or Later Indiscretions, have trifled away their vigor of Body, Mind and Manhood, and who suffer all those effects which lead to Premature Decay, Consumption or Insanity. If this means you, send for and read this BOOK OF LIFE, written by the greatest Specialist of the day, and sent, (sealed), by addressing Dr. Parker's Medical and Surgical Institute, 153 North Spruce St., Nashville, Tenn.

Anticipated pleasures, in point of substance are on a par with the joys of dreamland.

Pennville, Ind.

For the last four weeks this section has been favored with the presence of Mrs. Lena Bible, of Grand Rapids, Mich., who has won unanimous praise from our people, not alone for her lectures, which are logical, eloquent and progressive, but also for her platform tests, which consists principally of psychometric readings, given in a manner so accurate and positive that those for whom intended cannot fail in recognizing them, while those who have consulted her privately have gone away astonished at results.

Mrs. Bible completed her work here with a lecture Wednesday evening, November 5th, on "The Labor Question," which was indeed a masterly effort, highly appreciated by all. It is with regret we see her leave us, which she does Monday, for other fields.

Fraternally yours, E. L. GRAY.

New Orleans, La.

Monday, November 2d, was the reopening of the meetings of the New Orleans Spiritual Association at the Hall of the Army of Northern Virginia, 59 Camp street.

The attendance was good and satisfaction expressed at the "conditions" found at the hall Mr. George P. Benson opened the meeting with a timely invocation. The secretary read a declaration of the objects and aims of Spiritualism. Mrs. V. Moon speaking of the custom of strewing the graves with flowers, related what she had heard at the grave of her child. Mrs. G. W. Dille told of some of his experiences in the investigation. Mr. Benson spoke of the conditions which each one had to meet when this part of life's journey was ended. Mrs. Moon's control, "Bright Eyes," had something to say and closed the meeting.

Visitors and mediums coming this way are requested to call on Vice-president Abbott, 11 St. Charles street, who will give information as to meetings, etc. WM. BRADDEE.

Brooklyn, N. Y.

Fraternity Rooms, Sunday, Nov. 2d—As the hour approaches for our evening service everything seems so harmonizing as though nature invites us to places to enter into receptivity of thought, for as we assemble there seems so much good will and friendly feeling thrown out, so different from the cold aspect inside the doors of the churches. Truly the Nazarene, in his grand mediumship, is being exemplified by the mediumship of the present day; they are coming to the front and giving the truth, pure and undefiled.

We were disappointed in our speaker Mr. Bowen, not being able to be with us, but knew nothing but sickness would prevent him from fulfilling his engagement.

We called upon Mrs. Schroder, one of the old workers in the cause, to address us, who gave us encouragement, also knowledge of the good she had received in buckling on the armor of truth.

Mrs. Mott-Knight, the slate-writing medium selecting her committee from the audience, explained how communications came on the slates, but could not assure us success, as it was very difficult in a large hall, but our spirit friends were very kind to us, for we received several written communications between closed slates, giving us an evidence of spirit power through matter. TELKA.

Summerland Camp Meeting.

Sunday, October 19th—This was a red letter day of our camp. Teams commenced coming in at an early hour. The trains brought a crowd from Santa Barbara. The meeting opened with song by Dr. and Mrs. Rush, "They are Calling us Over the Sea;" poem by Prof. Loveland, "Lyric of the ages;" song, "They will Meet us on the Shore;" Prof. Loveland, the speaker of the morning, took for his subject "Spiritualism, the culmination of all philosophy and science." This is the second lecture he has delivered, and like the first was grand in every particular. It was a most learned and scientific production, and showed the range of mind of this philosopher and thinker. After the song, "We Are Journeying On," Mrs. Nickless gave a few tests.

Afternoon—The big tent was full. After singing by Dr. and Mrs. Rush, Charles Dawburn lectured upon the "Immutability and universality of law."

Dr. Dean Clark recited the poem, "Eternal Justice," and after a song by Mrs. Hammett, "Open wide the Window, Mother Dear," delivered a lecture on "Man's Spiritual Nature." Dr. Clark was in the trance state; this being the first time he has been entranced for many years to lecture. He has been so debilitated for years the controlling power could not use his forces, but as health returns he will become one of the leading lights in the ranks of spiritual lecturers.

Dr. Edson Smith, of Santa Anna, spoke on the work of Mrs. E. A. Hammett, who is trying to establish a mediums' home at Encinitas, Cal. He recommended and advised all to look into it and lend all the financial help they can in furthering the work. Remarks were made by Prof. Loveland, who took exceptions to the remarks of the guides of Dr. Clark when they referred to prayer and the aspiration of man to something grander than himself. He claimed man was the all-in—all—the highest culmination of spirit; that earth is not what the heaven makes it, but heaven is what earth makes it. Earths are first, heavens afterward. The earths are not dependent upon the heavens for its progress; but the earths and the heavens are inter-related and inter-dependent. One is the sowing, the other the reaping.

Monday afternoon—Conference. Subject "The first cause, or God." This subject called out much thought, and the only point of difference among the speakers seemed to be in what some termed God, others term force, energy, power, nature, and if it had not been for these sticklers on names we feel all would have agreed. "A rose by any other name is just as sweet." Those who took part in the talk were Mrs. Scott-Briggs, Professor Tatam, David Davis, Prof. Loveland, Dr. Rush, Dr. Kimball, Mrs. Logan Mrs. Schroder, Mrs. Nickless, Mrs. Williams and Dr. Dean Clark. We feel that after all the talk each was of the same opinion still.

The evening services at the tent we did not attend, as we attended a seance jointly held at the residence of Mr. and Mrs. Williams. Mr. Editor, if you wish to find a little heaven on earth you must visit this home. The home circle consists of Mr. and Mrs. Williams and their six little ones—five girls and a boy. If there is not fun and good times in this home where could you find it. Mrs. Williams is a queen of matrons, and governs her little household with that wand of love which makes everything harmonious and beautiful. A true mother is a grace, but few possess it as Mrs. Williams has it.

The evening was passed in music, songs and words from the departed ones through the mediumship of Mrs. Weeks-Wright and Mrs. Edith Nickless.

Tuesday Morning—Facts Meeting, H. L. Williams in the chair.

Afternoon—Lecture by Charles Dawburn "Spiritualism in India." Prof. Loveland, Dr. Rush and Mrs. Hammett addressed the meeting.

Evening—Mediums' meeting, opened by Prof. Loveland. Song by Mrs. Sweet and poem by Mrs. Logan and remarks by Prof. Tatam.

Wednesday witnessed a conference in the morning, services in the afternoon and entertainment in the evening.

Thursday—Facts meeting, lecture by Charles Dawburn and meeting for the benefit of the Mediums' Home.

Friday—Conference and services, and evening a ball and supper at Library Hall.

Saturday—Facts meeting in the morning and indignation meeting on recent events against spiritual mediums. More anon. SELKIN.

Obituary.

Mrs. Anna Leah Underhill, of New York, passed to spirit life from her residence in that city on the 1st of November. Her illness was brief, and until a few hours before her departure friends were confident of her recovery. The funeral was held on the 4th inst. Mrs. Nellie J. T. Brigham conducted the services.

Mrs. Underhill was the eldest of the noted Fox sisters, and was a remarkable woman. When the spirit manifestations commenced in her father's family at Hydeville, a few miles from Rochester, Mrs. Underhill then Mrs. Fish was teaching music in Rochester. She heard the story of the strange proceedings at the residence of her parents, and she went down to Hydeville to defend the family from what she considered base aspersions and unravel the mystery, whatever it might be. She remained for days, and after thorough investigation became fully convinced that the sounds were caused by some invisible agency, and in some way was connected with her little sisters Margaret and Kate. To break up the annoyance and relieve the fears of her almost distracted mother, she arranged to have the young girls to leave home. One was sent to the home of a friend in Auburn, the other she took with her to Rochester. When she left the home with her little sister she told the writer of this notice she felt that the terrible annoyance was ended. "But," she said, "to my awful astonishment, no sooner were we fairly seated on the boat that was to take us to the city, than the rappings commenced in full vigor. Such mortification and annoyance I had never suffered."

On arriving in Rochester, and the sounds continuing at frequent intervals, personal friends were invited to assist in solving the mystery, and the history of these investigations has been published in numerous volumes.

For months after Mrs. Underhill was convinced of the spiritual origin of the sounds. She was not aware of her own mediumship. Soon, however, she became a very superior medium, and for years devoted her time and strength to the labor of convincing unbelievers of the genuineness of the spirit phenomena. Not one woman in ten thousand possesses the courage and ability of this noble woman, now departed to the higher life. The writer of this became acquainted with Mrs. Underhill in 1849, about the time of the noted Corinthian Hall investigation, and for something like a year thereafter witnessed the phenomena in her presence and that of her sisters nearly every week. I have often met her in these later years, and have never ceased to manifest her interest in Spiritualism. She retired from public mediumship some years ago, her husband, Mr. Underhill, being in easy financial circumstances.

Since then she published a very interesting work, entitled "The Missing Link," in which she recounts her varied and wonderful experience. An earnest, conscientious and good woman has gone to the summerland. She accomplished a great work, and her memory will be honored for ages to come. R. D. JONES.

Leah Fox Underhill has joined the unseen throne, and is known as a physical being no more.

About 8 p. m. Saturday, November 1st, she took her exit, and the funeral rites were directed by Nellie J. T. Brigham and her sisters Tuesday evening, Nov. 4th.

Mrs. Underhill was the oldest of the Fox sisters, whose mediumship first startled the world with the new revelation, known as Modern Spiritualism. She has been a faithful representative and unwavering advocate of the cause from the first, and no blight has darkened her character; no treachery dimmed the glory of her faith; no mockery or recantation has attached to her name. She loved the cause and honored it with her consistent devotion.

She was a trustee in the First Society of Spiritualists of New York, and an ardent friend and admirer of Nellie J. T. Brigham, the local pastor. She was loved and honored by many friends, and her tangible presence will be greatly missed. Her husband, though an invalid, survives her in the flesh. He will miss her most of all. But the cold chasm is bridged and the companionship, though changed, is not broken. Sadness shades those left in the valley, while faith shines down the slopes above and hands clasp across the gloom.

The old representatives are fast passing away. The faithful should take their place on the imperishable scroll in the order of the work, and the records should be critically kept and carefully preserved. Future generations will read them with interest and profit. May the example of such as Leah Fox Underhill be an inspiration to others and an incentive to faithful living and worthy trust. She will be widely missed and mourned here, but more widely greeted and loved where she has gone. May her presence still cheer and comfort her now lonely companion. LYMAN C. HOWE.

PASSED TO SPIRIT LIFE.

From Indianapolis, Indiana November 6th, Timothy Nolan, 168 Laurel street. He was a firm believer in Spiritualism, and his knowledge was a grand comfort in his declining days. He longed to go, as his belief gave him assurance of a brighter home.

By his special request Mr. P. T. Ripley was called upon to officiate, and the Indianapolis Association of spiritualists to attend in a body, of which he was a member. Mrs. Barnett and Mrs. Cnell rendered very appropriate musical selections, the services being very impressive. Mr. Ripley's control gave a glorious description of the spirit who had left his tenement of clay for the higher life, and showing by his eloquently inspiring words the consolation presented by the spiritual philosophy when life, not death appeared. Respectfully, MRS. HATCH.

A New Bridge.

The proposed new suspension bridge across the Hudson River, between New York and Jersey City will be a gigantic affair. It is to be 7,000 feet long, 100 feet wide and 140 feet above high tide. The central span is to be 2,850 feet—not twice that of the Brooklyn structure; the two shore spans are to be 2,500 feet each. The towers are to be 506 feet high; the Brooklyn's are 280. The Washington Monument is 555. The four supporting cables are to be four feet each in diameter against the 16 inches of the Brooklyn Bridge. Each cable will be composed of 15,000 steel wires. The anchorage will be half as large as the National Capitol Building, and each will contain more masonry than the largest of the pyramids of Egypt. The cost of the structure is estimated at \$16,000,000.

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The RECONSTRUCTOR, a weekly Spiritualist newspaper, published at Summerland, \$1.00 per year, sample copies free, will give full details as to the advantages, objects and progress of the Colony. Send for plan of the town, sample copies of RECONSTRUCTOR and further information to:

H. L. WILLIAMS, Proprietor, Summerland, Santa Barbara Co., California.

The Weekly Discourse,

A PAMPHLET

Containing the Spiritual Sermons by the Guides of

MRS. CORA L. V. RICHMOND,

No. 32.—A Spiritual Sunrise.

No. 33.—Should Spiritualism Fight the Church?

No. 34.—A Spiritual Outlook.

Price 6 cents each. Single copies of any numbers of Volumes I, and II, will also be supplied at 6 cents each. Also The Weekly Discourse, containing fifty-two numbers in each volume, has some bound in Half Roan, Gold Ruled. Volume I, \$3.00; Volume II, \$3.00. For sale by THE BETTER WAY.

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Paper

Obseques of Mrs. Ann Leah Fox Underhill.

early pilgrimage. Henry Ward Beecher frequently remarked that "the only true way to be happy ourselves in this world was to make others happy," and the greatest aim of this good woman's life was to carry out this divine injunction to the letter.

Another Wonderful Cure

Made in Maquoketa, Iowa, by Dr. A. B. Dobson and his band of spirit doctors. My wife who has been sick for several years with a disease called by physicians scrofulous consumption, was taken worse and doctors were employed for months; she all the time growing worse and at last given up to die, her physicians stating she could not live three weeks.

ALONZO BREWSTER. SARAH J. BREWSTER. Maquoketa, Iowa. See ad. in another column.

Psychic Research. The Psychic Research Society, of Cincinnati, and friends were greeted by the ever popular speaker, Mrs. Rall, of this city. Notwithstanding the disagreeable weather a fair audience was in attendance.

From Our Reporter's Note Book. THE RAMBLER. No. 7.

"What is the news?" asked an investigator of a BETTER WAY reporter as they met on the bridge going "over the Rhine."

"All's serene—the country's safe—all quiet along the Rhine to-day—what do you know that's interesting for hungering souls?"

"Been to see a medium last night—told me all about myself and family, and described all my dead relatives."

"Guess she was posted before you came," suggested the reporter jocosely. "Posted; the d— How could she?"

"Why, I was a stranger to her. She hesitated about admitting me. But when I told her I was anxious to get a communication from my spirit friends, and employed a few technical terms, as they are used by the knowing ones, she concluded that I was o. k., and not a scoffer, and said she was 'impressed' to sit for me."

"And what did you get?" "Oh, lots. She began by delineating my character to a T. Then told me of

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Our object in getting up this Mammoth "Christmas" Box is to introduce to the American people our "Sweet Home" Family Soap and nine Toilet Articles. They are the purest, best, and most satisfactory whether made in this country or England; every one who uses them once becomes a permanent customer.



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of gratifying my curiosity of telling me his name as I expected, she went on to tell me of my father and other spirits. Then she came out of her trance and I felt awfully disappointed. She asked me if I was satisfied with what I got. I said I was, and at the same time disappointed. I told her why, but mentioned no name. 'I am sorry,' she said, 'but I will try and get his name; for I often get names clairvoyantly.'

It was an interesting narrative—even to the reporter who had heard many and had had similar experiences himself. But as it was an item worth recording, it is not out of place here, and helps to fill the space allotted to him for his rambles.

A LIBERAL OFFER

By a Reliable Clairvoyant and Magnetic Healer. Send four 2-cent stamps, lock of hair, name, age and sex. Will diagnose your case free. Address DR. J. B. LOUCKS, Shirley, Mass.

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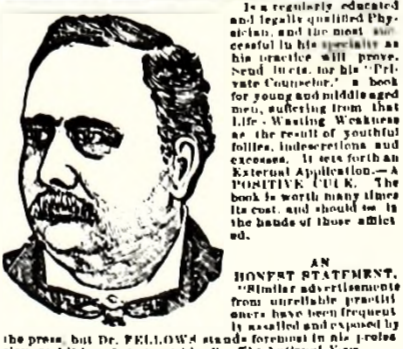
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