

SUBSCRIPTION PRICE \$1 PER YEAR.

# THE BETTER WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION

VOLUME 10.

CINCINNATI, FEBRUARY 20, 1892.

NUMBER 8.

## THE BETTER WAY.

ISSUED EVERY SATURDAY BY  
THE WAY PUBLISHING CO.  
Southwest Cor. Plum & McFarland Streets.  
A. F. MELCHERS EDITOR

## EDITORIAL.

AN ITEM says Chicago has over 700 churches but not one public bath. Cleanliness doesn't seem to be next to Godliness in the World's Fair city.

GEN. BENJ. F. BUTLER'S autobiography, just published, is creating a sensation. Had he lived among our North American Indians, they would have named him "The man who dares," and the title would have been appropriate.

The "Banner of Light" says: "The man who possesses medial powers, and in his normal condition is a low-minded, vulgar character, should be ignored by every true Spiritualist in the land. Such individuals simply use the garb of heaven to serve the devil in."

The "World's Advance Thought" suggests that one's moral health be inquired into as well as that of the physical when concerned about friend or neighbor. It would seem strange to hear one answer that he had wronged his neighbor yesterday and to-day was suffering conscience pangs; i. e., was mentally sick in consequence.

The "New York World" is advocating a revision in our Sunday laws in the light of modern intelligence and modern customs, and thinks it time for the State to take its hands off things with which it has no proper concern. The "World" is aiming for open theatres on Sunday, and says thereto that "the Sunday laws of an enlightened American State should impose the least restraint possible upon the liberty of the citizens, the least restraint consistent with the maintenance of order."

The new year began its death harvest by carrying with it a number of prominent citizens among those of world-wide reputation. It began with the Khedive of Egypt, and since then has called Albert Victor, eldest son of the Prince of Wales, Cardinals Manning and Simeoni, Jesuit General Anderledy, Associate Justice J. G. Bradley, of U. S. Supreme Court; Rev. C. H. Spurgeon, Dr. Morrell McKensie, physician to Emperor Frederick III.; John Jay, Ex controller of the U. S. Treasury.

The "Banner of Light" says concerning the exhibit at the World's Fair that in consequence of the lukewarmness shown, they have concluded to let the matter drop, so far as the "Banner" is concerned, and in which, it seems, Mr. Hudson Tuttle coincides. Thus the funds received will be returned or sent to any committee the donors may designate. Previous to this, the "R. P. Journal" stated that a committee of five had been formed, with Col. Bundy as president, who have the control of Fair matters concerning Spiritualism under consideration.

The only persons in Chicago who desire to see the World's Fair closed on Sundays are the preachers and saloon-keepers. The former, it is alleged, because it would turn Sunday into a one of riot and revelry; and the latter because it would keep people from drinking on that day; i. e., draw them away from the saloons for the purpose of attending the Fair. Now, may not a non-participant believe that both are afraid of slim attendances on that day, and for that reason desire to see the Fair closed? Business is business; and the church-till needs even more nickels to fill it than the saloon-till. But what a trust!

REV. MINOT J. SAVAGE, of the Church of Unity, Boston, Mass., in writing an explanatory letter to the editor of "Light," makes this statement:

"I believe in a grand reality as lying at the heart of this psychic mystery, and hope for demonstration of continual existence and at least occasional communication. I have truly wonderful cases, and true as wonderful, which I hope soon to publish."

If all learned investigators into the facts of Spiritualism were as honest, as candid, and as courageous as Dr. Savage, the golden truth would soon find its crowning in the Church.

With old theories are giving rise to sharp controversies within the sanctum sanctorum of the Christian churches, and liberal theories are gaining ground in creedal minds and hearts, our spirit friends are continuing their grand work. Never were seance-rooms better attended and never were spirit forces more tangible and convincing. The great work of the spirit world seems to be two-fold, to dissipate superstition within the churches by discussion, and to voice intelligence and disclose truth through mediumship. It is an age of conflict between the old and new forms of thought, reasoning, and belief. Under wise spirit-direction the new is winning converts daily. Let the good work go on.

Among the new sciences in the world may be recorded that of Moral Science. On this subject the "Phrenological Journal" says: "The work of Moral Science is to see that the affections and will are properly cultured, as well as the faculties of the intellect. We need a more thorough course in our high-schools and colleges in the department of moral science." The writer further does not approve of leaving the moral education of youth entirely in the hands of parents or Sunday-school teachers, but wants it taught from textbooks. He says it is a mistake to suppose that our colleges can not teach ethics without teaching superstition. Veneration, Spirituality, and Conscientiousness, he regards as the highest elements in man's nature, and subject to cultivation. The question "Is morality a science?" begins to excite consideration in other departments of life besides Spiritualism.

Why this anxiety in papal circles and among the governments of Europe especially, over the question of nationality of the succeeding Pope? If as Romanism asserts, and as Romanists profess to believe, the chair of St. Peter is under the especial guardianship of heaven, and its occupant infallible in his judgment of all matters concerning the Papacy and its future, why should the birth-nationality of the coming pontiff become of the least interest? If we must have a Pope, we should give our vote, if admitted to the conclave of Cardinals, to a representative American woman. She, at least, would have a heart under her bodice, and if she were a mother so much the better. History records a Pope Joan in the ninth century, but our Romish brethren reject the record. She was a bad specimen of femininity, anyway, but the character of many of the Popes have not been immaculate according to their biographers.

If immortal life for man, in a spirit condition of being, be true; if spirit has its own method of communicating with fellow-spirits as spirits, and without the medium of a material organism; if deity is a spirit, and has and does so communicate with spirits in the mortal, through a law belonging to, or governing spirit communications; why should it be deemed strange, or unnatural, or demoniacal, for our exarternated spirit, once living in a mortal tenement, and known to those still remaining in earth, to visit, impress, possess, and influence those living in earth bodies, whom it desires to serve? We are said to be made in the image, spirit, and likeness of the Creator. If he can serve mortals through spirit power, why can not spirits serve each other under the same law? Admitting the biblical theory and teachings, what is there heretical about Spiritualism, except that it makes its followers "free indeed?"

The "New York Herald," though generally regarded as an unorthodox paper, to judge by its editorial humorous column, takes Colonel Ingersoll to task for his recent criticism on Christianity. The "Herald" says that, though many of the hypotheses of early astronomers are no longer tenable, they were once a means to an end. It likens religious doctrine to this, and thinks Ingersoll wrong to make Christianity responsible for the conclusions of those who have misunderstood

it. The argument concludes thus: "Instead of denouncing the theologians who have blundered in its presentation he accepts their false interpretation as the only true one, and then tries to wither the system by his sarcasm. A man may have a suit of clothes with a blotch of mud on them. It is hardly fair to generalize from the mud stain and declare that the suit of clothes caused it and it is therefore worthless. The Colonel seems to have done that, and his argument therefore falls to the ground." So much for Christianity. But what of Spiritualism when publishers allow their reporters to misjudge it by false interpreters or pretenders? Would they show the same concern and fairness in criticizing the critic of Spiritualism? Would they dare exhibit the same independence in favor of Spiritualism as in favor of Christianity? Or was it merely the throwing of a bone, after all, as some of our western papers occasionally do by the publication of wonderfully improbable and impossible spiritual seances or ghost stories?

### TO OUR SUBSCRIBERS.

Your kindly words of commendation and encouragement, which continue to pour in upon us, with the wave of support in the form of fresh subscribers and readers, makes our heart warm with gratitude. We have had to increase the force in our mailing department since the new year opened, and our daily mail indicates that a further increase in that department will soon be a necessity. In thanking our friends for their kindly interest and successful efforts in behalf of the *Better Way*, we know that we may ask their further service in the same line, for we are trying to make the best spiritual family newspaper yet published. It is true that our highest ideal is far from being attained, but the generous increase of our circulation brings the time nearer.

A word. Watch the date upon the little "paster" of your paper, and promptly forward your subscription upon its expiration. It is the prompt remittance of the many litters which tell upon our treasury. Besides, as we recently intimated, it saves us much trouble in the mailing and subscription departments.

Think of it! Only one dollar per year for such a weekly library of news and spiritual food!

### THE HUSK AND THE WHEAT.

Speaking of Emerson as one who ceased to be a Unitarian minister because he could no longer practice the external of the Christian religion though he remained true to the principle, a Baptist paper says, in comment thereof, that there may be, here and there, souls of a spirituality so intense that they can best commune with God face to face. To them symbols are an impertinence, a barrier, a hindrance. Rites do not help their souls to rise to heaven, but chain them to earth. Dogmas do not assist them to apprehend the truth, but are distortions of its pure essence. . . . But cases so exceptional can furnish no precedent or guidance for those of us who lay claims to no exceptional gifts. For us rules and dogmas have an indispensable value. Symbols are means to make real to ourselves spiritual truths. To us the husk is therefore necessary; without it there is no wheat. Truth must thus be apprehended until man far outgrows his present spiritual stature. In the future, it is hoped, truth may be seen without this medium, but in this life we have no reason to suppose that we shall reach a state in which ritual and dogma will not be helpful to us.

This is rather a doleful admission; yea, almost despairing. Nine-tenths of the Spiritualists manage to digest their spiritual food without ritual, creed, or dogma. We would say all, but there are a portion who still cling to old Church ceremonies, and which is perhaps in order, as it serves a purpose. Not only as a peace offering to our Christian cousins, but as a gateway left ajar through which such of them who desire to investigate, may enter. But if the Church must have husks, we shall not object as long as it sends us the grain as it has been doing for the past few years.

The wires of opportunity transmit few repeated messages.

### DANGER SIGNALS.

The editor of "Light," in commenting upon the character and life of the recently arisen Margaret, Lady Sandhurst, discusses the dangers and risks assumed by those who enter upon the practical investigation of Spiritualism without some knowledge of the conditions and laws of such inter-communion. His statements are so evidently matters of experience as well as critical examination, that our readers would do well to give them careful study. Especially do we commend them to curiosity-hunters and those who seek "to make gain of godliness," or persons who have no higher motive than one purely sensuous. He says:

"Lady Sandhurst was also led to realize the presence, on the immediate borderland, of a vast host of earth-bound spirits, from whom no knowledge was to be gained and who were what they were by reason of the earthly lives that they had led. That also is true. As I have put it elsewhere, 'When the gates are set ajar a motley crowd rushes in.' Not always; but sometimes. We are liable to such intrusion, and if we have the gift of 'discerning of spirits,' we shall soon realize the fact and guard against the incursion of spirits, whose Puck-like tricks would soon disgust an earnest seeker after truth, and whose capacity for mischief is on a level with the will to work it. We must exercise some of the discretion which we find useful in our intercourse with the world; remembering that increased care is needful because we are hampered by reason of our ignorance of those with whom we elect to deal as well as of the conditions under which we meet them. If we remember that these undeveloped spirits are amenable to improvement, that they can be affected by our love, our pity, and our prayers, we shall have established a spiritual state within us into which no harm can penetrate. If our state, on the contrary, be one of idle curiosity, or of some still more unworthy motive, it would be well for us to abandon a pursuit which will surely end in discomfort and risk of obsession which we can only make light of through ignorance. It must be remembered that no one is forced to enter personally into this investigation, unless, indeed, he be called of the spirit. He will then be under guidance, and it will be a part of his spiritual education to learn the conditions of safety. But the seance as a plaything, as the amusement of an idle hour, as the alternative of the after-dinner game, is not to be contemplated by even moderately instructed people without a shudder of dread."

### ABOLISH CAPITAL PUNISHMENT.

Last week one man was electrocuted in New York State, several hanged in other parts, and four garroted in Spain for anarchical demonstrations. The latter is one of the most horrible of death instruments used by a civilized (?) people. It belongs to Spain and savors of the old inquisition times. It consists of a brass collar, which is contracted by means of a screw in the back. As the screw is turned the collar shuts upon the neck of the condemned, and, at the same time, the sharpened steel point of the screw enters the spinal marrow, where it joins with the brain, and is supposed to cause instantaneous death. But whether it does the latter may be doubted, for the condemned being choked at the same moment, could not cry out in indication of pain even if he made the attempt; and before insensibility sets in the suffering must be most excruciating. Electrocutation is perhaps humane when compared with it; but even this is horrible in the extreme, as may be inferred from the accounts gathered from those who have come in contact with "live" electric light wires. Now there is a disposition manifest to have the electrocution law repealed. The "New York World" hopes that the "barbarous and brutal method of hanging be not substituted," but suggests drowning as the "surest and most painless method of taking life, and it could be made the least revolting."

It may be questioned on what authority the latter is based, and if on experience. But if the "World" must have "an eye for an eye" why not suggest something more humane than drowning—something attended by still less suffering than the latter; for suffocation by the

inhalation of water, though it may not be sensed as pain in the agony of catching one's last breath, it is nevertheless horrible and of terribly long duration to the one in question. Consciousness seems to linger as a mourner to tell of the past. Thought becomes as active as the lightning at tenfold its speed; and the realization of what is taking place becomes extremely acute. The latter enhances suffering always, whatever the opposition to nature's law in connection with human life. Not until consciousness is lost (which is at a much later period than through electrocution or an expert hanging) does suffering caused by drowning cease. And then even the body may be revived, proving that mere unconsciousness is not always attended by death, all of which herein stated concerning the drowning being a picture based on experience, and thus more authoritative than the "World's" suggestion where it denominates drowning as the "most painless" method of taking life. It may not be "revolting" if shut out to public view, but it must strike the reader that the suffering above described would be anything but pleasing to look at through the sides of a glass tank.

Let the "World" try again at suggesting. Probably it would find blood-letting, asphyxiation, chloroforming, or death produced through strong sleeping potions as the gentlest methods, and in most cases absolutely painless, as the appearance of dead bodies in such cases have testified. But why kill at all. Is not any kind of deliberate life-taking "barbarous and brutal?" Let the murderer be reformed and be made to pay the penalty of his crime. Let the State during the rest of his earthly life. Legally murdering the murderer does not compensate for his wrongs; does not pay the penalty of his crime; while training him to some useful profession or trade (according to his capabilities) he will not only pay the cost of his trial, but add to the coffers of the State in other ways that will be a relief to taxpayers, and these in turn can afford to offer lower rents to tenants. Let legal executions be abolished and something better and more profitable substituted in its place. But let it be done quickly, as there are other reforms waiting to follow, but which can not be comprehended by minds that still linger on the barbarous plane of the Mosaic law. They must first rise above it by absolute action in the direction of the spiritual; and when in rapport with the higher atmosphere of nature, they will comprehend the higher needs of humanity, as many are already doing, but from lack of public support are unable to carry out their designs and desires. And spiritual, intellectual, or moral progress is only obtainable through public acts that suggest a higher and sublimer attainment of the human mind.

### THE THEOLOGICAL BALL OPENED.

Dr. Lyman Abbott's series of lectures in Boston; his broadly liberal views of revelation; his Christianity an evolution; and the general trend of his argument and thought against a mildewed creedalism has acted like a spiritual battery, and has awakened the droning sleepers of the orthodox pulpits of New England. The clergy are giving voice. Rev. Dr. Wm. Adams, of the Columbus Avenue Presbyterian Church, has given an orthodox rejoinder, and that liberal, progressive Unitarian, Dr. Minot J. Savage, touches the core of the controversy, which bids fair to be a theological cyclone, when he asked: "How can a man who lived 2,700 years ago, be master when we have no way of finding out what he really said and did?"

And he asks this question in view of the statement of Dr. Abbott that the records are fallible, human records. Dr. Savage puts his points so plainly and so tersely that our readers will thank us for giving the closing portion of his review of Dr. Abbott's position, in the sermon of the 7th inst. He said:

"It seems to me, then, that we are face to face with this—it seems to me that Dr. Abbott's Christ is his own ideal—and yet he says, in so many words, that this is not so. See what the ideals of men have been. Is the ideal of Tolstoi the same as that of George Fox, the Quaker? Is the ideal of the celibate

Shaker the same as that of the father and mother of a family? The records give basis for any number of ideals. I grant that Dr. Abbott's ideal may be final authority for him, but there is no historical Jesus that corresponds to it. My highest and finest ideal is my absolute authority; and I do not see how Dr. Abbott can possibly disagree with me, or with any clear-headed, earnest, thoughtful man.

"I do not believe that Dr. Abbott ever, in his whole life, dreamed of obeying what are known to be the teachings of Jesus. Did Dr. Abbott never resist evil? Does he believe in letting the corruption of New York and Brooklyn overrun the city, and bring all the beauty and goodness to destruction? Yet Jesus says, 'Resist not evil,' and Tolstoi says he meant it. No, it is Dr. Abbott's ideal that he labels Christ. I have known Unitarians, and Episcopalians as well, who have told me when they preached Christ they did not mean Christ, but the ideal of humanity. It seems to me, friends, that this is not perfectly honest.

"What reasons are there now why we should put Jesus outside of the line of evolution? Jesus was not wholly original; the golden rule was taught exactly by Confucius, and Jesus only quotes the rule as being the law and the prophets. Did Jesus do anything that a man did not do? No; the apostles wrought miracles as well as he, and the Old Testament is full of them. What was he, then? He was tender, loving, true, noble, patient, and forgiving, full of trust and faith. But must we so slander humanity as to suppose no man could be these? I believe many have risen near I do not know how, if Jesus had been a body worn by God, anybody should find it out. Suppose God should come and take possession of a man. By becoming a man he limits himself to manhood, and manhood's brain and soul. God could manifest only so much of his manhood as man could hold. So, whether God came down, or whether he evolved the divine in man from beneath into the ideal manhood, it seems to me the result is very much the same.

"I want to quote two or three of Dr. Abbott's own words. In his last lecture are one or two curious contradictions. He tells us that God selected and trained the Hebrew race for 1,500 years, and that the Bible was the natural outcome. He praises the Jews to account for the God-given Bible, but when he wants to show the impossibility of the natural origin of Jesus, then he calls the Jews a race whose three characteristics are 'worldliness, Phariseism, and unspirituality.' Now, they were either the one or the other. I can not find anything in a careful, loving study, to lead us to take Jesus out of the line of God's divine plan of evolution. Dr. Gordon thinks of Jesus as so good, and man as so bad that he can not reconcile the two. Under the influence of the age long teaching of total depravity, such a feeling is not entirely unnatural, but, for myself, I have a loftier conception of manhood than that. 'I believe that it was the living out of that most divinely religious race the world has ever seen that produced the beautiful blossom of the life of Jesus. My ideal of Jesus, then, is that He was the flower and crown of humanity. I never loved Him so, honored Him so, as to day. Jesus did not add to the world's thinking; He did not undertake the solution of problems; He sought to put a spirit into the hearts of men which should be the beginning of the kingdom of God on earth. I believe it is God, working naturally through humanity, humanity reaching up to God and becoming one with Him.'"

Poetry, to subserve its purpose, must be elevating, sublime, spiritual, and moral in tone. Nor is mere versification with a moral poetry. True poetry may be sensed or felt as we do an inspiration. Narrative in rhyme and rhythm only becomes poetry when it is backed by genius. Ridiculing, in poetic form, what is sacred to others, is degrading the art of poetry and makes out of the poet a postmaster—a driveller, unworthy of recognition.

Weakness, fear melancholy, together with ignorance, are the true sources of superstition.



## MANIFESTATIONS OF SPIRITUALISM

The subject of Spiritualism was first brought to my notice during the summer of 1884, by an acquaintance, a Spiritualist of several years standing. He showed me copies of the "Banner of Light" and invited me to call on his own home. The manifestations were made and consisted in tipping of a table in answer to a call of the alphabet, an attempt to write a part of which was undecipherable. Another phase was brought to my notice about that time—that of a woman who, when influenced, could wear like a tunic and show the bones with great relief. These and other manifestations I heard of brought very forcibly to my mind that character was not considered in the making up of a medium. A person whose morality was questionable might be a good medium, as, in other words, good moral character measured by the usual standards was not essential to mediumship. I think many of the manifestations of early Modern Spiritualism will bear me out in this assertion. The foundation was a physical and nervous condition—not that the same conditions would apply to every medium alike, but peculiar to each individual, according to the positive and negative forces in their natures. To-day it is essential that the medium be pure and truthful to insure reliable manifestations. Don't understand me to mean or say that there were no mediums of spiritualized natures. The law of evolution applies in all things; mediumship has grown from the lower to the higher and now stands at the topmost round in the ladder of spiritual progress.

The Spiritualists had held a national convention in 1884 and a second one was called to convene in Philadelphia on October 18, 1885. This second convention was presided over by the venerable John Pierpont, with Dr. Henry T. Child as secretary. Among the many things it did it appointed a committee to prepare and present an address to the people of the world. In that address the committee says, "Spiritualism has for its objects the amelioration of the condition of mankind to point out a natural, truthful, and exalted religion, acknowledged by the highest minds of every age in the fatherhood and motherhood of God and brotherhood of man. To free mankind from bondage of soul, the consequence of error and ignorance, and thus release it from all kinds of servitude and slavery, whether of body and mind, to render the faith of the world in the future existence of the soul an absolute certainty, and to destroy the fear of death and the grave by a knowledge of the laws of eternal life."

How much has Spiritualism done to release mankind—the general public—from all kinds of servitude and slavery, whether of body and mind? In fact, has not its mission been to a few comparatively?

Thus I found Spiritualism (with all its crudities) in the very first ranks of modern thought. After reading a few borrowed copies of the "Banner of Light" (which was at that time really the banner) I determined to subscribe for it. I was young and without means, but scraped enough together to pay for a year's subscription early in December, 1885. I devoured each number with a great hunger—a spiritual hunger—and could have almost repeated the entire paper. I was much struck with the communications and the questions propounded to the controlling spirit of the free circles and the answers.

In addition to the original essays, correspondence, spiritual phenomena, etc., it had a children's department, conducted by that ever-gracious writer, Mrs. Love M. Willis. Warren Chase, Henry C. Wright, Alcinda Wilhelm, Lois Waisbrooker, and others were among its talented contributors. And in the first few numbers I remember that Kersey Graves discoursed most learnedly about the Great Anticipated Millennium—what ever that was. Luther Colby was at the helm, as he has always been, and Mrs. J. H. Conant was the medium of the free circles.

In a certain issue I have in mind the controlling spirit explained (in answer to the question) the chemical and material process by which a coat was taken from the Eddy boy (a celebrated medium for physical manifestations) and another coat put on him. The control maintained that the same atoms of life of which the coat was composed existed in the atmosphere; that the coat was held together, or the particles composing the coat, by a law termed atmospheric pressure, or the law of attraction. The particles were attracted to each other because they lived in each other's life, or in other words, in harmony with each other. The law of repulsion had no power over the particles, so the particles were held together, and the coat, by virtue of human intelligence, was the coat. There were many in spirit life who were investigators of matter and who had found out how ponderable bodies and physical articles were held together, and further, they had found out how to displace these particles or overrule the law of attraction. They were masters of the law by virtue of understanding. Desiring to take the coat off the medium,

they did not enter the knots, but severed the ropes. How? By the use of the negative electric force often used by magicians in the spirit world, as we use a knife. Applying this to the rope, or coat article that was equally held, the particles were disintegrated at that point. By withdrawing it the particles immediately assimilated. If the human eye could have seen the process it would have seen that the coat was in three pieces. By withdrawing this positive electric force the particles of the coat at once united because their life principle was not destroyed, the law only being taken advantage of by human intelligence.

Among the most prominent lecturers of that day were J. S. Loveland, N. Frank White, Moses Hall (with the prefix of reverend), Warren Chase (an old wheel-horse, and whose late book, "Forty Years on the Spiritual Rostrum," shows him to have given the first public lectures in this country in defense of modern spirit-intercourse, and whose name is first on the list of calls for copies of "Nature's Divine Revelations" when in press in 1887), Miss Cora L. V. Scott (now Mrs. Richmond), Mrs. Sarah A. Byrnes, J. M. Peabody (formerly a minister and now a practicing physician), E. V. Wilson (noted as a platform test-medium), Prof. Wm. Denton (who lectured mostly on geology and kindred subjects), E. C. Dunn, Mrs. Susie A. Hutchison, Alcinda Wilhelm, Miss Susie A. Johnson (now of Long Beach, Cal.), L. Judd Pardee, J. G. Fish, Dr. L. K. Cooley, H. Melville Fay (who subsequently became notorious as an impostor), Andrew Jackson Davis, Mary E. Davis, Miss Lizzie Doten, Mrs. Laura E. Force Gordon, L. K. Joslin, Mrs. Laura C. Phipps, Thomas Gales Forster, Selden J. Finney, Henry C. Wright, Lois Waisbrooker, J. Malison Allen, C. Fanny Allen, Mrs. Emma F. J. Bullene, Dean Clark, E. S. Waeleer, W. F. Jamieson (who soon afterward renounced Spiritualism), Mrs. Nellie T. Brigham, Emma Hardinge (now Mrs. Britten), Dr. F. L. H. and Love M. Willis, Mrs. H. E. M. Brown, H. B. Storer, Mrs. Mary J. Wilcoxson, Samuel Underhill, and Mrs. Adeline L. Ballou. There was a host of minor lights with magnitude not so great, but who did, perhaps, as much good for the cause according to their ability.

But of all the lecturers on the spiritual rostrum at that time the brightest particular star was Cora L. V. Scott. She was pre-eminent in spiritual and personal attraction; her discourses were characterized by the deepest thought, the subtlest reasoning, marvelous beauty of diction and style of oratory; and, as has been said, they "presented evidence of the law of eternal life."

How much has Spiritualism done to release mankind—the general public—from all kinds of servitude and slavery, whether of body and mind? In fact, has not its mission been to a few comparatively? Thus I found Spiritualism (with all its crudities) in the very first ranks of modern thought. After reading a few borrowed copies of the "Banner of Light" (which was at that time really the banner) I determined to subscribe for it. I was young and without means, but scraped enough together to pay for a year's subscription early in December, 1885. I devoured each number with a great hunger—a spiritual hunger—and could have almost repeated the entire paper. I was much struck with the communications and the questions propounded to the controlling spirit of the free circles and the answers.

In addition to the original essays, correspondence, spiritual phenomena, etc., it had a children's department, conducted by that ever-gracious writer, Mrs. Love M. Willis. Warren Chase, Henry C. Wright, Alcinda Wilhelm, Lois Waisbrooker, and others were among its talented contributors. And in the first few numbers I remember that Kersey Graves discoursed most learnedly about the Great Anticipated Millennium—what ever that was. Luther Colby was at the helm, as he has always been, and Mrs. J. H. Conant was the medium of the free circles.

In a certain issue I have in mind the controlling spirit explained (in answer to the question) the chemical and material process by which a coat was taken from the Eddy boy (a celebrated medium for physical manifestations) and another coat put on him. The control maintained that the same atoms of life of which the coat was composed existed in the atmosphere; that the coat was held together, or the particles composing the coat, by a law termed atmospheric pressure, or the law of attraction. The particles were attracted to each other because they lived in each other's life, or in other words, in harmony with each other. The law of repulsion had no power over the particles, so the particles were held together, and the coat, by virtue of human intelligence, was the coat. There were many in spirit life who were investigators of matter and who had found out how ponderable bodies and physical articles were held together, and further, they had found out how to displace these particles or overrule the law of attraction. They were masters of the law by virtue of understanding. Desiring to take the coat off the medium,

they did not enter the knots, but severed the ropes. How? By the use of the negative electric force often used by magicians in the spirit world, as we use a knife. Applying this to the rope, or coat article that was equally held, the particles were disintegrated at that point. By withdrawing it the particles immediately assimilated. If the human eye could have seen the process it would have seen that the coat was in three pieces. By withdrawing this positive electric force the particles of the coat at once united because their life principle was not destroyed, the law only being taken advantage of by human intelligence.

Among the most prominent lecturers of that day were J. S. Loveland, N. Frank White, Moses Hall (with the prefix of reverend), Warren Chase (an old wheel-horse, and whose late book, "Forty Years on the Spiritual Rostrum," shows him to have given the first public lectures in this country in defense of modern spirit-intercourse, and whose name is first on the list of calls for copies of "Nature's Divine Revelations" when in press in 1887), Miss Cora L. V. Scott (now Mrs. Richmond), Mrs. Sarah A. Byrnes, J. M. Peabody (formerly a minister and now a practicing physician), E. V. Wilson (noted as a platform test-medium), Prof. Wm. Denton (who lectured mostly on geology and kindred subjects), E. C. Dunn, Mrs. Susie A. Hutchison, Alcinda Wilhelm, Miss Susie A. Johnson (now of Long Beach, Cal.), L. Judd Pardee, J. G. Fish, Dr. L. K. Cooley, H. Melville Fay (who subsequently became notorious as an impostor), Andrew Jackson Davis, Mary E. Davis, Miss Lizzie Doten, Mrs. Laura E. Force Gordon, L. K. Joslin, Mrs. Laura C. Phipps, Thomas Gales Forster, Selden J. Finney, Henry C. Wright, Lois Waisbrooker, J. Malison Allen, C. Fanny Allen, Mrs. Emma F. J. Bullene, Dean Clark, E. S. Waeleer, W. F. Jamieson (who soon afterward renounced Spiritualism), Mrs. Nellie T. Brigham, Emma Hardinge (now Mrs. Britten), Dr. F. L. H. and Love M. Willis, Mrs. H. E. M. Brown, H. B. Storer, Mrs. Mary J. Wilcoxson, Samuel Underhill, and Mrs. Adeline L. Ballou. There was a host of minor lights with magnitude not so great, but who did, perhaps, as much good for the cause according to their ability.

heard of the enterprise afterward. It was probably a mistake. I mention this for the purpose of giving the fundamental principle that of fraternity—each for all and all for each, and from each according to his ability, and to each according to his wants. Members of both sexes were to have the same social, political, and educational privileges and equal in every particular.

About this time H. Melville Fay undertook to expose Spiritualism by professing to do all that the Davenport brothers did, on the open stage in bright gaslight. He even claimed to be a "former confederate and partner of the Davenportes." The truth was that Wm. Fay, another and very different man, was for a long time connected with the Davenportes in this country and Europe. The Spiritualists exposed him many times, but he now and then bobbed up under other names in the outlying districts.

In the early part of the year (1886) A. J. Davis made a visit to St. Louis and organized a Children's Progressive Lyceum. This awakened an enthusiasm in St. Louis never before nor since manifested. A full Lyceum was organized; the Spiritualists were much surprised and asked, "Where did all the young people come from?" They had counted on twenty, but on the first day eighty-three children joined the Lyceum. In a few weeks some of the original groups were duplicated, laying the foundation for Lyceum number two. Shortly money began to flow in and in two weeks' time \$500 in cash was paid in. They paid out sixty dollars for the use of Vandalia Hall for one night's festival and forty-five dollars for the use of a band of music to enable the children, numbering over 200, to perform the "banquet march," fifty dollars and upward for presents for the children, and equipped the school with first-quality badges, targets, and manuals. A paper was also published, the name of which has slipped my memory.

Mr. Davis was followed by Mrs. A. A. Currier and Lizzie Doten. It was in St. Louis that Miss Doten's inspirational poem, "Mr. De Spla," was delivered and first saw the light in print in the "Democrat." This was in February, 1886. It was during this winter and spring that many of her poems—now to be found in "Poems of Progress" and "Poems from the Inner Life"—were delivered; for instance, "Ecce Home," in New York on Christmas eve, December 24, 1885; "The Triumph of Freedom," in Boston, February 12th; "The Spirit of Nature," in New York, April 28th; and "Fraternity," in Boston, May 15th.

The Eddy family, mediums for physical manifestations, held seances through-out the year. Annie Lord Chamberlain held musical circles. James V. Mansfield was a test medium and answered sealed letters for five dollars.

Thomas L. Harris, author of "Epic of the Starry Heavens" and "Lyric of the Morning Land," was out of the field. So, also, was Hudson Tuttle and Robert Dale Owen. Jesse B. Ferguson, a writer of some merit, illuminated the western heavens occasionally. I heard him a few years later at Polytechnic Hall, St. Louis. He was possessed with the old Methodist spirit. He was sometimes accused of plagiarism—that some of his utterances or speeches were identical with those of Andrew Jackson Davis. He admitted that, but never accused Davis of stealing them, but rather thought the spirits gave both the same ideas.

Henry C. Wright delighted to say odd things in a very blunt way and spent most of his time in combating theology as represented by the Churches. The first words I ever heard him utter were, "The head was not made for the bat, but the bat for the head." Warren Chase was similar in mind and mode of expression.

Other mediumistic and literary lights were Robert Dale Owen, whose "Footfalls on the Boundary of Another World" will be a lasting monument on the byways of Spiritualism; D. D. Home, whose wonderful seances made Spiritualism popular in nearly all the courts of Europe and which have since been so graphically told in his "Life Incidents"; S. B. Brittan, Geo. A. Bacon, Dr. A. B. Child, Austin Kent, Mrs. J. S. Adams, Hudson Tuttle, Judge J. W. Edmonds, John Wetherbee, who contented themselves with writing for the spiritual press; Emma Tuttle, Cora Wilburn, Lita Barny Sayles, and others breathed their thoughts in measured lines.

Dr. J. K. Newton performed some remarkable cures through spirit aid. During the winter of 1885-86 S. J. Leland made a tour of the West, exposing Spiritualism. He had embraced Spiritualism, it seems, from mercenary motives, but finding it not remunerative enough he went to exposing it, and consequently swelled his pocket-book. I listened to all his lectures, a week's course, and also his debate with J. L. Potter at Des Moines, Iowa. Leland being a ready talker and something of a wit, of course walked off with the honors conferred by the general public.

In the early part of the year W. Nicely, E. P. Thomas, and others, of Cherokee County, Kansas, conceived the idea of a "Progressive Fraternity" and tried to induce a number of reformatory minds to form a settlement on Spring River, lying contiguous to Missouri. I never

What! only \$1 a year? Yes, sir. THE BETTER WAY is on a boom, and can afford to give the best paper for the least money. Try a three month's subscription and convince yourself of that fact.

## SPIRITUALISM AND SPIRITUAL GIFTS.

AN OPEN LETTER IN ANSWER TO A PERSON AGAINST SPIRITUALISM AT EAST AURORA, N. Y.

The same law whereby the hand came forth and wrote upon the wall at Belshazzar's Feast, will permit a materialized spirit hand to write for mortals to-day. That the same law whereby three angels in the form of men appeared to Abraham conversing with him, will allow of similar occurrences to-day, provided similar conditions are furnished for the Bible tells us that "the thing that hath been, is that which shall be, and that which is done, is that which shall be done." That there is nothing new under the sun. They cite a long list of spirit phenomena and communications from the Bible, observing a fact which is potent to all careful Bible readers, that man, spirit, angels, and sometimes God and Lord, are each and all applied to disembodied spirits, which, if kept in mind, will assist much in arriving at the true meaning of Bible records.

In Gen. 18 it is said an "angel appeared to Hagar in the Wilderness and comforted her." Gen. 19 it is said two "angels in the form of men appeared to Lot in the gates of Sodom warning him to escape from the impending evil." This is paralleled by warnings of spirits, or angels, to their earthly friends at the present time.

Gen. 28 Jacob is represented as having a dream wherein he saw a ladder extending from earth to heaven upon which the angels of God were ascending and descending.

Modern Spiritualism by its various phenomena is teaching that such a ladder still exists. Gen. 32 we read that the angels met Jacob, and when he saw them he said, "this is God's host," and when left alone there wrestled a man with him until the break of day. Only think, a mortal man and a spirit, or angel, wrestling. Judges 2 it is stated that an angel spoke to the people of Bochim. Judges 6 we read that Gideon doubted the genuineness of communications he received from an angel in the form of a man. He doubted and asked for a test, which was given him, and repeated three times before he was satisfied. We refer you to the chapter for the story. Judges 13 it is said an angel appeared in the form of a man and conversed with Monah and his wife. I King 19 we read that an angel appeared to Elijah. I Kings 22 we read that God himself put a lying spirit in the mouths of the prophets of Ahab, in order that they might be deceived.

Some spirits are said to have lied through modern mediums, so here is the parallel. II Kings 6 it is recorded that Elijah, by the power that was manifested through him, caused a solid ax to swim on the surface of the river Jordan. Spiritualists claim that the same power that could swim an ax can tip a table or move solid bodies to-day. There is no more impropriety in believing the one than the other.

II Chronicles 21 occurs the remarkable record that a hand-writing came from Elijah the prophet, to Jehoram, the king, whilst Biblical chronology shows Elijah had gone to heaven in a chariot of fire thirteen years prior to the date of this writing. Ezekiel 1, 2, and 3, we have an account of Ezekiel and his interviews with spirits. Ezekiel herein distinctly says: "A spirit entered into me and enabled me to hear the voices from the sky." Precisely just what is claimed by the majority of the trance mediums of modern times.

I Samuel 18, v. 1 to 19, is recorded how Saul consulted with the woman of Endor, who called up the spirit of Samuel who had been dead many years. Saul and dead Samuel held a lengthy consultation through the mediumship of the good, true-hearted, God-gifted woman. Just as many are conversing with their spirit friends throughout the land to-day.

We shall notice the New Testament records very briefly, but from Genesis to Revelation the Bible is filled with the accounts of angels at work on earth. An impartial study of the Bible must show conclusively that angel, spirit, and man is used to designate the same personage. The Bible says: "He shall give his angels charge over thee, to keep thee in thy ways."

An angel appeared to Zachariah, and promised the birth of John. An angel appeared to Mary, and promised the birth of Jesus. John, James, and Peter were on the Mount, and saw Moses and Elias talking with Jesus, Acts 16, v. 9. "And a man appeared to Paul in the night, urging Paul to go to Macedonia to help us." This was an angel, or spirit called a man, who had, while in earthly life, resided in Macedonia, and who was still laboring for the good of his people.

Will not all good persons, when they enter the spirit world, feel a like interest in guiding and aiding the dear ones left behind, to a higher and truer knowledge of life's problems. If Jesus was right in taking John, James, and Peter upon the Mount of Transfiguration, where was held one of the most noted spiritual seances, and conversation held with Moses and Elias, one of whom died 900 years before, the other 1,450 years before. Then what can we say to those who "go and do likewise?"

They claim that in cultivating spiritual gifts, or developing mediumships by

holding seances, they are following the commands of the Great Teacher, who said "follow me."

Jesus says, John 14, v. 12: "He that believeth on Me, the things that I do, shall he do, and even greater things than these, because I go unto My Father." It seems evident from this that Jesus expected his followers to exercise similar gifts and powers as did he at the Mount of Transfiguration, and in healing the sick and exercising mediumship generally.

My good brother, you are quoted at saying that "Jesus was the only medium," but evidently you had overlooked important points in the records which you will readily find by reading the Bible more carefully.

Jesus mentions some of the signs which are to follow those who believe. They shall take up serpents and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover."

Spiritualists claim that only mediums comply with this requirement and have power to exhibit these signs, therefore they are the true believers according to the words of Jesus. We are also cited to St. Paul, I Corinthians, 12, where it is said: "Brethren, I would not have you ignorant concerning spiritual gifts, for the manifestation of the Spirit is given to every man to profit with all. For to one is given the spirit of the word of wisdom, to another faith by the same spirit, to another the gift of healing, to another prophecy, to another discerning of spirits. Now these gifts are claimed to be identical with mediums. Discerning of the spirit by those practiced to-day by spiritualism is the same as clairvoyance, the gift of healing is paralleled by magnetic healing and clairvoyant doctoring.

And St. Paul not only recommends their cultivation, but distinctly says, v. 28, same chapter, "God sets these gifts in the Churches." Spiritualists ask us who has set them out of the Churches, for they are not practiced in public places to-day, except in the spiritual temples and lecture-rooms.

Do not our orthodox Church members by ignoring these gifts fail to comply with the express commands of both Jesus and St. Paul? This would seem to be the legitimate conclusion. Have they any defense, if so it should be presented.

To be Continued

Written for The Better Way.

## KNOWLEDGE AND BELIEF.

Knowledge consists of what we know. Belief is a faith in what we do not know. Therefore to be a true Spiritualist we must know. No man or woman can be a true Spiritualist unless he or she has a certain knowledge of spirit-presence, and the possibilities of spirit-communication. Many—very many—"superficial Spiritualists" are in the same boat with our Christian brethren, and all the knowledge that they have of spirit-communication is by what faith and belief they have in certain phenomena, or in certain things that are taught them by some prose lecturer upon the subject of Spiritualism. They seem to take it for granted that a knowledge is not at all required, but that they can take it all by faith and belief, as the world has taken all of its religions in the past, yet I hold that no man can be a true Spiritualist without some knowledge of spirit-communication—especially in this nineteenth century, when spirit-communication and phenomena are so easily and truthfully obtained. No man but a blind one, or a deaf one, has the least excuse in saying that he can not know, or that he can not obtain this knowledge. One man's decision that a medium is a fraud does not make it so, nor does one man's opinion alter the facts of the very natural laws that govern all spirit manifestations.

Clairaudient mediums hear from the spirit side of life, and converse with their spirit friends much in the same manner as mortals do with each other, and many of these clairaudients are also clairvoyant, and can see the personal of the spirit friend that they are talking with. To that clairaudient, or clairvoyant, the fact of this spirit-communication is a certain knowledge, and he needs no faith or belief to assure him, or to make him know, unless it be a faith and a belief founded upon a certain knowledge.

"Superficial Spiritualists are the talkers; those that know are those that can afford to wait in silence for the glorious truths that come to them from that higher life of the soul. Criticisms, often flow like limpid water from the mouths of peeps of superficial talkers, and their criticisms are as vapid as the summer's fog, and as useless as the miasmal swamp from which the fog arises. Unless because their assertions are not based upon knowledge, but are mere speculative ideas that flow from a soul void of knowledge. Mediumistic manifestations are the foundation and the knowledge and all else that can be said or done by the talkers. May be, or may not be have corroborative evidence. Many Spiritualists, so called, are always asking, "do we know," always doubting themselves, and their own senses. I ask can such a man be a truthful one, and the question arises, is a man a truthful man that doubts even his own thoughts, and doubts himself, and doubts all that he sees and hears. I know of persons that will be certain that they know that

they had a communication from the spirit, because did not they get a blow last night from a banjo from some spirit behind the cabinet, and did it not black one eye, yet before noon the next day were doubting and needed the other eye blackened to hold their faith and knowledge good for the rest of the day. Are such people of any earthly good in our ranks? Are they not the stumbling blocks that retard our progress.

Spiritualists should not believe in only what they know. I am well acquainted with several forty or fifty-year-old Spiritualists that are "higgling" over the truth of phenomena that they have seen for the last thirty or forty years, and they are not yet quite decided as to whether to accept the said phenomena or not. Yet in all these thirty or forty years they have been asking us to take their word for it that there is a land of sunshine and a home of the soul in the great beyond.

I ask again, is it consistent, whole-souled, or even generous, for a man to damn, and deride, and throw doubt on phenomena, while he is daily, weekly, and yearly shouting from the platform that there is truth in Spiritualism, yet that truth does not lie in, nor is it at all exemplified by our phenomenal mediums. Must we take the assertions of these blatant talkers, that they alone are right, and all phenomena is not to be depended upon.

"Knowledge is power," and faith and belief is moonshine compared with it. Knowledge is our foundation—the foundation upon which we build our hopes. It is the altar upon which we have laid all our sacrifices. It is our anchor and shield. The certain knowledge of a future life is the guiding star of millions of earth's children. It is the rock upon which we stand—must stand, and will stand forever. And that knowledge must come to us through a source that is a true one—i. e. our phenomenal or demonstrative mediums.

Written for The Better Way.  
JUVENILE DEPRAVITY.

FLORENCE M. ALCOFF.

No one I think, that reviews our daily literature, can fail to see an increasing amount of crime in the shape of juvenile depravity. Mere babes and sucklings (comparatively speaking), with a few in their early teens, do deeds of violence that smack of older heads and riper experience; the appended are a few.

At the age of five and eight years respectively, Michael Poley and Daniel Bride, of William Street, have been arrested for breaking into the office of the Philadelphia & Reading Railroad. They were given a hearing before Magistrate Walters, and their friends were asked to find \$500 bail for each to keep the peace.

Number two—William Katz, aged ten years, is in jail to stand trial on charge of kicking to death Emma Hollman, daughter of Samuel Hollman. He kicked her in the abdomen until she died.

Number three—Minnie Acker, aged nine years, stole a satchel containing seventy dollars to day. She was arrested, but twenty dollars of the money is missing.

Number four—Willie Hunter, ten years of age, of 1507 Delia Street, has been locked up. Reviving from a drunken spree he said he had stolen forty dollars from his father, who is a merchant. He bought a fifteen-dollar suit of clothes, got drunk on beer, and was robbed of the remainder.

Number five—At Liverpool, England, eight-year-old murderers killed a companion to secure his clothing. Two lads, Crawford and Shearer, about eight years old each, were arrested here to-day on the charge of having murdered a comrade of the same age.

Number six—Two boys from Allentown, Pa., ten and twelve years of age. One shot his brother; the other set fire to a school.

I could tell of others, but enough has been given to show how warped and crooked are the tendencies of some of the rising generation. I want to add that there is a cause underlying this vein of wrong-doing, part of which may be attributed to neglect of early moral discipline and anti-natal forces, but where shall we place the balance that must be accounted for from other fields with their ever-silent powers? For, through a simple line of nature in her normal sweetness, the heart can not be made so desperately wicked in the tender years of early childhood. It requires time and constant with the depraved ones of earth to insure this state of rapid moral delinquency. We are now brought to one conclusion, that is, a pressure from an outside impinging force in the form of obsession, that partly through design and malice, but chiefly through ignorance, vent their speech through any channel that offers the opportunity, regardless whether the age of instrument be six years or sixty, the chance is theirs and they are not slow to embrace it, though the cost in the end may be heavy, as through sorrow's lonely path way, step by step they must go, removing every thorn or briar that eases or malice left as tokens of a squalid and undeveloped earth environment.

The cause of our being invariable to that which is vicious is our still being plunged in vice.



17548 E. MAYO

My intention must have been discerned, or my wish anticipated, had not finished my remark when it appeared by my side the brilliant luminated form of "Birdie," the guide of another lady medium of city. She expressed great pleasure being able to "try the experiment," stated very candidly that it was in my "experiment" with her, and could not guarantee absolute success but would do her best. We entertained things by music and pleasant conversation, in the course of which I made a few passes of the hand in the air, when there appeared a sweet-scented plant, very much resembling wild fern. She requested me to remove the stopper from the bottle, and I remarked that "although you cannot see the chemical change taking place, you must know that I'm obliged to you till it." As she said this I felt a torrent of the most fragrant fluid upon my hands, completely filling the room with an odor, the like of which had never known. She had mistaken the bottle, whether intentionally or otherwise I know not, but I took occasion to saturate my handkerchief very thoroughly with the surplus.

"I could not think of any such thing having been taken from me, when McLane, the young man's father, stepped up and said he had a grey mare taken from him. "Yes," replied the known writer, "it was a grey mare, and took it from you on Elk Ride." "Is so," said the elder McLane. "I continued the spirit, "you tried to take us from taking it by saying you were a Yankee, and that the mare belonged to your sister." "Every word a fact," replied McLane. "I did tell them

A man of means, in extreme means a mean man.

to do  
ng or

PROF. WM. CROOKS, F. R. S., of  
and  
C. G. HELLEBERG, of Cincinnati

Eng. J. E. POORMA

**Scientific America**

Illustrated. For Sale by THE WA  
ING CO., and C. G. HELLEBERG, 177 A  
Cincinnati.  
PRICE, 25 CENTS.

—AGENT,—  
Southeast Corner 8th & Race Sts.,  
CINCINNATI, O.



## THE BETTER WAY

THE BETTER WAY  
PUBLISHED BY THE BETTER WAY PUBLISHING CO., CINCINNATI, OHIO.  
M. C. THOMAS, President.  
J. H. WATSON, Treasurer.  
C. C. STOWELL, Secretary.

CINCINNATI, OHIO, FEBRUARY 20, 1902

## TERMS OF SUBSCRIPTION.

THE BETTER WAY will be furnished and further copies of the following terms, which apply to all subscribers.  
One year, in advance, \$1.00.  
Six months, in advance, \$0.50.  
Three months, in advance, \$0.25.  
Single copies, 10 cents.

## REMITTANCE.

Remit by Postoffice Money Order, Registered Letter or draft on Cincinnati or New York. It must be for the full amount of the subscription. No part of the subscription should be paid in advance. The publisher will not be responsible for the loss of money orders or drafts.

THE BETTER WAY cannot well undertake to reach for the benefit of its many subscribers. It is a small paper, and its circulation is limited. It is published for the purpose of giving a voice to the oppressed and suffering, and for the dissemination of the teachings of the Christian religion.

When the post office address of THE BETTER WAY is changed, our patrons should give us two weeks previous notice, and not fail to state their present as well as future address.

Notice of spiritualist meetings in order to insure prompt insertion, must reach this office on Tuesday of each week. THE BETTER WAY goes to press every Wednesday.

## NOTICE.

All communications, including letters, should be addressed to the publisher, M. C. Thomas, at his office, 1015 West Fourth Street, Cincinnati, Ohio.

THE BETTER WAY PUBLISHING CO., CINCINNATI, OHIO.

## SUGGESTIONS FOR CLUBS.

To facilitate the handling of our most trial subscriptions, it would be of immense advantage if trial subscribers clustered together and remitted money and money at one time. This offers a splendid opportunity to our friends, who are intimate with the scope and merits of THE BETTER WAY, to introduce the same into homes and families where a scientific-spiritualist paper has heretofore been excluded by reason of high-priced subscription. Truth and purity is the basis of our work, and we need the active and intelligent cooperation of all in the cause.

## INTERESTING LETTER FROM DR. F. L. H. WILLIS.

To the Editor of THE BETTER WAY.

It is a long time since a word from my pen has appeared in the columns of THE BETTER WAY. Not from any lack of interest, I beg you to believe, in you or your work, but simply from lack of physical ability to do any sort of work for many long months. I have been in a very miserable condition physically since my third attack of La Grippe, which came very near ending my mortal career.

I undertook last season to do some campmeeting work. I was a week at Cassadaga, where I had the great pleasure of meeting my dear friend and brother, C. C. Stowell, of THE BETTER WAY. From there I went to Lake Pleasant during the very trying weather we had the last of August. I managed to get through with my work there, but was taken ill on leaving the grounds, and from that time until the middle of November I was wholly unequal to do work of any kind. This much in the way of explanation of my long silence.

In the tender years of my childhood my religious education was presided over by a staunch old Puritan grandfather who tried faithfully to instill into my young mind the belief in a personal devil who goes about seeking whom he may devour. But the dear old lady did not make a brilliant success of it, for my young mind refused absolutely to accept his Satanic Majesty. But do you know that since I have been the repeated victim of this terrible scourge that is so universally prevailing, I have become well nigh converted to the belief that there is a personal devil going about, seeking upon whom he may fasten his grip.

Just a year ago this month I was filling a lecture engagement in Cincinnati. Only the pleasantest recollections remain to me of that engagement. I have rarely met with more enthusiastically responsive audiences than greeted me Sunday after Sunday in Grand Army Hall during my month's stay in your city, and sure I am that I have many friends there still who will be gratified to know something of my whereabouts and welfare. To them all I pen my cordial greetings and best wishes.

The last three Sundays of January it was my privilege to address the society worshipping in Berkeley Hall, Boston, so long and so ably ministered unto by that noble worker and most gifted and amiable of women whom I am proud and happy to call my friend, Mrs. R. S. Lillie.

My engagement there was one of exceptional interest and satisfaction to myself and apparently to the large and intelligent audiences of representative Boston Spiritualists that greeted me every Sunday of my stay, increasing in numbers each week.

Possibly my friend Mrs. Lillie may have left behind there a bit of her mantle and that it rested upon my spirit or the spirit of her beautiful and ennobling inspirations may have lingered still in the atmosphere, and have helped me to

voice my own with still greater effect. In that, as it were, I have surely if ever, in my long experience as a lecturer, derived more satisfaction from an engagement.

This month I am occupying the room of another most highly gifted and inspired speaker, one who for long years has done better work in our cause. Mrs. Cora L. V. Richmond. Sunday the 17th inst., was my opening Sunday and I was delighted with my audience. I found them just what I had anticipated from the fact of their having so long and so long the inspired teaching of Mrs. Richmond's controlling influence, who have ever been of the most exalted type. They were responsive to my best utterances and at the close of each lecture made me feel by the most gratifying assurance, as they thronged about me, how fully in sympathy they were with the intelligences who try to voice through me their greatest truths.

I have not been here long enough yet to get an insight into the workings of our cause here in this summer centre of civilization. I shall soon have an opportunity of meeting with the Spiritualists socially, and further on shall be able, perhaps, to speak more intelligently upon this point than is possible now.

But we have no cause for discouragement. The intelligent Spiritualist who keeps his senses on the alert can not fail to perceive that never at any time within the history of the modern movement has it been a more potent force in the world than it is to-day. All unrecognized by the great world at large, it is like heaven hidden in the meat, working secretly and silently, leavening the entire mass.

It is this silent, unrecognized influence of Spiritualism as a reformatory power in the world, modifying opinions and influencing thought in every department of life, that is to me its grandest work.

Through the inspirations that have been pouring into our atmosphere from the higher spheres of life ever since the dawn of the modern movement, it has become so saturated with these influences, so spiritualized by them, that there has come to be such an interblending of the thought-life of the two spheres that men's minds are compelled in spite of themselves to turn to this subject to reach out after it and to break away from old moorings. Hence the universal and constantly increasing dissatisfaction with creedal statements of belief, the demand for their revision, and the entire breaking away from them apparent everywhere.

Spiritualists have no cause for discouragement. My prophetic spirit tells me that we are on the threshold of still greater progress, still more marvellous manifestations of power from the unseen world than we have hitherto known, and that the coming decade will lift Spiritualism as by a tidal wave to a height where it shall be universally recognized as one of the mightiest movements that has affected humanity for good since the dawn of human existence.

Chicago Ill., February 9, 1902.

Written for THE BETTER WAY.

## CARDINAL MANNING.

J. CLEGG WRIGHT.

The great English Roman Catholic prelate is dead. His life is an ornament of glory in the moral and spiritual worth of the Church. Cardinal Manning's life covers a period of the most astonishing progress the world has ever seen. A student amid mechanical developments, political changes, and social convulsions, a religious man through and through, he saw only the sublime sovereignty of divine power in the changes and work of his era, and with laudable ambition sought to better the condition of his fellow man, religiously and socially. The Church of Rome seemed to him the best instrument for illuminating the intellect and improving the heart of mankind.

To a young man belonging to this generation it is difficult to comprehend the peculiar and effective environments that caused this fine character to appear and in many virtues to excel. He hardly looks like an ecclesiastical dignitary in the ideal that men have formed of him, but more like a great religious and humanitarian spirit. For this reason every philanthropist and lover of man mourns his departure to another sphere. The Church of Rome may, as an organization, present all the evil forms of a social and spiritual despotism; thus the best of men have been sometimes found doing its work with a devotion and a sincerity that is remarkable. Such a man was the dead Cardinal.

An interpolation concerning his environments and the mental atmosphere in which he was bred and trained is in place here. At the time that Canon Kingsley left the school for the pulpit there was a party, and not a mean one, in the Church of England which looked condoning and lovingly upon the Church of Rome—an institution so venerable and still so strong, notwithstanding her great age and the revolutions and political alterations, of which she has been the interested spectator in the course of fifteen centuries. Now, 350 years ago the present Church of England was a Roman Catholic Church, but had from divers causes, too complicated to explain here, seceded and formed an

independent Church. The Protestant movement was accompanied by a rich crop of political and religious intolerance. Protestants hated and persecuted Roman Catholics and these reciprocated with the former. Their animosity was never equalled in the more stormy periods of Christian and human history.

Thus when Cardinal Manning joined the Church of Rome the relics of the old hatred were still strong and the young Roman convert was in some quarters looked upon with great bitterness as a renegade and an apostate. No hate is so venomous as religious hate. It never abates when it is recent. This little remaining party in the Church of England was somewhat out of place in its work and consequently thoroughly detested by the majority of Churchmen. The end this little party had in view was to take the English Church back into the arms of Rome. Never did a lot of religious politicians make a greater blunder. The movement soon met its Waterloo. Those devoted minds in the Church who had dreams of religious union and unity were deeply pained, if not actually dismayed, by the rapid growth of dissent in England. The Church of England could not gather together the people in its fold. The rich patronized the established Church, but the poor went to their meeting-house and heard the word of life from the lips of men who were not in the holy line of the apostolic succession. It was painful, too, to the Church of Rome.

One class of the clergy particularly felt—and a large class, too—that dissent had made decided inroads into the spiritual work of the Church. Numbers of the people, rising into social eminence, declined the offices and ministrations of the Church. Presbyterians, Baptists, and Independents held aloof from the Church and even treated her with contempt. The established Church grew to be the Church of the rich—the Church of the landed gentry and aristocracy—while dissenting chapels were filled by the successful tradesmen and working men. The steady rise of the power of the people; the admission of the laboring class to the privilege of the political franchise made the Church eager to attain the confidence, and to a reasonable extent, the control of the people. The sympathies of the English Church had been with the privileged classes and against the people in midst their struggles for rights belonging to them by nature. The Church sided with capital in popular disputes concerning strikes and wages. For forty years after the peace of 1815 the industries of England had been subject to states of serious depression. Agricultural pursuits had been heavily affected year by year and the people regarded the Church, the aristocracy, and the throne as their common enemy.

At about the same period difficulties of a very serious character arose in France, which menaced the stability of law and order. Schemes of regeneration and phantasms of all sorts inflamed the imaginations of the desperate artisans of Paris. The people of France, like those of England, often suffered for the want of life's common necessities. The teachings of Louis Blanc and St. Simon—while they aimed at the subversion of the reigning order of things—were eagerly grasped at by those people who felt the pangs of hunger and the heel of despotism. Men of wealth were denounced as the enemies of the people and despoilers of the poor. In the eyes of some even to accumulate wealth by thrift or to buy land with money justly acquired was robbery and nothing but public plunder. Strikes and unlawful organizations abounded. The Church sided with law; it was conservative. As a rule the clergyman was hated in his parish. Dissenting chapels profited by the folly of the established Church.

In the midst of this painful and serious struggle the mind of Cardinal Manning was emerging from the quiet of the school-room to take its part in the great and serious drama of life. He, with that young generation of English liberals, could not remain a disinterested spectator of the great conflict. His mind was naturally swayed by sympathy. His heart inclined to the people. The pride of wealth and the pomp of power aroused the fire of his hatred. His mind on its religious side was extremely conservative. The doctrines of the Church and the teachings of the Bible were fixed. He had no sympathy with the movement in the Church called the higher Biblical criticism, which movement was to bring the Bible and faith into union with mild popular infidelity. Through and through he was a conservative theologian. In the sphere of theoretical politics his whole heart was with the popular cause. He saw with a clearer sight than Mr. Gladstone did, that the people in the course of half a century would win political power, and that the reign of the privileged orders would be brought to an end. Necessity drove him to the people and good policy bade him help on the cause of social democracy. Some have blamed him for his eager political tendencies and consistent support of the popular cause, but when it is considered that the work of the Roman Catholic Church in England has been one especially among the neglected poor and in districts where no other Church has found success, it can be readily seen that the elements making up the Roman Catholic movement in England were

drawn from the oppressed and suffering and most wretched of the working class with few exceptions.

Humanism and democracy by necessity joined hands, and the late Cardinal sought to unite them in an effort to bring the work of the oldest Church in the world into harmony with the spirit of popular progress. Does it not read strangely nowadays that the Church we were taught to hate as the most arbitrary and most aggrandizing power on earth should prove to be the only Church which has taken up the cause of oppressed peoples and sought in Christian love a remedy for the poverty of the masses?

Cardinal Manning forebode the Church of his youth—the Church of his fathers. He committed one of the greatest crimes in the eyes of English Churchmen by joining the Church of Rome. This fact may be good or bad, but let us look deeper than sect or party. Cardinal Manning was an extraordinary man, marked trait, with a sovereign moral purpose and a high religious ideal. He was also a scholar of uncommon order and a prelate of great astuteness. He was a man more than anything else who dare let his mind express itself even though his utterances ran counter to wealthy combinations. He worked assiduously for the best of all religions, the blessing and elevation of the born-handed sons of toil. And for this he will be held in high esteem by all who love to see virtue adorn high places.

Newfield N. J.

## UNFAVORABLE CONDITIONS.

REASON TO FILE.

The inaccuracies and contradictions of spirit communications have been a subject of discussion from the beginning, and have been hastily referred to evil spirits, or accepted as evidence against their spiritual origin. For the old superstition that a spiritual being must be infallible lingered, and hence imperfection in communications was evidence that they were not of spiritual origin.

This subject was forcibly brought to my mind by the reception of two telephone messages. The first read: "Can you attend a funeral here to-morrow?" and was signed G. M. Richard. The name proved to be J. W. Reichard, telegraphic dispatch had been changed in passing through the telephone. I might have followed the reasoning of the "investigators," and said, "Does not Mr. Reichard know how to spell his own name?" If he does not, is it no unimpeachable evidence that he does not exist?" I answered the message, but when I came to the house of M. G. M. Richard I found that he did not exist. There was Mr. Reichard in his stead. A day or two thereafter I received this came that J. M. Tolt was the man's name, and the reply had been delivered. As no street or number had been given, I said to myself, whoever this stranger may be, he is so well known that he thinks it unnecessary to mention his street. On arriving in Cleveland I was unable to find even the name of "Tolt" in the directory, and after nearly two hours' inquiry found that J. M. Tolt was J. W. Pope, the conductor of the Lyceum, a zealous Spiritualist, an enterprising manufacturer, and an intimate friend. Did I at once go into a rage and accuse him of lying to me, or of not knowing how to spell his own name? Rather we had a hearty laugh over the blunder, and congratulated ourselves that it had all come out well. Nor did we say there is no such thing as a telephone or telegraph, or that these instruments were frauds.

We saw how the mistake could have been made when the weather was unfavorable. The dispatch was telephoned to the union office, then telegraphed a part of the distance, and finally sent to me by telephone. "Conditions" had been unfavorable at some point, and hence the result.

If "investigators" would hold in mind that the conditions and essentials for correct communication are far more delicate than those for the transmission of an electric current, and far less understood, they would not rashly jump at conclusions which a moment's thought would show them to be unwarrantable.

—Banner of Light.

## R. C. INGERSOLL'S FUTURE CHURCH.

Colonel Ingersoll expresses some very sane ideas on "The Church of the Future" in "Freethinkers" Magazine. He does not find fault with any of the religions; for he thinks, both the religions and their ministers are the natural products of causes, and were under existing circumstances, one of the means which led man from barbarism to civilization. But he seems to object to that religion which stands for superstition, or to live in this world solely for the other or to gratify some supposed being. In lieu of this Mr. Ingersoll thinks that he who lives the best for this world lives the best for another if there be one; and happiness, he thinks, is most readily attained by making others happy. As for the churches—would he tear them down? By no means. The great iconoclast (?) himself is more liberal in that respect than many of his diminutive imitators, whose ideas in these matters are in opposition to sanity. In his own words he says "it seems to me that it would be a good thing to have a church,

and for the community to employ a mass of ability of talent, to preach to them, and to instruct them in the principles of the same time let there be a Sunday school connected with the church where the children shall be taught something of importance.

The pulpit, however he says, is being displaced by places of amusement. Few men having their choice would go to hear an orthodox when they have a chance to see Joseph Jefferson. The mass must be a curious combination who would prefer an orthodox sermon to a concert given by Theodore Thomas. Thus the pulpit have to go in partnership with music now. Many go to church to hear the music, and the churches are forced to hire a choir of ungodly people because they have beautiful voices to attract an audience. "Music is taking the place of creed and there is more real devotional feeling summoned up from the temple of the mind by great music than by any sermon ever delivered. Music of all other things gives wings to thought and allows the soul to rise above all the pains and troubles of this life, and to feel for a moment as though it were absolutely free, above all clouds, destined to enjoy forever."

Science, too, he says, is beckoning with countless hands, and with other practical things are taking men from the church and pulpit. Science is destined to take the place of superstition, and the religion of the future will be Reason.

So much for Mr. Ingersoll. These views are not only in accord with Spiritualism, but to a large extent advocated and preached by Spiritualists. And as Reason is synonymous with Spiritualism, we may change Mr. Ingersoll's closing sentence and say the religion of the future will be Spiritualism.

## NEWS ITEMS.

A new cathedral is to be erected in New York known as the St. John, with an altitude of 325 feet, thus the highest in the world.

It is announced that the imperial band of Emperor William of Germany will attend the Columbian Exposition, having already obtained permission to do so.

A light but sensible shock of earthquake was felt in the northern part of Clarke County, Wash., at a quarter past 8 o'clock p. m., Wednesday, February 20. Household was much shaken.

Concerning pensions "Frank Leslie's" says there are already on the roll 125,000 widows of soldiers who served in the civil war, and many of these were born since the war closed. The same article also says, while believing that every veteran who is unable to earn a livelihood should receive a pension, those who are able, by hands or brain, to earn a living, should be debarred from government bounty.

Brother Jasper, the author of the famous sermon, "The Sun Do Move," was born a slave near Richmond, Va., seventy-five years ago and has been enjoying his career as a preacher fifty-seven years, not in the least hampered by his total lack of book learning. During his long connection with the Sixth Mount Zion Church at Richmond he has delivered the above-named sermon, by special request, almost 300 times and on these occasions the Church is filled to its utmost capacity with people from all parts of the country, representing various ranks, ages, and colors. He uses no notes and varies his discourse to suit the occasion.

Those who complain of the small returns for publishing work are invited to consider the fact that the royalties netted on Moody and Sankey's "Gospel Hymns" amounted to the enormous sum of \$1,250,000. A million and a quarter of dollars! It is not amazing when we think of the writers of immortal books and poems—Burns for example—in doubt as to the next meal? However, he who supplies a public need has a right to his profit and no one can quarrel with the worthy and energetic evangelists who compiled the volume or their far-sighted publishers for their wonderful success.—The American Bookseller.

Henry Frank, organizer of the New Society of Human Progress, in delivering his second lecture at Chickering Hall on "How the Church Hinders Human Progress," among other things said: "The critics already declare that our labor of construction will be in vain, for we have nothing on which to build. I answer, we have the same foundations on which to build that all religions in all ages have utilized. We charge that the Church is a living lie—it creates its creeds to conceal them. It manufactures a God for whom it blushes. It builds a heaven whose tyranny damps the good and saves the false; a hell whose flames have consumed more saintly souls than the narrow confines of the Christian heaven could contain. The history of the Church is the history of despotism, of reeking guillotine and gory battlefield, the history of selfish plotting and shameless avarice, the history of unblushing pretense and pharisaical falsehood. There is no crime of which she is not guilty, no shame to which she has not stooped, no mockery with which she has not masqueraded."

Remember that THE BETTER WAY gives the advanced thought of leading minds. Sent on trial three months for 25 cents.

## PERSONALS.

Contributions accepted: E. T. W. G.

R. J. C. W. W. S. H. J. W.

Moses Hall will issue a new monthly magazine on or about May.

Our thanks to the kind brother and sister who sent us the back numbers of THE BETTER WAY issued for

W. P. Sanford writes that Indiana, Ohio is ready to care for a first-class medium should one come that way.

Mrs. Anna Kemp, secretary of Irtan, O. Spiritualist organization may be addressed at 10 West Fifth Street, of the City.

When there is no immediate reply in this column as to whether contributions have been accepted, it is because they have not yet been examined.

The Social Wheel of Progress, of Springfield, Ill., will hold a public workshop in G. A. R. Hall, on Fifth Street every Sunday at 2 p. m. the Rev. A. R. Lepper officiating.

Mrs. Nellie Ulrich is very highly spoken of by our Nashville correspondent and to all appearance this lady is destined ere long to become very prominent as a medium and worker in the cause of Spiritualism.

Mrs. Harriet E. Perin, the mother of Lena Bible, desires to express her thanks to the many friends who have sent her letters of consolation through the mails. Her address is 417 Sixth Street, corner of Perry, Detroit, Mich.

Mrs. Cora L. V. Richmond's address in New York is 125 West Forty-third Street. We commend her to our many friends in America's great metropolis, and hope none will miss an opportunity of hearing this remarkable speaker.

Our good brother at Berlin Heights, O., Hudson Tuttle, we are sorry to report, has been quite ill, but happily on the mend again. May he continue to improve, as we can not spare his mortal presence yet, nor for a long time to come.

A musical and literary entertainment will take place at G. A. R. Hall, 116 West Sixth Street, on Wednesday evening, February 14th. Mr. and Mrs. Lillie, together with some other talent will give their best efforts towards a pleasant evening for the benefit of the members of the Union Society. Mrs. M. A. Ross will direct the musical program. Admission 25 cents.

Hudson Tuttle and Dr. John C. Wyman's tract entitled "What is Spiritualism?" fills a long desired want, and should be ordered by every society in the land for distribution at their meetings. They cost but \$2 a hundred and may be ordered from this office. This tract gives a concise definition of Spiritualism and mediumship; rules for the formation of circles; the names of eminent scientists, philosophers, physicians, statesmen, literary celebrities and of the nobility, who have accepted Spiritualism; the names of eminent men who have testified in its behalf, and a brief list of spiritualistic books and newspapers.

W. M. DeCamp writes another article on "Labor and Capital" in reply to J. F. Cummings, which, however, we must at present omit for the want of space and pressure of matter that has been kept out on account of this controversy. Where one critic attacks another a subject becomes tiresome to the impartial reader, and we must close the controversy. But we will say in behalf of Mr. DeCamp that he takes exceptions to the last criticism in being called "visionary," but good naturedly forgives it, and gives some good advice generally, saying that a Spiritualist paper should be open to the discussion of all subjects beneficial to the human race; for "as well might a guest at a hotel table request the landlord not to provide certain food not to his taste" as to suggest to an editor how to conduct his paper. In view of the latter we hope Mr. DeCamp will stand by us when we say "hold, enough," peace between our contributors is as necessary to keep our subscription books intact, as peace between capitalists and laborers is necessary to the continued progress of a civilized nation.

The State Department at Washington last week confirmed the London report that Great Britain and the United States had agreed to invite the Governments of France, Sweden, and Italy to designate one Behring Sea arbitrator each. This tribunal will have seven members, two representing the United States and two Great Britain and three named by neutral governments.

Is that so? THE BETTER WAY is determined to take the lead and therefore has placed its subscription price within the reach of every body. Only \$1.00 a year.

## How's This?

We offer One Hundred Dollars reward for any case of catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last fifteen years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by him.

WEST & TRACY, Wholesale Druggists, Toledo, O. WALKING, KINMAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle. Sold by all Druggists.



[illegible]

Wel,  
O.

RY  
EVERY  
to your  
Send  
and \$100  
free of

Adelphi  
Via.  
                      
                    

COLN



LIST ? "

6 illus. , \$1.50.  
repaid from this  
U. S.  
Book of Modern  
Maynard.

Doctrines of  
Edenborg

IN PRICE.

the reach of all, the  
as follows:  
ethics of Science—320  
in muslin, price \$1.50,  
paid.  
is the first attempt to  
na of Spiritualism, and  
this study, 253 pages,  
duced to \$1.00 postpaid.  
Timma Hood Tuttle, a

dantly bound, price  
 postpaid.  
 e Baby; Conemangh  
 ma Rood Tuttle tablet  
 per, beautifully illum-  
 ce 50 cents, reduced to  
 one order, postpaid, for  
 graph, with full direc-  
 for \$3.75.  
 Y PUBLISHING Co.,  
 TUTTLE.

Berlin Heights, O.  
 on's Books.  
 CAME  
 A SPIRITUALIST.  
 and life of author; her  
 spirit influence; twelve

Communications from Adon-  
cents. Remit by P. O.  
letter to  
PUBLISHING CO.,  
Cincinnati, O.

**University,**  
DALE, N. Y.  
of twelve weeks will open  
Jan. 5, 1892.

**Opportunity to Obtain a Practical Education.**  
 per term. Board from \$2.75  
 Rooms from 50c to \$1.25 per  
 excellent, with the very best  
 study. Social clubs meet  
 library, and good papers  
 es hand for the use of the

her particulars address  
 KETT, President  
 Box 74, Lily Dale, N. Y.  
 ASTON, Utica, Pa.,  
 Presl. Board of Trustees.



## Women's Department.

Written for The Better Way.

## Alone by the Window.

Alone by the window,  
I sit looking out on the misty gray  
As it drifts and darkens to stillness  
That brightens the twilight away.  
There's a low sob as it falls  
Is coming the raindrops to fall.  
No they come silently downward  
And need not the lone bird's call.

How softly they fall in the valley  
As softly they fall on the hill.  
And now as the shadows grow darker  
I feel over my years a thrill.  
In my heart comes a soul longing  
For my boy who is sleeping so low  
And now there's a sound as of sighing  
With a light gentle touch on my brow.

How well I remember, remember  
My darling and I watched the night  
We were sitting alone by the window  
And saw the pale stars grow bright.  
He folded his hands and bent forward  
With the light of love on his brow.  
And said, "Do you know dearest mother,  
I saw an angel just now."

Ah! now my boy is an angel  
With the one he saw on that night  
They often come and stand by me  
With glorified faces so bright.  
That I grow weary, weary with longing  
And try patiently my hour to wait  
For that bright and beautiful morning  
We'll meet at the shining gate.

Written for The Better Way.

## IMMORTALITY FOR ALL LIFE.

A. M. MURPHY.

Immortal life, as being attainable by any creature except man, is a view of the matter out of harmony with orthodoxy. There are angels and archangels, seraph and cherubim; God the Father, His son, the Prince, and the saints. There are streets of gold, walls of jasper, gates of pearl, and a crystal sea—the great white throne and harps for the saints.

Yet, according to Jesus' own words, and without any great stretch of the imagination, the Christian can believe in homes in heaven—hence, houses. For did He not say, "In my Father's house are many mansions," etc. Does "my Father's house" mean all of heaven, and are the "mansions" homes in the kingdom for His people?

Is not the palace of the king superior to all others, and did not Jesus intend some of his followers to be princes, and that they should dwell with Him in the heavenly court? All could not have a place in the royal household, hence the necessity of other homes.

Now, as a home is not complete without pets, we will claim, according to Jesus, the perfect home in heaven. We shall find there all our lost pets; there will be birds and tress, grassy lawns and beautiful flowers, rippling streams and flowing fountains.

Many Spiritualists will claim proof enough of the continuance of all life without resorting to the records of holy writ. If clairvoyants really see the spirits of our departed friends, they have also seen the spirits of dogs, cats, birds, and horses.

Shall we take the one as evidence of the soul's immortality, discarding the other? But you will say, then, that the clairvoyant sees? If he see a man's spirit and a dog's spirit, and only man is eternal because of a soul, then where is the proof of eternal life?

Must not man and dog stand or fall together?

If we say intellect and reason are the soul, we find both of these largely developed in the dog, horse, and many other domestic animals, and I believe all the higher orders can be trained to some degree of intelligence. On the other hand how often we see those with human form whose capacity for reasoning or receiving knowledge falls below that of these loved companions of man—the dog and horse.

A few years ago a daughter left us for a sojourn in that land from which, it is believed, no traveler returns. But she came back to us with all the naturalness of the old life in which we knew her so well. She told us little of her spirit life, but oh! so much of her connection with this—things that none knew but herself and her friends—that we could not doubt the dear life was continued somewhere—somehow. A very intelligent maltese kitten of hers died just two weeks after her. One week later—in a distant city—through a strange medium the daughter said to her friends, "My kitten is with me; I shall keep it for the baby to play with."

Some two years subsequent I saw this kitten myself in what seemed a vision of my loved ones on the other side of life. The kitten sprang up into a flower-wreathed, vine-clad window, through which I had this glimpse of spirit life, arched his back, whisked his tail, and looked about from its height on the window ledge, as though expecting to see our little black-and-tan dog Fritz that used to be its bane when alive. Suddenly satisfied of perfect safety, he cuddled down on a mass of grassy pinks and went to sleep. But the vision went on—not in glimpses of dimness, vanishing before my mind conceived its beauties, but all the night and again the night following. I was sick at the time, but sense was clear. The eyes were closed and a superior mental sight seemed given me, which lifted me away above all physical suffering.

My heavenly window, as I called it, came nearer and nearer until the walls

of my room melted away and the group of loved ones stood so near that I could have touched them. But to stir I could not. Although fully awake I could not move a muscle. (One peculiarity was the words in rhyme that came with all I saw pass through my mind, line after line, as the panoramic view passed before my mental vision. The same scene and the same words coming again the following night, fixed it all indelibly upon my memory. Thus I was enabled to reproduce the lines almost word for word.)

I also saw her bird and seemed to hear it sing as it swelled its little throat, pouring forth its melody, while it perched upon the rose-vine that trailed about the window. The bird was free to go or stay. In the garden beyond a white rabbit skipped and gambled about with the little one who belonged to the group. These pets had all been in the family. Did I have a vision of the after-life or was it hallucination? I know that I was in a semi-trance condition, and as such was it not as good evidence as many others have who claim their spirits have wandered so near to the borderland as to get glimpses of what lies beyond. How many can give evidence of the immortality of all animal life.

Written for The Better Way.

## Comfort.

KATHLEEN HUNT.

When the heart is stricken deepest  
And the mind is in trouble, too,  
It is then the angels cheer you  
As they guard and guide you through.

When the night seems lone and darkest,  
And the sunbeams are far from gleam,  
Then the angels hover around you  
Like the flowers' sweet perfume.

Or with footsteps sore and weary  
From the burdens you most dread,  
They will follow and relieve you—  
You can almost hear their tread.

When by sickness you're overtaken,  
Then their silent watch they'll keep  
Like the stars, so calm and peaceful,  
Lulling you to balmy sleep.

Though unseen, they're ever present  
Strewn blessings day by day,  
Though unseen, they ever lead us  
Toward the bright and "Better Way."

To the Editor of The Better Way.

## A SKETCH FROM MEMORY.

L. H. B.

Grandfather had just reached his ninety-ninth birthday. I can still see him sitting in the broad, well-padded, worn armchair on that morning. That was many years ago, and although I have grown from his wee, petted girl to old womanhood, the memory of dear old grandpa's ninety-ninth birthday still lingers before me with all the freshness with which it seized upon me that day. There he sat with his legs thrown out at full length and crossed. His stout oaken cane had fallen on the floor. The full large forehead, deeply grooved with the march of time, rested upon his right hand. The long silvery hair seemed to have made an unsuccessful effort to hide the hand that propped his head.

I paused a moment. Something in the attitude of grandpa struck even my childish mind as being something unusual. Then, overcoming the sensation I experienced, I quietly tiptoed to the chair and kissed him. He liked children's kisses. He said they were the sweetest perfume from the buds of God's loveliest flowers. With this grandpa slowly raised his hand. I saw he had been weeping in his sleep. He quietly lifted me in his lap, and I know I sat there quite a while without him saying anything. Then he raised his eyes to a small picture on the mantel over the grate. Grandpa's eyes were moist, several tears trickled down the grooves of his furrowed cheeks. He slowly rose and took the picture from its resting place. The picture shook in his trembling hand. After gazing at it for a few moments, in his quiet way, with a tremor in his voice, he said to me: "Yes, Bess, that's she. It's she. I saw her just now; just as she was thirty years ago."

I looked at the picture for the first time. It was the picture of a woman, whose kind face and silvered hair I had never seen before. I still have it in my possession. It was a sweet old face, with a slight mark of old age here and there. Through the rimmed glasses looked a pair of grey eyes that beamed so kindly—a light which came from the inner depth of a quiet, gentle soul. There was a radiant sympathy that seemed to subdue and calm every turbulent emotion that might rise before it.

They had never spoken to me of grandpa in grandpa's presence. He cherished her memory with all the strength of his great heart. But somehow or another the mention of her name always brought the tears to his eyes. And so they kindly forbore to awaken these tears from their sleep. Yet he knew whose hands kept the green sod on the little mound in the churchyard in condition. He knew whose loving hands brought the first offering of spring's return there.

When I had looked for sometime, I asked grandpa with the querulous innocence born of childhood if that was angel. "Yes, Bess, she was 'n' angel." And the tears checked all further utterance on his part. "But, she's dead, ain't she, grandpa?" I still distinctly remember how he raised his head and looked into my face: "Dead, Bess? No." Then he smoothed my curly head with his rough hand and kissed me.

I soon fell asleep. When I awoke I saw them all standing around grandpa's chair. Then father removed me from

grandpa's embrace and mother led me away. I only heard her say, "Bess sat in grandpa's lap while he went to heaven." (Grandpa had seen grandpa. Grandpa was celebrating his ninety-ninth birthday with grandpa in heaven.)

## REMEDY FOR INSOMNIA.

This is one way of curing sleeplessness. Close the eyes tightly and then gently and gradually direct them upward and finally forward, as if you wanted to look into the interior of your skull. The movement must be gentle and gradual, or the sudden strain on the nerves will give you a headache, and sometimes there may be some slight discomfort on the first two or three trials, but it wears off rapidly. After you have retained your eyes in this position for a few moments, you feel yourself losing consciousness of time and place and slowly slipping, with delightful smoothness and a kind of dreamy softness, out of the present. You will invariably have the one sensation, that of floating in a boat on gently rocking billows that are moving easily away. The process is really a kind of self-hypnotism, and while you are performing it your mind is unable to take up any thread of thought or memory, or present to itself any other picture than the one that the process itself supplies.

## WHAT IS ELECTRICITY?

The average man will be glad to know that such an authority as Prof. William Crookes, president of the Institution of Electrical Engineers, England, is yet in doubt as to the various theories advanced to explain the electric phenomena. He says: "We know little as yet concerning the mighty agency of electricity." In his recent presidential address there is much of interest to the engineer, and we quote the following from the "Railroad Gazette."

"We have happily outgrown the preposterous notion that research in any department of science is mere waste of time. It is generally admitted that the pure science, irrespective of practical applications, benefits both the investigator himself and greatly enriches the community. 'It blesses him that gives and him that takes.' Between the frog's leg quivering on Galvani's work-table and the successful telegraph or telephone there exists a direct affiliation. Without the one we could not have the other."

"We know little as yet concerning the mighty agency of electricity. 'Substantialists' tell us it is a kind of matter. Others view it, not as a matter, but as a form of energy. Others, again, reject both these views. Professor Lodge considers it 'a form, or rather a mode of manifestation of ether.' Professor Nikola Tesla demurs to this view of Professor Lodge, but thinks that 'nothing stands in the way of our calling electricity ether associated with matter, or bound ether.' High authorities can not even yet agree whether we have one electricity or two opposite electricities. The only way to tackle the difficulty is to persevere in experiment and observation. If we never learn what electricity is, if, like life or like matter, it should remain an unknown quantity, we shall assuredly discover more about its attributes and functions."

"Experimentalists are reducing the wave lengths of the electric rays. With every diminution in size of the apparatus the wave lengths get shorter, and could we construct Leyden jars of molecular dimensions, the rays might fall within the narrow limits of visibility. We do not yet know how the molecule could be got to act as a Leyden jar, yet it is not improbable that the discontinuous phosphorescent light emitted from certain of the rare earths, when excited by a high tension current in a high vacuum, is really an artificial production of these electrical rays, sufficiently short to affect our organ of sight. If such a light could be produced more easily and more regularly, it would be far more economical than light from a flame or from the arc, as very little of the energy in play is expended in the form of heat rays. Of such production of light, nature supplies us with examples in the glow-worms and the fire-flies. Their light, though sufficiently energetic to be seen at a considerable distance, it is accompanied by no liberation of heat capable of detection by our most delicate instruments."

"Alternating currents have at the best a rather doubtful reputation, but it follows from Tesla's researches that as the rapidity of the alteration increases they become not more dangerous, but less so. It further appears that a true flame can now be produced without chemical aid—a flame which yields light and heat without the consumption of material and without any chemical process. To this end we require improved methods for producing excessively frequent alteration and enormous potentials. Shall we be able to obtain these by tapping the ether? If so, we may view the prospective exhaustion of our coal fields with indifference. We shall at once solve the smoke question, and thus dissolve all possible coal ringings. Electricity seems destined to annex the whole field, not merely of optics, but probably also of thermotics. Rays of light will not pass through a wall, nor, as we know only too well, through a dense fog. But electrical rays of a foot or two wave length of which we have spoken will easily pierce such mediums, which for them will be transparent."—Scientific American.

## MEETINGS.

**Chattanooga, Tenn.**—The First Spiritual Church meets every Sunday at 7:30 p. m., at the Chattanooga Hotel. R. E. Hunter, secretary.

**Chattanooga, Tenn.**—The First Spiritual Church meets every Sunday at 7:30 p. m., at the Chattanooga Hotel. R. E. Hunter, secretary.

**Chattanooga, Tenn.**—The First Spiritual Church meets every Sunday at 7:30 p. m., at the Chattanooga Hotel. R. E. Hunter, secretary.

**Chattanooga, Tenn.**—The First Spiritual Church meets every Sunday at 7:30 p. m., at the Chattanooga Hotel. R. E. Hunter, secretary.

**Chattanooga, Tenn.**—The First Spiritual Church meets every Sunday at 7:30 p. m., at the Chattanooga Hotel. R. E. Hunter, secretary.

**Chattanooga, Tenn.**—The First Spiritual Church meets every Sunday at 7:30 p. m., at the Chattanooga Hotel. R. E. Hunter, secretary.

**Chattanooga, Tenn.**—The First Spiritual Church meets every Sunday at 7:30 p. m., at the Chattanooga Hotel. R. E. Hunter, secretary.

**Chattanooga, Tenn.**—The First Spiritual Church meets every Sunday at 7:30 p. m., at the Chattanooga Hotel. R. E. Hunter, secretary.

**Chattanooga, Tenn.**—The First Spiritual Church meets every Sunday at 7:30 p. m., at the Chattanooga Hotel. R. E. Hunter, secretary.

**Chattanooga, Tenn.**—The First Spiritual Church meets every Sunday at 7:30 p. m., at the Chattanooga Hotel. R. E. Hunter, secretary.

**Chattanooga, Tenn.**—The First Spiritual Church meets every Sunday at 7:30 p. m., at the Chattanooga Hotel. R. E. Hunter, secretary.

**Chattanooga, Tenn.**—The First Spiritual Church meets every Sunday at 7:30 p. m., at the Chattanooga Hotel. R. E. Hunter, secretary.

**Chattanooga, Tenn.**—The First Spiritual Church meets every Sunday at 7:30 p. m., at the Chattanooga Hotel. R. E. Hunter, secretary.

**Chattanooga, Tenn.**—The First Spiritual Church meets every Sunday at 7:30 p. m., at the Chattanooga Hotel. R. E. Hunter, secretary.

**Chattanooga, Tenn.**—The First Spiritual Church meets every Sunday at 7:30 p. m., at the Chattanooga Hotel. R. E. Hunter, secretary.

**Chattanooga, Tenn.**—The First Spiritual Church meets every Sunday at 7:30 p. m., at the Chattanooga Hotel. R. E. Hunter, secretary.

**Chattanooga, Tenn.**—The First Spiritual Church meets every Sunday at 7:30 p. m., at the Chattanooga Hotel. R. E. Hunter, secretary.

**Chattanooga, Tenn.**—The First Spiritual Church meets every Sunday at 7:30 p. m., at the Chattanooga Hotel. R. E. Hunter, secretary.

**Chattanooga, Tenn.**—The First Spiritual Church meets every Sunday at 7:30 p. m., at the Chattanooga Hotel. R. E. Hunter, secretary.

**Chattanooga, Tenn.**—The First Spiritual Church meets every Sunday at 7:30 p. m., at the Chattanooga Hotel. R. E. Hunter, secretary.

**Chattanooga, Tenn.**—The First Spiritual Church meets every Sunday at 7:30 p. m., at the Chattanooga Hotel. R. E. Hunter, secretary.



## VITAPATHY.

The New System of this progressive age, and like the sun, shines for all people and heals and cheers and blesses all. VITA—Life, CURE, PATENT—Disease scientifically employed through all vital means, formulated into a superior System of Practice, with its full library of books, copyrighted lessons, Chartered College and regular sessions. Every physician should learn it to be successful. Send postage for free reading to AMERICAN HEALTH COLLEGE, FAIRMOUNT, CINCINNATI, O.

The VITAPATHY SANITARIUM, in connection with the College, boards, nurses and treats all manner of disease with the best success. All diseases treated by mail. DR. J. B. CAMPBELL, Physician-in-chief.

## Dr. Rhodes' PURE MEDICINES.

Strictly Vegetable. Sugar-Coated.

A Perfect Liver and Kidney Renovator and Blood Purifier. Cleanses the entire system from all Bilemness and Blood Poisons, from Malaria, etc. And cures Headache, Backache, Stomachache, Diarrhea, Dysentery, Pains in the Limbs, Lameuses, Numbness, Kidney and Bladder, and all other urinary ailments, etc. Rheumatism, Neuralgia, and in fact almost all the various ailments of Humanity.

PRICES: Trial box, 25 cents; by mail, 30 cents; second size, 50 cents; by mail, 55 cents; 10 boxes, second size, \$5; large boxes, \$1; 6 large boxes, \$5.

For sale by THE WAY PUBLISHING CO.

## PERENNIAL HAIR RENEWER.

ABSOLUTELY UNFAILING.

No Patent Preparation. Natural Remedy. Not a dye; contains no harmful ingredients. Cleanses the scalp effectually, and promotes a vigorous growth of the hair. It was given to a widow by her deceased husband, as a means of support for herself and children. It has been well tested. Enough will be sent by mail to mix with eight ounces of soft water for fifty cents, thus giving as much as in any dollar bottle of hair dye, and a much better article, at half the price. Address all orders to The Way Publishing Co., S. W. corner Plum and McFarland sts., Cincinnati, O.

My head has not been entirely free from dandruff till now for twenty years. One week's use of the "Renewer" did it. My hair is growing finely. LOIS WASHBURN.

I have seen an almost marvelous growth of the hair from its continued use. ST. KIMO, TENN. MATTIE E. HURSEN.

## DIAL PLANCHETTE,

Or

## THE PSYCHOGRAPH

FOR USE IN HOME CIRCLES.

This instrument has now been thoroughly tested by the numerous investigators, and has proved more satisfactory than the planchette both in regard to certainty and correctness of the communications and as a means of developing mediumship. Many who were not aware of their intuitive gifts have after a few sittings, been able to receive reliable communications from their departed friends. Price \$1.00, postage free, with full directions. Address: HUDSON TUTTLE, Berlin Heights, O.

## Psychopathy.

—OR—

## SPIRIT HEALING

A Series of Lessons on the relations of the spirit to its own organism, and the interrelation of human being with relation to

Health, Disease, and Healing. Accompanied by Plates Illustrating Lessons.

BY THE SPIRIT OF DR. BENJAMIN RUSH.

Through the Mediumship of Mrs. CORA L. L. RICHMOND.

Price, \$1.00.

Published by WILLIAM RICHMOND, ROGERS PARK, ILL.

## The CLIPPER FLOUR BIN

and SIEVE.

To Put Flour in when it comes from the Store.

Can be attached to the Wall, over the kitchen table or other convenient place. Keeps flour free from rats, vermin or dust, and the breaking of sacks and spilling of flour is avoided, and when taken from the Bin, is sifted, ready for use, pure and dry.

This Bin made of Tin, (sifted) painted in 3 sizes. Shipped by express on receipt of price.

AGENTS: 25 lb. size, \$2.50; 50 lb. size, \$4.00; 100 lb. size, \$7.00.

WANTED 100

CLIPPER MFG. CO. 543 W. 6th St. Cincinnati, O.

## OPIMUM

THE BEST REMEDY FOR THE CURE OF DROPSY

Address DR. P. A. DIX, 25 N. 2nd St., Cincinnati, O.

## OPIMUM

THE BEST REMEDY FOR THE CURE OF DROPSY

Address DR. P. A. DIX, 25 N. 2nd St., Cincinnati, O.

## OPIMUM

THE BEST REMEDY FOR THE CURE OF DROPSY

Address DR. P. A. DIX, 25 N. 2nd St., Cincinnati, O.

## OPIMUM

THE BEST REMEDY FOR THE CURE OF DROPSY

Address DR. P. A. DIX, 25 N. 2nd St., Cincinnati, O.

## OPIMUM

THE BEST REMEDY FOR THE CURE OF DROPSY

Address DR. P. A. DIX, 25 N. 2nd St., Cincinnati, O.

## OPIMUM

THE BEST REMEDY FOR THE CURE OF DROPSY

## Baltimore and Ohio

South Western R. R.

\$2 Saved to New York.

All Trains Run Through Washington, Baltimore and Philadelphia. Vested on Baggage Car to Pullman Sleeper, and heated by steam from the engine.

## SOLID TRAINS TO PITTSBURGH

Via Columbus, Zanesville & Wheeling. With Pullman Sleeper and Parlor Cars.

Rates always as low as by any other line, and no extra fare for fast time on limited, reliable train. Ask for tickets via Cincinnati and the B. & O. R. R.

W. W. FARMER, Vice-President. O. P. MCCARTY, Gen'l Pass. Agt.

## CINCINNATI, HAMILTON &amp; DAYTON R. R.

AN EVER-READY TICKET.

Thousand Mile Books at 2 cents per mile. Good to a Thousand Points.

Thousand mile books are now sold by the Cincinnati, Hamilton & Dayton R. R. at the rate of \$20, and accepted on all divisions of the C. H. & D. and fifteen other roads, reaching a thousand or more points. The purchase of one of these mileage books assures the passenger not only cheap riding, but an ever ready ticket. They will be good for passage between Cincinnati, Indianapolis, Chicago, St. Louis, Toledo, Buffalo, Salamanca, Ft. Wayne, Freya, Ana Arbor, Cadillac (Mich.) and innumerable other points. The following roads will accept them: between all stations on Buffalo & Southwestern; Chicago & Erie; and N. Y. & O. divisions of the Erie R. R.; Dayton and Union; Dayton, Ft. Wayne & Chicago; Flint & Pere Marquette; Ft. Wayne, Cincinnati & Louisville; Grand Trunk between Detroit and Buffalo; Indianapolis, Decatur & Western; Louisville, New Albany & Chicago; Terre Haute & Peoria; Toledo, Ana Arbor and Northern Michigan; Wheeling & Lake Erie & Vandalia, etc.

E. O. MCCORMICK, Gen. Pass. & Ticket Agent.

## QUEEN &amp; CRESCENT ROUTE.

94 MILES THE SHORTEST.

8 HOURS THE QUICKEST.

CINCINNATI TO NEW ORLEANS.

Time 27 Hours.

Entire Trains, Baggage Car, Day Coaches and Sleepers run through without change.

110 MILES THE SHORTEST.

7 HOURS THE QUICKEST.

Cincinnati To Jacksonville, Fla.,

Time 28 Hours.

Through Sleepers without change. The Short Line between Cincinnati and Lexington, Ky., Knoxville, Tenn., Asheville, N.C., Chattanooga, Tenn., Atlanta, Ga., Birmingham, Ala.,

Time, 24 Hours.

Direct Connections at New Orleans and Havana for TEXAS, MEXICO and CALIFORNIA.

Trains leave Central Union Depot, Cincinnati, crossing the famous High Bridge of Kentucky and rounding the base of Lookout Mountain.

Compartment sleeping cars on all through trains.

For Rates, Maps, etc., address: HERBERT HAW, City Passenger Agt., 62 W. Fourth St., Cincinnati, Ohio.

C. C. HARVEY, (Cincinnati) D. G. EDWARDS, Vice Pres. G. P. A. T. A.

## OPIMUM

and Whiskey Habits cured at home with out pain. Book of particulars sent FREE. R. M. WOOLLEY, M.D., Atlanta, Ga. Office 1045 Whitehall

## OUR AGENTS.

THE BETTER WAY can be found on sale in following cities:

J. K. Cooper, 740 Market Street, San Francisco, Cal.

E. T. Jett, 82 Olive St., St. Louis, Mo.

O. T. Howell, 123 1/2 St. Paul, Minn.

Mrs. C. D. Pruden, 133 Cedar St., St. Paul, Minn.

Chas. MacDonald & Co., 55 Washington St., Chicago, Ill.

Colby & Rich, 8 Bowdoin St., Boston, Mass.

C. Bradford, 45 Boylston St., Boston, Mass.

Breuninger, 5 Union Square, New York.

J. B. Westervelt, 712 7th Ave., New York.

Dr. Thos. McAbey, 727 12th St., Louisville, Ky.

Edwards & McKnight, 114 West 1st St., Los Angeles, Cal.







## Cincinnati, O.

Despite the rain last Sunday morning Mrs. R. S. Little attracted an audience that footed up as well in numbers as it was in quality. The questions asked were of an exceptionally high grade, and gave the test of intellectual power. Among them were: "What does the poet mean by the soul sleeps in the rock, dreams in the animal, and awakes in man?" "The possibility of inter-planetary communion." "Is spiritism communion conducive to material progress?" "Is spiritism attended by crises as that of the mortal?" etc.

The answers of the speaker were so interwoven into each other as to make one continuous logical discourse, and without lagging in interest from beginning to end. One of the most pleasing points made for further research and study was the possibility of inter-planetary communion through spiritism and psychometry, one or the other being a needed requisition for mutual understanding even should material science open the way. But as the latter is as yet nothing more than a forlorn hope, spiritism will remain the only avenue to this end until the world makes up its mind to accept spirit communion or psychometry as the mediums. And as inspiration is the universal language for the expression of thought and psychometry the universal science for the analysis of the material things, there is no reason why spiritism should not already possess some information concerning other worlds.

At the close of the lecture Mrs. Little delivered a most beautiful improvised poem on "My School-days," which, for its sublime diction, brought tears to the eyes of many of the audience. Mr. Little sang "Beckoning Hands" with such pathos and grace that many asserted they had never heard it rendered better.

Mrs. Little's evening subject was "The Radicalism of to-day and the conservatism of to-morrow." She said it was thought by some that spiritism was radical, because it refuted many things of the past that are still regarded as truths to-day. But spiritism simply dealt with facts as stubborn realities, and the facts of to-day, as revealed to them, make this a necessity. Truths are sometimes unpleasant to hear, but rational thinkers can not but regard those as friends who tell them of their errors. Every age has had its radicals, so-called, go back in history, however remote we choose. Jesus himself was a radical in his day, but he only came to re-establish nature's truths that had been crystallized into forms and ceremonies. He brought with him the spiritual gifts that had been lost in the crystallization of older revelations, just as spiritism is doing to-day. And because he dared to oppose the prevailing conservatism he was stoned. Since then every advanced step made by Christianity itself was an effect of radicalism—an overthrow of externals in favor of the internal or spiritual as a moral guide for humanity. Jesus saw men see to-day that religion had crystallized into form and needed expunging. So he selected nature's dome as his Church, and attracted those who were hungering for the bread of life. Spiritual gifts had been rejected as they now are, and thus error worshipped instead of truth.

To-day it is the same. Those who reason for themselves and have the courage of their conviction, are the outcasts of conservative society, but the advance guards of progress.

There are radicals in law as well as in theology. They who protested against the hanging of witches a few centuries ago in our own country were the radicals of their time, but if it should be tried now every living man on this soil would prove himself a radical. But radicalism, so-called, ceases when a reform has been generally accepted, and some more advanced would be taken up to be again honored with that appellation. Thus the most radical to-day may be conservative to-morrow. Spiritism is radical in that it does not accept the present theological ideas of the hereafter, or its philosophy. Forgiveness of sins is to us an idle affirmation, for we know better now. Returning spirits, who ought to know, assert the contrary. Everyone who passes from the earth into the spirit realm carries with him his own heaven or hell, and must work out his own salvation or redeem himself in some way to free his conscience from the wrongs of his earth life. Conservatism hangs on to old dogmas that sins can be washed away; but spiritism has revealed to us that we must make a record for ourselves that we need not be ashamed of in the future. Not by seeing our neighbor's defects, but our own. Thus while conservatism holds to old beaten paths, radicalism jumps the fence and astonishes the masses. Garrison in our day was one of these, but the freedom of slavery to-day stands as a record that does honor to that feature of radicalism. Conservatism opposed it on grounds that since have been proved futile indeed. It prophesied a constant menace to the lives of the whites, miscegenation and other things which have not yet come to pass.

Thus without radicalism in the world there would be no progress, no true reform, no emancipation of the human will from the thrall of inertia. Spiritism is radical because it knows, and truth is radicalism—rays of light from the land immortal breaking through the gloom of earth to lead man to the life eternal.

The Ladies' Aid of Union Society of Spiritualists met at the G. A. R. Hall, Wednesday afternoon, February 10th, Mrs. McCracken presiding; a short business session. Then Mrs. Little entertained, in a delightful manner, peculiar to herself, in answering questions pertaining to mediumship and development of the same. It was a good treat to her hearers, as all of her talks are.

I would mention the noticeable fact of the very prosperous outlook of the Ladies' Aid at present date, from the continued increase and general interest of the cause manifested.

SARAH J. JENNINGS.

## THE PSYCHIC RESEARCH SOCIETY.

Despite the gloomy, incessant rain last Sunday the Psychic Research Society exercises were attended by a large and intelligent audience. Mrs. Sheehan being absent in Columbus, O., the speaker's stand was occupied by Mrs. Eva Magmaster.

The patrons of this society have become somewhat exacting regarding speakers, owing to the extraordinary powers of eloquence of their Mrs. Sheehan, and it takes, therefore, something more than ordinary lectures to satisfy them.

Mrs. Magmaster's lecture can not, therefore, be more highly commended than by remarking that her audience were more than pleased with it. The tests given by her were excellent.

A feature of the service was the singing, which was exceptionally good.

## Muncie, Ind.

Mrs. Bush writes that Mrs. Seery of Dayton, has been holding trumpet seances in Muncie, to the delight of many investigators. At a recent circle at the home of Mrs. Marks, four trumpets were manipulated at one time, four spirits manifesting at once and two speaking in German and two in English, while the medium herself was conversing with a neighbor.

Mrs. Seery left there for Anderson, where she remains two weeks, and from thence will proceed to Indianapolis.

## Mt. Pleasant Park Campmeeting.

To the Mount Pleasant Park Stock Company and members of the Mississippi Valley Spiritualists Association.

As Secretary of the above-named corporation, and being instructed by them to secure signatures of two thirds of the stockholders of said stock company to the agreement made August 10, 1891, whereby the two corporations should be consolidated and a trust deed of the grounds of Mount Pleasant Park be given to the Mississippi Valley Spiritualists Association, it becomes our duty to report that more than the requisite number of names having been obtained, the proper officers of said stock company have caused such deed to be executed, and the grounds of the park is now the lawful property of the association.

This perpetuates the grounds for all time for educational and scientific as well as for competing purposes, as they can not possibly be diverted to any other use neither can they be disposed of in any manner whatever but must forever remain the property of the association. This assures the success of the Mississippi Valley Spiritualists Association, and the friends who have been waiting to have this matter settled before coming forward with their donations and bequests for a school or college and for the improvement of the park can now be assured that their money will be used economically and for the purposes designed by the donors.

The hotel, which failed to materialize last season for the want of financial aid, is a pressing necessity, and it is hoped the friends who take hold of the project this season and see that the building is ready by the opening of camp in August next. That the settlement of the past difficulties will give Mount Pleasant Park an impetus for growth which it never had before, is already indicated by the fact that the superintendent has no less than seven applications for building lots for the present season, and, no doubt, there will be more to follow. And now let the friends of the Mississippi Valley Spiritualists Association give a long pull, and a strong pull, and a pull altogether, and make this park what it can be made, second to none in the land.

Arrangements are being made to hold the semi-annual meeting in Dubuque, notice of which will appear later.

WILL C. HODGE, Sec'y.

## Ashley, O.

A few days ago I had a talk with Rev. Wm. Phillips, of Marengo, O., and he informed me that the thing was dead. He wagged his index finger at me knowingly when he said it. He made the astounding statement that he had investigated the matter from beginning to end, and had found it fraud pure and simple. He even made the statement that he knew more about the matter than I did. That last statement of his constitutes an extravagant claim. I write this note more for the purpose of calling the attention of some good medium to the reverend brother's case than anything else. He makes the offer of 100 acres of land near Marengo, O., a well-improved farm, for the privilege of communicating with his father, who has been in spirit life for a number of years. I think there are a number of mediums in this country who could give him positive evidence in regard to all his relations who have crossed the mystic river. I hope some medium who is competent to give the reverend brother the information he seeks, or rather ought to have, will find it convenient to wend their way to Marengo, Marrow County, Ohio, as Brother Phillips promised me that if he could be convinced of its truthfulness he would turn and preach it the rest of his days. Hoping to arouse a missionary spirit in some benevolently inclined, I am, yours,

H. BAXTER.

## San Bernardino, Cal.

The Spiritualist Society of San Bernardino held their annual meeting for the election of officers at Liberal Hall, on Saturday, January 30th, at which time the following officers were elected: President, Ella Wilson Marchant; vice-president, Elizabeth Keller, the daughter of William Heap, the deceased president of the society; Secretary, N. H. Barton (the former incumbent); treasurer, Joseph Marchant.

We hope to be able to do good work for the cause of spiritism during the coming year, and to rally our forces, which have been considerably scattered for some years past; and we respectfully invite speakers and mediums who may visit southern California to give us a call. We can not make any glowing promises concerning financial remuneration, but we offer them a free hall and the collections for their work.

ELLA WILSON MARCHANT.

## Columbus, O.

E. L. Beard writes that Mrs. Adah Sheehan delivered an afternoon and evening lecture before the "Church of Spiritualists" last Sunday, to the utmost satisfaction of both audiences.

## Lockport, N. Y.

Passed to spirit life from Lockport, N. Y., January 1st, Mrs. Maria Wright. She was born in Alexander, Genesee County, N. Y., February 8, 1814. She was an active, sprightly, old lady and an earnest and consistent Spiritualist. Her body was taken to Hartland, N. Y., and buried near the graves of her parents.

W. H. N.

## Testimonial.

I hereby state to the numerous readers of THE BETTER WAY that I purchased on July 29, 1891, a Boss Gold Case, containing a first-class Elgin Movement from A. S. Felker, Jeweler, Steelton, Pa. (Advertisement appearing elsewhere.) When watch was received it proved to be as represented by Mr. Felker, and has given entire satisfaction. Anyone in need of a watch at a moderate price should write to A. S. Felker, Jeweler, Lockbox 86, Steelton, Pa.

C. C. STOWELL, Sec'y Way Publishing Co.

Man wants but little here below, and as a general thing he is getting it.—Binghampton Leader.

Attention! If you desire a fine head of hair of a natural hue and free from dandruff, Hall's Hair Renewer is the safest and best preparation to accomplish it.

THE BETTER WAY, combining cheapness and excellence is now the best Spiritualist paper in the world for the price. Just see, too, what a feast is furnished each week for only a little over a cent. The paper is sent on trial three months for 25 cents.

Notice to Subscribers. Watch the tag on your wrapper as it indicates the time when your subscription expires. Renew immediately if you do not wish to lose a number of your paper. We cannot undertake to notify every subscriber of the expiration further than to print THE DATE OF EXPIRATION ON EACH YELLOW TAG WITH YOUR NAME. If you cannot afford to renew for a year, send in a half yearly or quarterly subscription.

No STAMPS taken in payment for either subscriptions, advertisements, or books.

## PUNGENT PARAGRAPHS.

Democrats doffed Speaker Reed with the title of Carr. Republicans have just baptized the present one as Carr Crisp. But Judge thinks it is better to be a crisp Carr than a broken reed.

Elderly Gentlemen, picking up gentlemen's garter in Hall of Representatives—Sir, I believe you dropped this.

Hon. J. Simpson looking around indignantly—Sir!!!—Puck.

Sunday-School Superintendent—Who led the children of Israel into Canaan? Will one of the small boys answer?

No reply.

Superintendent—somewhat sternly—Can no one tell? Little boy on that seat next the aisle, who led the children of Israel into Canaan?

Little boy badly frightened—It wasn't me. I just moved here last week from Missouri.—N. Y. Standard.

## DE MEIN DO MOVIE.

Brudder Jassa, wot cum fast, de chicken or de egg?

Why, de chicken, ob course—how you 'spect de egg to cum without de chicken lay em.

But de evolutionary theory says dat eberyting cum from potoplasm, no 'dat stau' for egg, dat may be—but euty you know dat de evolutionary theory cum sence de Lord create de world, an' he meck de chicken when he meck Adam.

I neber 'ot o' dat, Brudder Jassa. You am a great preacher.

## AS ADVERTISED.

"I thought you advertised that you were selling out at cost," growled the customer, throwing down the required twenty-five cents for a small package of note paper.

"Yes, sir," replied the stationer, briskly. "That's right. We referred to our postage stamps. Want any?"—Chicago Tribune.

Uncle George—Well, cheer up, Hattie, you may some day get some old back yet.

Hattie—A hah! If I get one, I shall think myself lucky.—Boston Transcript.

## BOTH WERE RATTLED.

"I'm in a hurry," said a Bloomer farmer, rushing into one of our hardware stores yesterday. "Just got time to catch the train. Give me a corn-popper, quick."

"All right, sir," replied the clerk. "Do you want a large pop-corn?"

"No, just a medium-sized—an ordinary pop-copper."

"Is that a pop-copper?"

"Yes, but you are getting a little rattled. You mean a corn-popper—no, a pop-copper—no, a—"

"I mean a corn-popper."

"Oh, yes, a pop-copper."

"Yes, he quick! Give me a pop-copper and be quick."

"All right. Here's your pop-copper."—Chippewa Falls Independent.

## THE OLDEST BANK-NOTE.

Among the curiosities obtained by the British Museum there is none so interesting as a Chinese bank-note of the Ming dynasty of 1368. No earlier example is known to be extant. It is, however, a comparative modern specimen for China, although it was not till 300 years after its issue that bank-notes were used in Europe.

Doctor, to Messenger Boy—So yo' mummer says ez what de yaths 'ain' done her no good? Wait er minnit. Consults book. Yit I thought so! Ask yo' mummer how she spec de yard do good when de bill ain' paid.—Harper's Bazar.

SOME FENNY SIGHTS.

I saw a cowhide in the grass,

A rush-light on the floor;

I saw a candle-stick in the mud,

A bell-pull at the door.

I saw a horse-py on a creek,

A cat nip at her food;

I saw a chestnut-burr, and heard

A shell-rattle in the wood.

I saw a jack-plane off a board,

A car-spring off a track;

I saw a saw-dust off the floor,

And then a carpet-lack.

I saw a monkey-wrench a hat

From a fair lady's pate;

I saw a rattle snake a bird,

And hogs-head on a plate.

I saw a brandy-smash a glass,

I saw a shooting-star;

I've heard the corn-stalk in the field,

And pig-iron crow-bar.

I saw a pin-wheel off a post,

A wheel-wright in the shop;

I saw a gin-sling on a bar,

I saw a ginger-pop.

I saw a sword fish from a bank,

And heard the water-pout;

I saw tobacco-spit and then

I heard an eye-ball out.

I heard a fence-rail at the din,

I heard a waist-band play

A lovely strain—a sweet spittoon—

And then I went away.

—The National Weekly.

The average deaths out of every 1,000 persons in the United States is about 18. In England it is the same, while in France it is 21. In Germany 23, in Italy 25, and Austria 28; but in Scandinavia it is only 16. Thus Uncle Sam's regions is one of the healthiest among the Caucasian races, though in our larger cities the average reaches as high as 27, but for that it is far below the average in the country. The average in other countries is believed to exceed any of the above by far, though no accurate estimate can be obtained.

She—Why does Count di Basenec travel as Mr. Smith? Does he think that in democratic America he would be subjected to annoying attentions on account of his rank?

He—No. But he doesn't want to be thought a banana-broker.—Frank Leslie's.

Romantic Milkmaid to herself—I'm going to sign my name and address on one of those eggs before they are sent to market. Maybe some awfully nice young man, or maybe a real prince, will see it and write to me, and—

Her Mother up-stairs—Dollie! Dollie Dimple! Where are you? Come, help me make the beds.

Small Boy in distant city, some weeks later—Oh, mamma, here's a name written on this egg. "Dollie Dimple, Meadowland."

Old Lady—hand saken! But this is a wonderful egg. I'll use it egg in this cake. My my! To think I should live to see the day when even the barn-yard hens gits education.—Good News.

## DELUSIVE HOPES.

When Captain Cook first visited Tahiti, the natives were using nails of wood, bones, shell, and atone. When they saw iron nails, they fancied them to be shoots of some very hard wood, and desirous of securing such a valuable commodity, they planted them in their gardens.

## MOVEMENTS OF MEDIUMS.

Judge A. H. Duffey speaks at Conservatory Hall, Brooklyn, this month.

Mrs. Carrie Twing lectures in Watertown, N. Y., the month of February.

Dr. George A. Fuller may be addressed at 5 Houghton Street, Worcester, Mass.

Rev. Solon Lauer may be addressed for lecturing at 10 West Chester Park, Boston.

Geo. H. Brooks may be addressed for lecture engagements at 35 Lawrence Street, Elgin, Ill.

Mrs. Maggie Stewart may be addressed at 24 East Main Street, Lima, Ohio, until further notice.

Hugh R. Moore, trumpet and slate-writing medium, is at present located at 121 East Main Street, Columbus, O.

Mrs. Effie Moss, materializing medium, has returned to Cleveland, O., and can be addressed at 504 Scoville Avenue.

Mrs. Anna Blanchard Lepper will answer calls to lecture and give tests. Address 312 S. Ninth Street, Springfield, Ill.

E. C. Miller will answer calls to lecture any where in Washington, Oregon, or California. Address P. O. Box 5, Edmunds, Snohomish Co., Wash.

Mrs. Nellie S. Bader can be addressed for winter engagements at 55 Fifteenth Street, Detroit, Mich., trance and inspirational speaker. Terms reasonable.

Moses and Mattie H. Hull speak and sing for the Spiritualist Society in St. Louis this month. They can be addressed at 311 Franklin Avenue, St. Louis, Mo.

Dr. C. T. H. Benton, trance inspirational speaker, can be addressed for future engagements at 412 Eaton Street, Peoria, Ill. Will also attend funerals.

Mr. Carlyle Petersilea has decided to enter the lecture field. He is an accomplished pianist and brilliant writer. Address, 62 Boylston Street, Boston, Mass.

Miss A. E. Sheets may be addressed Grand Lodge, Mich., P. O. Box, 83, by parties wishing to engage the services of an inspirational speaker. Will attend funerals.

Myra F. Palmer, of Painesville, O., the well-known lecturer and author, is open for engagements to serve spiritual societies. Address as above.

Frank T. Ripley, lecturer and platform test medium, will start for Boston, Mass., April 2d next. He would like engagements en route. Address 123 West Fourth Street, St. Paul, Minn.

Dr. W. L. Jack will be at 149 State Street, Springfield, Mass., where he will give private sessions, by appointment only, for a short time. Sessions may be secured by addressing Dr. H. G. Hawkins, same address.

Hon. Sidney Dean, of Warren, R. I., is open for engagements this month. He will speak in Lynn and Haverhill during March, and in Berkeley Hall, Boston, during April. He will deliver the anniversary address in Lynn, April 3d.

Willard J. Hull speaks February in Norwich, Conn., March and April in Cincinnati, O. Is open for engagements for May and June, also for campaigning work during the forth coming summer. Will answer calls for week-day lectures. Address 7 Thames Street, Norwich, Conn.

Geo. W. Walrond, of Fort Erie, Canada, trance lecturer, clairvoyant, and magnetic healer, who came to this country about three years ago, is about to re-enter the spiritual ranks as a trance lecturer and will be open to engagements after February 1st.

G. W. Kates and wife will resume active platform labor in February before the First Association of Philadelphia. During March at Pittsburgh, Pa. They desire correspondence for spring and summer months. Address 2234 Frankford Avenue, Philadelphia, Pa.

Mrs. Ida P. A. Whitlock speaks February 14th at Providence, February 21st at Lowell, Mass., February 28th at Malden, Mass. She has April 3d and May 1st disengaged and would like to fill them. Address Madison Park Hotel, Sterling Street, Boston, Mass.

Mr. and Mrs. Lillie are located for the months of January and February at 46 Baymiller Street, Cincinnati, O. Mrs. Lillie will answer calls for week-day evening discourses, or to attend funerals. Mr. Lillie will accompany her and furnish music on such occasions. Their Sunday work is with the Union Society of Spiritualists of Cincinnati.

Oscar A. Edgerly's engagements for the near future are as follows: February with the Spiritual Society of Buffalo, N. Y.; March and April with the Independent Spiritual and Psychic Society of St. Paul, Minn. He would like to make an engagement for June with an eastern society, and will also accept campaigning engagements. Home address, 52 Washington St., Newburyport, Mass.

Lyman C. Howe speaks in Indianapolis during March; in St. Louis the Sundays of April, and Duluth, Minn., the Sundays of May and June. His time for camp work is engaged from July 23d to 29th at Cassadaga, and from July 30th to August 5th at Haslet Park, Mich.; August 6th to 12th at Mantua Station, Ohio; and August 20th to 26th, Ashley, Ohio.

Edgar W. Emerson has the following engagements for the months of February and March: February 21st and 22nd, New Bedford, Mass.; March 6th, 13th, and 20th, Berkeley Hall, Boston, afterwards; and Cambridgeport, Mass., evenings; March 27th, Providence, R. I.; March 31st, The Boston Spiritual Temple, Berkeley Hall, Boston.

## Table of Contents.

FIRST PAGE—Editorial.

SECOND PAGE—Reminiscences, by H. C. O'Brien; Spiritism and Spiritual Gifts, H. W. Richardson; Knowledge and Belief, J. W. Dennis; Juvenile Depravity, Florence L. A. Coit.

THIRD PAGE—Phenomena: Reports from Oscar E. May, R. S. Montgomery, C. W. Garland, Mrs. F. D. Smith, and others; Advs.

FOURTH PAGE—Letter from Dr. F. L. H. Willis; Cardinal Manning, J. Clegg Wright; Unfavorable Conditions, Hudson Tuttle; News Items; Personal.

FIFTH PAGE—Correspondence; Advs.

SIXTH PAGE—Woman's Department—Along by the Window, poem by Rose E. Boshnell; Immortality for All Life, A. M. Munger; Comfort, poem, Kathleen Hunt; A Sketch from Memory, Remedy for Insomnia; Electricity; Meetings; Advs.

SEVENTH PAGE—Timely Topics, Charles Cromwell; Obituaries; Advs.

EIGHTH PAGE—Correspondents: Pungent Paragraphs; Movements of Mediums; Advs.

Testimonial.

B. F. Poole, Clinton, Iowa.

Please send me another package of your spirit remedies for Catarrh. My son has used them for two months and is nearly well. They have more healing qualities than any remedies we have ever used.

Yours most truly,

JOHN C. SMITH, V.-Pres. Spiritualist Society, 1117 Troost Ave., Kansas City, Mo.

See ad. in another column.

Do You Suffer with Piles?

You can cure your piles in a few days with our new and simple method of treatment.

Medicine used locally and gives immediate relief. Sent by mail for \$2. Special treatment and extra large package of Cure 22. Send stamp for booklet, entitled "How to Cure Piles," free of charge, containing valuable information never before published. GLOBE PUBLISHING CO., 35 Cincinnati, O.

## LaGrippe Influenza LUNG BALSAM

Allen's

It has such a magical effect upon Coughs, Colds, Bronchitis, and all difficulties of the Throat and Lungs that it has been found of great value in curing the Cough attending this epidemic, so rapidly spreading.

It cures the Bronchial Irritation, causing a Free Expectoration, and contains no Opium in any form.

Druggists report with reference to LaGrippe, that wherever the epidemic prevails, the sales of ALLEN'S LUNG BALSAM increase.

Is Sold by Druggists Generally.

Price 25 cts, 50 cts, and \$1.00 a Bottle.

THE SPIRIT HAND OR HAND OF DESTINY.

This instrument is totally different from any other spirit communication, for after a few sittings it will be found that the spirit hand will be a true and reliable guide. It works on a new and novel plan. It is ready at all times to answer that question of what we want. Price \$1.00 with full instructions, sent Postpaid. Send for one now.

C. A. SHOOKS, J. L. Federalist, Allegheny, Pa. Agents wanted.

W. J. CORLEY, J. L. Federalist, Allegheny, Pa. Agents wanted.

W. J. CORLEY, J. L. Federalist, Allegheny, Pa. Agents wanted.

W. J. CORLEY, J. L. Federalist, Allegheny, Pa. Agents wanted.

W. J. CORLEY, J. L. Federalist, Allegheny, Pa. Agents wanted.

W. J. CORLEY, J. L. Federalist, Allegheny, Pa. Agents wanted.

W. J. CORLEY, J. L. Federalist, Allegheny, Pa. Agents wanted.

W. J. CORLEY, J. L. Federalist, Allegheny, Pa. Agents wanted.

W. J. CORLEY, J. L. Federalist, Allegheny, Pa. Agents wanted.

W. J. CORLEY, J. L. Federalist, Allegheny, Pa. Agents wanted.

W. J. CORLEY, J. L. Federalist, Allegheny, Pa. Agents wanted.

W. J. CORLEY, J. L. Federalist, Allegheny, Pa. Agents wanted.

W. J. CORLEY, J. L. Federalist, Allegheny, Pa. Agents wanted.

W. J. CORLEY, J. L. Federalist, Allegheny, Pa. Agents wanted.

W. J. CORLEY, J. L. Federalist, Allegheny, Pa. Agents wanted.

W. J. CORLEY, J. L. Federalist, Allegheny, Pa. Agents wanted.

W. J. CORLEY, J. L. Federalist, Allegheny, Pa. Agents wanted.

W. J. CORLEY, J. L. Federalist, Allegheny, Pa. Agents wanted.

W. J. CORLEY, J. L. Federalist, Allegheny, Pa. Agents wanted.

W. J. CORLEY, J. L. Federalist, Allegheny, Pa. Agents wanted.

W. J. CORLEY, J. L. Federalist, Allegheny, Pa. Agents wanted.

W. J. CORLEY, J. L. Federalist, Allegheny, Pa. Agents wanted.

W. J. CORLEY, J. L. Federalist, Allegheny, Pa. Agents wanted.