



SCIENTIFIC IF ANYTHING—A MODERN FABLE.

To the Editor of The Better Way. A movement has been started in Boston by men of high standing, says the Star-Sayings of St. Louis, for the investigation and study of psychic phenomena. After enumerating a list of names of the parties concerned in the investigation, it quotes from the prospectus of the society which has just been issued, as follows: "We only propose to concentrate our efforts on the narrow field of Spiritualism, pure and simple. That modern Spiritualism has its votaries in all parts of our country, and that it has the power to influence the thought and action of those who believe its teachings, are indisputable facts."

The latter dressed himself hastily, went to the veranda, and seeing that it was as the ranchman said, paid the hundred dollars and repaired at once to the corral to admire his stock at closer range. He approached noiselessly, and not being satisfied to gaze from the outside, stepped through between the posts, and approached a few steps before the beast saw him. Then the furious animal lowering his great shaggy head and elevating his tail high above his back, uttered a terrible bellow like the roar of a lion, made a charge at the Cambridge man, who in turn made a dash for the post fence and succeeded in pushing through, leaving fragments of his elegant morning suit dangling from the horns of the angry buffalo. By this time the ranchman and some of his hands had arrived just in time to see the fun.

So they gathered up their traps and left, and the ranchman went on and tamed the bull until a little child could lead him. Then he wrote the Cambridge man to come and take him away, that he was perfectly tame. But he would not believe it, and at a meeting of the Scientific Club, he read a long paper on buffaloes and their wild nature. The paper was filled with long names, and was said to be exceedingly scientific. And thus the matter was settled for all time. S. T. SIDDICK, M. D.

SOME HEALTHY SENTIMENTS. To the Editor of The Better Way. I have neither time nor talent to promote the cause of Spiritualism by personal efforts, and the next best thing to do perhaps is to help a little to increase the circulation of your paper. Therefore I enclose you five dollars to be applied in that line as you may deem best, and I hope every one who takes your paper will, after reading it, give it to a neighbor or send it to a friend. It contains good seed and should be sown broadcast, although much of it may fall on barren ground, or among thorns and thistles and be lost, yet some will take root and sprout and produce a crop.

Indeed, I do not think it the best policy to antagonize any prevailing errors and prejudices unnecessarily; bitter reproaches and controversy accomplish nothing. The cause of truth is better served by clear presentation in a spirit of good will, and there are some phases of Spiritualism, or doctrines ascribed to it, perhaps improperly, which I think are calculated to hinder the diffusion and acceptance of its truths. One is free loveism, or relaxation in the sexual relations. I discover no authority for anything of the kind in the sentiments of any spirits, good or bad, which I have communicated with. So too, the present industrial system of society is condemned too rashly and harshly by many. And also Atheism is unnecessarily advocated by many. I do not see that any of these doctrines are essentially or logically connected with Spiritualism. Every one has, of course, a right to his or her own private opinion as to any and all of them, and to assert that opinion in proper time and place, but Spiritualism should not be saddled with the odium of such private beliefs as are unpopular and not necessarily connected with it. All which need be maintained by its friends are its essential truths, and these are calculated to attract rather than repel the public, W. A. MELLON.

highest respect for your opinions, but do not believe a word of this." That Thomas all over again. I do not want words with such people, but tell them what you want the evidence, to seek after it and they shall find it. Many of those who proclaim against Spiritualism, if questioned, will admit that they have been to the seance room more than three times in their life, if at all. So if anyone desires to know that there is immortality for the human soul, and demonstrated by Jesus in such a way that its accuracy cannot be disputed, then, I say, begin a study of this subject—of the New Testament—which is founded upon the doctrine that souls on the other side of life are able to return, and that there are those in the earthly body who see them as they come, whom we call clairvoyants. And the Bible further teaches that when we prepare the right conditions, as Jesus and his disciples did, we can have communication almost at any time with the friends who have gone on before.

THE CAUSE IN NEW YORK.

My first impression when arriving in a city, especially New York, is one of being completely submerged by the surging tide of human beings and lost. In small towns and in the country a person is of consequence, but here one is of small account, and beyond a narrow circle is unknown. There is rush and hurry everywhere. Every one seems anxious to get somewhere else in the quickest possible time. After a continuous ride of six hundred miles and alighting in that hustling throng of the Grand Central, it was a delight to enter the quiet parlors of Mr. and Mrs. Henry J. Newton, and feel the warm influence of their refined and delicate friendship. The First Society of Spiritualists meets in Adelphi Hall, a beautiful room, a trifle disturbed by the noise of the street, but that the speaker must be prepared for.

MRS. I. B. HOOKER ON SPIRITUALISM.

The Medium's Conference, which is held every Sunday in Adelphi Hall, had an interesting session on the afternoon of the first inst. There was quite an unusual display of forensic talent, and for the first time a New York audience listened to a short and pleasing address by the gifted orator, Mr. Hudson Tuttle. The most intense interest, however, was taken in the presence of Mrs. Isabella Beecher Hooker, sister of the late Henry Ward Beecher, who occupied a seat on the platform beside the President, Mrs. M. E. Williams. Both she and her husband, Mr. Hooker, are guests at the home of Mrs. Williams. It was an encouraging contemplation for Spiritualists to hear this brave lady, who comes of a family of strictly orthodox opinions, and at least one member of which has earned immortal fame for his learning and divinity, place herself on record in the strongest manner as one whom the Bible had taught to be a Spiritualist. Her demeanor was earnest, and her opinions were expressed in a pointed and undisguised manner.







Ladies' Department.

Written for The Better Way.

From Spirit Guides.

FANNIE M. PARKER.

We remember, yes, remember, All the days of long ago, When we loved and lived together...

Yes, and, oh! the days are breaking, Days of which the prophets told! When our God to man immortal...

Soon no more shall man and brother Hard oppress, and fill with care Any lives of one another...

Written for The Better Way.

MEMORIES OF THE PAST.

AUGUSTA FRANCES TRIPP.

While sitting alone in my room to-night before a glowing grate-fire that dances and flickers, making fantastic and weird pictures on the walls...

Some may say this was etherialization. Perhaps it was, she being overawed and almost spell-bound by the unusual sight, did not approach to touch it...

My dear mother used often to relate in the long winter evenings practical stories of events that had come under her own observation, and when in the mood would touch upon the supernatural...

As I go back in memory and compare the limited knowledge of the people, their blind, unquestioning obedience to the absurd doctrines that hampered and kept them a priest-ridden people...

herself on the side of the bed. After deliberating a short time longer, she decided to look once more, and if it was still there she would call her neighbor...

This is but one of many experiences related to me by my mother, and she at that time had never heard of Spiritualism. I never doubted the truth of my mother's story...

We know there is much fraud practiced in these modern times for material gain, but to me spirit return and materialization are fixed facts that cannot be disproved...

Perhaps it was, she being overawed and almost spell-bound by the unusual sight, did not approach to touch it, but it looked solid like the materializations of today. I leave it for my readers to decide.

Some of our oldest writers are at intervals giving to the public through the spiritual press an account of some wonderful occurrences that took place in their presence, which on the face of it seems genuine...

Written for The Better Way.

QUERIES.

ALLIE LINDSEY LENCH.

I would like to come with some thoughtful queries, inviting some of your logical contributors to consider and reply thereto.

Why, when looking at an object, if I close my eyes, do I often see a reflection? If, as some claim, landscapes, birds, flowers, etc., are only reflections seen by clairvoyants...

If, as a late writer in your columns states, the birds, flowers and landscapes, etc., are our own, seen clearer and looking more beautiful to the spirit's vision...

Again why, if only reflections from our minds, as I have been claimed by one or more writers, why will not our homes in spirit life (which we hear so often spoken of by spirits) as easily vanish...

Why do spirits tell us that our thoughts are often builded into our homes, beautifying or marring those structures "not built by hands," but by our "works"?

Another query presents. Why, if reincarnation be a truth, do spirits tell us our "children are better off," as for instance: In Hudson Tuttle's "Narrative of the Summerland," a spirit is made to say to a sorrowing mother: "Nay, she has gained. Earth life has its advantages, but they are not to be compared to angelic beings?"

Why pray to an unchangeable God or Supreme Intelligence? What class of people, mostly, believe in a God? What class are the most religious? Would a Supreme Intelligence bestow upon one race of people the intellect (superior, of course) of the white man, and upon the negro (supposedly as innocent at birth) the inferior intellect they show?

These and many more queries arise and call for reflection. I might—and do—answer a great many of them satisfactorily as far as I am concerned, but I would like some arguments, pro and con, from others.

Written for The Better Way.

SUNLIGHT.

AUNT FANNIE.

Sunshine is a great promulgator of growth; everything, to obtain growth, must be in the sunshine. The rays of sunlight carry life with it. The sun is the concentrating power of etherialized force.

The sun is magical in that it performs the work of what you call the great magician, transforming minute seeds, causing the spark of life in them to spring forth and grow into immense size, and as we look at this vast power, as we gaze and wonder how the sun, the moon, the stars, or the lesser, lighter planets are all for each other.

We must live in this sunlight (here the question is asked, why I say we?) because the spirits that surround you are far enough advanced in life to see and comprehend this life, and it is just as essential for us that are more advanced to live in and advance in this light as it is for you, hence I say we.

Probably the philosophic readers of the Housekeeper's Weekly will feel that they can afford to smile at this masculine yarn:

An eccentric clergyman in Cornwall had been much annoyed by members of his congregation looking around at late-comers. After enduring it for some time, he said, on entering the reading desk one day:

"Brethren, I regret that your attention is called away from your religious duties by your very natural desire to see who comes in behind you. I propose henceforth to save you the trouble by naming each person who may enter, and I hope that the service will then be allowed to proceed without interruption."

MEETINGS.

BOSTON. Dwight Hall, 514 Tremont street, opposite Berkeley. Spiritual meetings at 7:30, with developing circle at 11 a. m. Good speakers and mediums.

BROOKLYN, N. Y. Conservatory Hall, Bedford avenue corner of Fulton street. Public meetings every Monday at 11 a. m. and 8 p. m.

BALTIMORE, MD. Religio-Philosophical Association meets every Monday evening at 8 o'clock in the parlors of the Hotel Hamilton.

CINCINNATI, O. The Psychic Research Society meets every Sunday afternoon at Douglas Castle Hall, northwest corner Fifth and Walnut streets.

CHICAGO, ILL. Martine's Hall, 50 South Ada street. Mrs. Cora L. V. Richmond will lecture at 10:45 a. m. and 7:45 p. m.

COLUMBUS, O. The First Spiritual Ladies' Aid Society hold their meetings at Masonic Temple on Third street, Wednesday evening.

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

DAYTON, O. First Spiritual Society meet every Sunday in the Lyceum Hall, corner 34th and Wayne streets at 10:30 a. m. and 7:30 p. m.

DETROIT, MICH. The People's Progressive Spiritual Society holds services at 31 Monroe Avenue every Sunday.

FITCHBURG, MASS. The First Spiritual Society meet every Sunday afternoon and evening. Miss R. P. Lyon, Sec.

FT. WORTH, TEXAS. The First Spiritual Society has been organized. The Ladies' Society meets every Wednesday afternoon.

GRAND RAPIDS, MICH. The Progressive Spiritual Society meet every Sunday at 10:30 a. m. and 7:30 p. m. at Elks Hall, 48 N. Louis street.

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