

TWO DOLLARS per Year.

Without Virtue Are Paltering Vanities."

CINCINNATI, JUNE 16, 1888.

ONE DOLLAR for Five Months

NUMBER 50.

VOLUME 2.

THE BETTER WAY.

ISSUED EVERY SATURDAY. THE WAY PUBLISHING CO., Proprietors. M. G. YOUMANS, President. I. S. MCCRACKEN, Treasurer.

L. BARNEY EDITOR
Assisted by a Corps of Able Writers

CINCINNATI......JUNE 16, 1888.

SUBSCRIPTION PRICE - - TWO DOLLARS per Year, strictly in advance. Two Dollars and Fifty Cents to any Foreign Country in the Postal Union. In the United States THE BETTER WAY will be sent Five Months for One Dollar.

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Will be inserted at Fifteen Cents per line, Nonpareil, for first insertion, and Ten Cents per line thereafter. Special contracts for long time advertisements. Publication Office, 222 West Pearl Street,

Cincinnati, Ohio.

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THE ROSTRUM.

The Independence and the Positiveness of Modern Spiritualism.

Lecture delivered by Mr. J. FRANK BAXTER, Grand Army Hall, Cincinnati, Sunday Evening, June 10, 1888, for the Congregation of the Society of Union Spiritualists.

On Sunday, June 10, '88, Mr. J. Frank Baxter continued his work in Cincinnati edging that with lectures, mediumship, etc., in Memorial Hall. The following synopses of the two lectures will give somewhat of an idea of their tenor. In the morning the theme

NESS OF MODERN SPIRITUALISM.

Forty years since, communication between the Spirit World and our own was received; better, it was noticed and enrise much of dogma has decayed, and theology has seen and sees its loss of power; strife of adherents and external attacks of opponents. They see nothing able to could have supported it amid all the contention within and opposition without the ranks of Spiritualists.

opinions and theories. Wherever a morlost his hold and influence, and, if fanatically persistent and "cranky," he has lost his head. Wherever an attempt has been made to organize Spiritualism, which is all wrong, in any attempt to organize Spiritualists, which is all right, the effort has proved a futile one. Spiritualism needs returning, through their mediums making and has so demonstrated by its independent course. Spiritualism respects a man and the truth, rather than a sectarian or a dence, and more too, than to mortal man creed.

At the time of Spiritualism's latest revival, Spirituality was fast waning in the land-aye, in the church-and materiality was effectively gaining. Modern Spiritualism came with cool independence, taking a middle ground, demonstrating its foolish the heated and desperate attempts at revivalism on the part of the church, and how unreasonable and wild the materialists on their side, in the sweeping de- and remember that

nunciations, until to-day a "new theology" obtains with the church, and materialism calms itself into agnosticism.

Herein we see the direct mission of Modern Spiritualism. Let those who so frequently ask of its purpose see the answer and ponder-carry it out in detail and see how grand its practical work.

It is to correct materialism and reclaim the materialist.

It is to redeem declining spirituality and save the church.

It is to rationalize religion by correcting its theology.

It is to fraternize humanity and to natualize the thoughts and actions of man.

It is to assure the world that death is but the doorway to life eternal.

Bigotry and prejudice might have crucified and martyrized every pioneer of Modtheir legions of believers; the clergy might have kept on preaching funeral sermons over the alleged dead body of Spiritualism, and consigned it with its followers a la Talmage, to the deepest and darkest of hells; religionists might have gone on placing their watchmen in towers and we had yielded, and been found acknowl-

"The host of God! they come to us On heavenly mission bound."

Education is strong, and inbred were theories and beliefs which, as it were, be- facts in psychology and trance previous action which out-work the greatest good THE INDEPENDENCE AND THE POSITIVE- | selves, and hence some thoughtlessly and others wilfully, have felt in duty (?) bound to defend their creeds even against apparent truth. It seems as though their beliefs and speculative theories are of more mocouraged; later it was accepted, and to- ment than any facts or scientific developday it is claiming, as never before, the ments chancing to disprove them. They attention of the civilized world. With its often are enamored of Spiritualism, per se Hammond, of N. Y., and Prof. Carpenter, and consider the idea of angel presence and communion as beautiful; but when but also true is it that religion, another returning spirits tell them what they have thing quite different from theology, has found or not found, in the Spirit World ever been a gainer thereby. The Talmage as per credal and clerical teaching they ilk may fume and vilify, and the church believed they would-put the facts as excry, "Beware of delusion and lies!" yet, as plorers and actual witnesses in the world in the past, so such things in the present of spirits before them, to the detriment of only serve to increase the desire on the their beliefs and theological tenets, then part of the cautioned to know, and in this they are shocked and frightened. "No unrest hosts are led to investigation. Why, local heaven? no local hell? no personal to-day, millions are the advocates of Spir- God? no personal Devil? no pleading Jeitualism, and the cause is spreading with sus? no vicarious atonement? no salvation that is declaring them, and the same is unparalleled example. In fact, all enlight- by faith?" they ask, to assure them the ened and untrammeled minds see an im- spirits did so say, and the reply comes possibility for aught false to live and from those returning from whence they maintain independence, amid such internal ought to know. "None of these things. God is all in all, and only to be known through manifestation. The kingdom of stand but truth. And viewing Modern hell or heaven lies in the human breast. Spiritualism, nothing but a truth inherent | There is no escape from the consequences | that spirits are men and women, not little of sin; character saves; knowledge is raise their hands in horror, turn their As Spiritualism was inaugurated by the backs and cry, "It's the devil's work! Get Spirit World, so the spirits have carried it thee behind me, Satan!" If spirits returnon successfully, independent of tastes, ing, instead of telling the truth, had lied on are learning more and more of the possital would-be-leader has risen to control or dogma, Christendom had accepted Modern to cramp his creed, he has, sooner or later, Spiritualism, and the phenomena had been and majorities so admit, at least, all the

> that believe. be positive are those only who have seen give not only ear, but, to say the least, crewho never has been to see and know, and so only speculates and thinks thus and so.

Herein are the reasons for the independence and positiveness of Spiritualism. to what end and purpose the education, if Alas! alas! when will that time be, when death physical was to end all? Then again truth discovered will ever be admitted, if immortal life is assured, is not the meththough cherished beliefs, shown erroneous od of it indexed? As man-the spiritposition and authority, and showing how in the light of the discovery, shall fall- is educated to natural, vegetable, floral, "The truth before all things else!" should be each one's motto, be he Christian or this educating were useless, in fact earth-

"Creeds

"Hour by hour, like an opening flower,
Does truth after truth expand;
The sun may grow pale, and the stars may fall,
But the purpose of God shall stand.
Dogmas and creeds without kindred deeds
And altar and fane may fall;
But one bond of love and one home above
And one faith shall be to all."

AND FANCIES.

Such was the subject of Mr. Baxter's evening discourse, a general idea of the treatment of which the following review and that every sense is actively alive to its

Spiritualism is either a truth, a miscon ception, or an imposed fraud. Looked at was fanciful; and to the church although it is Groenland. The spirit opens a door and in either light, it is a great mystery, or, at freely sings of heaven, least, has much of mystery, and so long as there is aught mysterious about a thing, so long does it behoove each one as a thinker to investigate that thing-clear it, if possible, of its mystery, and put it, as it is, be- that his plain prose would be criticised as ern Spiritualism. Churches might have fore the world. If Spiritualism be unpopu- absurd. Surrounded and pressed upon as continued to, as at one time they did, lar among any religious population, it is though it is not now so, excommunicate simply because it is not understood. But wonder we find it next to impossible to the wife and Otto and Robert the sons of certain facts have forced themselves to a fully comprehend. Yet from experiences recognition, and men are fast learning that Spiritualism, instead of being supernatural or unfounded, can be approached through natural methods, and is, after all, founded on facts-facts of psychic science, Where once Spiritualists were considered steeples, their allies in printing offices to as dealing with the superstitious, following report, their attacking forces in theologic the will o'-the-wisp of sickly imaginations, halls and colleges, and their spies surrep- etc., by the same, now, since the formation titiously in seance rooms, backed by creed, of societies for psychic research particupride, promp and wealth, yet, despite all, larly. Spiritualists are invariably considered as really positive philosophers, believing from the evidence of their senses, preferring fact to faith, reason to super-

Mr. Baxter called attention to certain here, is there a departure of those rules of came parts and parcels of natures themto Modern Spiritualism, as well as to in the fitness and adaptation of things to years or more. My father is William ish, to inflict a punishment upon the many established facts in psychic science contemporary with, yet independent of the spiritual phenomena, which virtually form the very basis on which Modern Spiritualism is, as a science founded, or from which it was evolved. He called attention to certain ones, notably Dr. of England, who claim, in the face of such demonstration, that epilepsy, hallucination, cerebral aberration, etc., will cover the ground. He then showed how these men do not and will not place their theories down in the light of all the facts, but prefer to pick, for their purpose, such facts here and there as will support their theories apparently. But fortunately, all facts are before the world, even though certain ones are winked at by hobby-theorists; and it is the "intelligence" of the world classifying and applying them. When spirit communion began, very few thought of connecting it with the phenomena of psychology, and yet it, in its various phases, belonged to the same class of facts, and was to be accounted for by the same philosophy. But we have now learned gods on the one hand nor non-entities on power." Then it is they inconsistently the other. We have learned that men and women in the flesh are spirits, here and when the human mind is here studied, we these points, lied in the interest of church bilities of the spirit, to which mind belongs. If so, the excarnated spirit has, if existant, accounted "the spiritual gifts," which were possibilities of the incarnated mind, not to promised by Jesus, should "follow them add greater potentiality. Then, allowing spirits existence, what is to hinder free Now, on these questions, the parties to play of mental force and its results. Nothing. Then why is not Spiritualism a natuand heard-and they are spirits. Then ral sequence? The various phases, then, of mediumship, from "the rap" down to no mortal leader, no credal embodiment, their declarations, once accepting the fact "independent writing" and "materializaof spirit communication, our duty is to tion," were considered, showing them in fact and philosophy natural and consequential,

Educating man was only educating the spirit of man-for, from what had been said, the spirit, virtually, is the man. Then animal and human and all thereto relating, is to live on in a natural world of like spirit.

growth, productions and inhabitants as the physical world from which it graduated.

Here Mr. Baxter gave the information gained from spirits themselves on the naturalness of the spirit world and the spirits who inhabit it, showing it to be the coun-SPIRITUALISM: ITS FACTS, PHILOSOPHY, terpart in every respect of this world. Moreover, the spirits assure us that the reality of the spirit-world is more intensely real, as well as more beautiful than this, presence and normal gratifications. He was aware to the world, in general, this to, but said tell Otto and Robert his name his lectures or tests, for the remaining

> "Oh, the transporting rapturous scene That rises to my sight-Sweet fields arrayed in living green And rivers of delight!"

we are here by matter's inert mass, it is no as a medium and as a student under the spirits, the conclusion seems to be, that necessity requires, to secure the happiness of the excarnated man, that he be presented with like objects and means of perception, use and enjoyment that his earth-life accustomed him, else all correspondence and fitness would be lost sight of, and incongruity and discord be the hapless result.

Hence it is reasonable to consider the spirit-world a real world, its inhabitants real persons and its surroundings and contents real objects. It is to be accepted farther, that natual laws control that world well as this, and that there no more than

each other, of objects to necessity, or desire, even of instruments to capacity and of ends to means. It follows, too, the Spirit-World is one of progress, in which we will develop an infinite series of new ideas amid an ever increasing variety of new objects. No longer is it a world to dread in the vague idea of its vacancy, but so real, so suited to our natures, that death loses all terrors in view of it. It is no longer death, but a soft slumber, a pleasant dream and a joyful wakening. Extravagant and fanciful, as this may seem to an unaccustomed mind, Mr. Baxter said he felt it to be severely true-and to most

Spiritualists it was infinitely probable. Mr. Baxter took timely occasion to show how poets and sages, not alone of the past but of this age, as well as bards and preachers, under the inspiration of occasions and assemblies-in fact the inspiration of the enlightened world-(and he believed often under the potent and silent influence of the Spirit-World,) were led to write, to sing and to teach Spiritualism, notwithstanding as individuals, slaves for bread and butter's sake, they were denunciatory and vilefying,-on one occasion, under inspiration and forgetful of selves, preaching and teaching the Spiritual Philosophy, and on another, when reminded of position and what denominanow as much as ever they will be, and tion hired them to do the preaching, pronouncing curses on Spiritualists and decrying the idea of spirit-intercourse. Most amusing and telling, was the showing Mr. Baxter gave Mr. Talmage, since his recent tirade against Spiritualism and Spiritualists is so fresh in all minds, as he reviewed much of Talmage's sermon on "Employment in Heaven" given last Summer at the Hampton's, wherein, to use Mr. Baxter's words, "The preacher preached wiser than he knew."

But it's only a question of time, when Spiritualism will be universally accepted, Demonstrations are more and more powerful every day and as predicted,

"Bye and bye, the darkened sky Will clear to our earthly eyes; And the mists, now near, will disappear Where a shining pathway lies, Then, all ablaze, the soul shall gaze

In the peerless depths of blue, And the darkened glass, from the eyes shall pass And we'll all--yes, all--see through.

Last Sunday evening after delivering his lecture and executing a selection on the organ, Mr. J. Frank Baxter opened his "Infidel," or else neither is honest. Try life worthless, unless the excarnated spirit seance with an invocation by a ministerial

conversation, one of them bending over a one of them bending over him, her curls lady in the audience as if to kiss her. This falling upon him, while she pinned a rose spirit entered the spirit world as a child upon his coat. The lady was his wife. but was now a grown person. She gave Mr. B. said the other was Mrs Buchanan, the name "Dodie," and it was recognized, and connected her with the Galt House, the proper name however being Medora, Louisville, Ky. The gentleman, Dr.Rose, but they always called her "Dodie."

The medium said he next heard a man calling as through a trumpet, "Bertha, Mr. Baxter's lecture and music were well Bertha!" Here Attica, Mr. B.'s guide, said received, and his test descriptions all the man could not manifest as he wanted recognized. Nobody can afford to miss points to 157 and says "Bertha," then goes to store-room and calls "Robert," "Otto." The parties recognized the spirit stating that the 157 was the number of their house, that they were not Spiritualists and asked if he could give the name of the street. Mr. B. said it was Smith street, and they said it was correct. Bertha was this spirit, who were strangers present in the hall.

He next saw a young colored man about wenty years of age sitting down with books. An only son, who went to school, graduated, scrove hard against great opposition, he said, and gave the name of Miles W. Handy. He saw two spirits together, and one of them says "you are under the influence of two spirits instead of one as you at first thought, and when you spoke of me as only having passed out a few months ago it was incorrect as applied to me, but that idea is probably gotten from the impression that my father in paid. No penalty has been inflicted. spirit life makes er on y a in being here The innecent may suffer for the guilty with me, for then my father did pass out, as a mother suffers for a bad child. But but I have been in spirit life some five it is the coarsest kind of cruelty to pun-Handy. We are aware this is a public place, before a public audience, but we take advantage of this channel because there is no nearer channel by which we can reach our home at present, the old home on Betts street." These spirits were plead for pardon, but demands a disrecognized by a colored lady in the audi-

upon which was a steamer, four individuals being represented, one of them an old man trembling with age. There are two captains, Captain Miller and Captain ty upon Jesus for a penalty due the Grant. Spirit Captain Miller said to a guilty, must be revolting to all sense of gentleman in the audience, "Edward, I am brother Charles. Andrew is here." The medium said, "You never saw one of these spirits," and the statement was verified by Edward who said Andrew passed over twenty years before he (Edward) was born. nothing to pardon. No penalty has Mr. B. also said Henry was there and this as well as the other names was recognized. Captain Grant was an old New Orleans steamboat captain. Mr. B. then saw a back-ground of clear blue sky upon which was a white flag, bearing the inscription "Mary Houston," which we learned was the name of the vessel which Captain Miller formerly commanded.

The next scene was water-a river-

He next came in contact with a spirit, and fancied he could smell boiling grease, and in this connection he gave the name of Wm. Proctor, saying that he was formerly the senior member of the firm "Proctor and Gamble." A neighbor recognized him and said he had been gone two or three years. "April 4, 1884," said Mr. Baxter. 'Right," was the response.

An ambitious young man giving the name of John S. Cordell, who passed out with some pulmonary trouble was next. The medium saw a hand holding two cards, one having the letters "D. B. C.," and the other "M. W. C." The spirit was recognized and the party thought the letters given were the initials of his brothers.

Then an excited spirit rushed into Mr. B.'s presence, and took his mind to the attempted Big Four train robbery. Mr. B. saw him in an office of the American Express Co., and got Newport, Ky., and Frank Clarke associated with him. He was recognized as living there, and an old agent of the express company in Cincinnati. Amariah Stebbins' name was given, and a gentleman on the front row said emphatically "That's my father. He never came to me before."

The last test was given to a "Father in Israel," whose gray locks gave evidence of the fact that he was soon to bloom in ever-

The first that he saw was two spirits in lasting youth. Two ladies came to him, recognized it.

A large audience was in attendance, and Sundays of the month. It is anticipated that Mr. Baxter will give an extra lectur some week evening.

The Methodists Broadening.

Some Curious Doctrines from an Orthodox Bishop-We are Surely Moving. Editor The Flyer:

On Sunday, May 20th, Bishop Fowler, of the M. E. church, preached an excellent sermon before the General Conference at New York. Among other excellent things, he knocked the bottom out of the orthodox teaching about the atonement. He said:

"Let me be specific. No debt has been paid. It is not in the field of commercial values. If it were a debt to be paid by the sufferings of Christ, then it would be already paid and there could be no further claim against the sinner. He would need no pardon. His release would be demanded by justice. But such is not the case. No debt has been were inflicted it would be all that justice could demand; when one has endured the penalty of a crime, then he is entitled to a discharge. He does not charge. Moreover, it is not thinkable that guilt can be transferred to the innocent. It inheres in the party sinning. It is monstrous and unthinkable injustice to hold the innocent as guilty. The fiction of substituting a supposed penaljustice. Guilt could not be transferred. Penalty could not be inflicted upon the innocent. Penalty inflicted at all must be upon the guilty, and then pardon would be impossible. There would be

The Bishop says: It is monstrous unthinkable injustice. The fiction of inflicting a supposed penalty upon Jesus. Of course it is. The angels and Spiritualists have shown the beathen origin and wickedness of inscribing such injustice to a God of love. It came into the Catholic church in the 12th century, during the darkest period of the dark ages; was formulated by a devoted Catholic (Anslem) and inherited by Protestants as we inherited government by kings, slavery and other evils which we have outgrown. It is not named in the whole New Testament. Yet many suppose it a Christian doctrine, so little do they read their Testaments.

Last Sunday Rev. Mr. Warren, the Methodist preacher here, preached a liberal discourse on the continuance of personal immortality. With a few quo-tations eliminated it was a spiritual discourse, such as we have often heard from spiritual lecturers. So marked was its Spiritualistic doctrines that some thought Bro. Warren had been helped by the angels through some of the Spir-itualists in his church. Christian science, Divine healing, prayer cure, mag-netic healing, etc., all springing from one Divine source, also opening many

We are coming to see that doctrines books, churches, etc., are not religion any more than plows, hoes, etc., are struments for carrying on agriculture. When a wise farmer finds a new and improved tool, he prefers it to the old one; while the ignoramus of India, Spain and Mexico plows with the same root plow because it is old and sanctified. Who does not rejoice that better religious tools are coming into use.

G. F. LEWIS.

[From the Corry (Penna.) Flyer.]

Ring slow the bells for dying years-The passing years that come and go, In robes of white December snow;

The dying years go out in tears.

Toll, bells where love no longer burns. In hearts that seemed so pure and true-For hopes so bright when life was new --Toll for the dead in living urns !

Ring out the drones who seek repose While others labor at their best-All stagnant souls by sloth oppr Ring out the sluggard as he goes.

Ring out the miser with his pelf, o never sought another's gain-The men who live and die in vain-Ring out the soul that lives for self.

Ring out the wranglers, one and all, Who nothing care and little know, And won't be suited here below Ring out the grumblers large and small,

Ring in brave workers by the score, Who seldom stop to feel a pain, And never mind the cold and rain-Ring in the triffers nevermore.

Dispels the shadows of the night, And floods the world with morning light-Bing in the mew by angels taught.

Ring in the bope of endless youth, And noble deeds of loving men Who help their brothers now and then-Bing in the souls that live the truth,

Ring now, sweet bells of joyful chime, oud tells, that wake the world from night, Clear bells, that welcome in the light Of days that make the world sublime,! -B. B. BRITTAIN.

(We do not know the date of above poem, not whether it has before appeared in print, - [ED. BETTER WAY).

Written for The Better Way. Dogmatic Theology, and its Wake of Absurdities.

BY R. T. LOCKWOOD. Readers and students of THE BETTER WAY, it is alike your privilege and duty to make progress in the attainment of knowledge-scientific knowledge-philosophic wisdom-and more especially and appropriately in that phase of scientific investigation that relates to the philosophy of spiritism-Spiritualism.

For a rational comprehension of the modus operandi of spirit control, or of the laws concerning spirit return and materialization of recognizable forms-bodies, a profounder research is necessary, and a material part of this undertaking or work will be the clearing of the mind of the scientific investigator of the predilections superinduced by early-life theological influences, such as that of the absurd idea of a personal God, a personal devil, of a local heaven and a local hell, endless misery, etc.

The mind of scientific bent, free from the sway of these interferences-obstructions-may grasp the science of truth in its manifold phases of natural unfoldment and succeed in systematizing the formula of the workings of these specific laws of nature involved in the rational intercourse between the intelligences of the two great worlds-spiritual and materialrepresented by mind and matter-the elemental esse of sensuous life.

Presume, for a short time at least, that the idea of personality in the God, make up is erroneous, then can you the better and more justly follow in the wake of my reasoning, hence the better judge of the soundness of the conclusions,

personality per se, and is simultaneously present, then God is the composition, and but the composition of all things--matter, spirit, etc.-in universal nature -the essence and quintessence of the universe-which conclusively proves the impossibility of personality; that is, personality can not, in the very nature of things, be commensurate with immensity, since there would be no space for the diffusion of the idea of such a limitless personality. The idea of such an omnipresent (Godhead) personality, excludes the possibility of the centripetal and centrifugal action of thought, as is well known to belong to individual, personal ratiocination!; or, in other words, there would be no room for space outside of a universal, omnipresent personality, for the operation of an idea, or for the perception of such an idea; hence, there is no universal, omnipresent personality, no personal God!

As to a personal devil, I can not vouch for him, having no acquaintance with the mythic gentleman; but with regard to his majesty's representative nature or figura-tive importance, I have this to say: In the long ago—in medieval times—before the As soon as the orator had finished, to human mind had sufficiently developed to be able to perceive the truth of the law of evolution; and while it traced the origin of man to a little of God's spittle and Eden's dust-and woman-yes, woman (prepare to smile), that insignificant, necessary evil, that must not be allowed to speak in church nor vote, but must be silent in all things-was made out of one of Adam's ribs. Poor man rib mortal, why should such as she be recognized as an intelligent responsible being—as a creature with a soul, as she did not receive any part of Adam's soul; hence she can legitimately claim to be but the one-rib part of man's materia! nature! Poor, soulless creature-material being without spirit-

Yes, while the mind of humanity was in this crude, primal state of development, and selfishness prospered upon the fruits and human ignorance, and a lazy, crafty, avaricious priestery needed some effective aid for the success of its priest craft, that a livelihood might be secured without the using of their hands, conceived the idea of teaching the masses—the people of their times—that there was a personal devil, who presided over evil, and caught all that did not pay priestage—priest money—and consigned them to endless torments. etc.

Since then, years have come and gone, and this idea has grown stale and become

feeble by age; and no longer terrorizes or sways the enlightened humanity, yet some still remain, groping in the shadow of the absurd dogma! But soon its very shad-ow will be lost—and human intelligences, feast on the rich and more substantial food of rational, natural science. Thus

progresses the world of humanity.

A local heaven? Not such geographically, but a state of mind, located within the limits of conscious rectitude-rightdoing-this is the outgrowth of wisdom.

A local hell? Yes, to be sure. Every were found—in politics, in pulpits, in banks, in all phases of our social system, in domestic discords, in errors of living, in the mis-education of children, in every phase of crime and type of error, in the sophistry and falsity of modern Christianity, in the sanguinary massacres of religious intolerance in the past, in our mod-ern religious and social castes, in all the complex phases of human conduct that does not seek for the good, the true, the beautiful in life; all—each of these phases localizes hell, and all these make

But away with all these antiquated fossilized religious dogmas—theological ab-surdities—let us not longer follow their wake, but rather substitute the elements of a rationally scientific, natural religion, whose outgrowths shall be but the spiritualized harmonies blended with the sanction and grandeur of cultured ratiocination. Then and there will the God idea be changed to the more rational and scientific one, founded upon the essence of nature-in the realm.

Of worlds and systems of worlds!—
"These parts of one stupendous whole,
Wnese body Nature if, and God its soul."

Now, with this view of the source of universal nature, or of God, of the God of ne orthodox masses; namely, that (he) the original creative source of all things is per se, but the soul of the same; that is, all soul—the life per se, of nature—the esse of sensuous intelligence—thus, figurative, omnipresent.

So, hence, each and every distinct and personal identity-segregated individuality-having its complex structure and electrical brain battery, becomes an illustrative representative of specific emanations from is central fountain of electro-chemical forces of this great all-soul-God, and the result of the momentum of these two opposite, yet interblending forces, upon the rain or nerve aura, this electro-chemical

intra diffusion, is thought. Thought becomes the base of the positive and negative affinities of the mental states; thus superinducing ideas, ideas whose shades and shadows are perception and conception-these importing their ethereal auras upon the brain's sensorium, and thus become reflected or photographed the reality of contemplated present objects. Thus are photographed the reality of spirit-world intelligences of our once earth-life relatives and friends.

Hence, so is the spiritual philosophy true, scientifically. And while this is so true, yet it is naught but illustrations of the operations of natural law, and, in itself, as simple as the law governing respiration, or of that controlling the circulation of the fluids of the animal system.

To the reflection of the scientifically cultured class of humanity, the pulpit ranting, crusades, raids, menaces, etc., against the progress of natural science, which feed the "common herd" with prejudice, these shadows of ignorance are as the clouded twilight to the crystal noontime sun-shine; and wane away from the thought realms as do these ignorant shadows into the night of the past, destined to leave behind but a feeble, sickly mockery at human reason's progress.

And of this phase of fossilism is the inert, papal rescript fulmination of Rome, at and against Ireland's troublous, effervescing politics. Despite the rescriptdespite all obstructions-Ireland will triumph! as sure as it is the destiny of truth to triumph over error, and right over wrong; and such is but the progressive outgrowth of development.

But let the "common herd" feed upon Now, first; if God is a person, or had the husks of truth and wisdom, while spiritists-Spiritualists fatten upon the kernels. And while it is the practice of this herd to grope in Spiritual darkness, as those without hope, wailing, weeping for their departed friends, not sure but they have been ticketed to their orthodox hell; we (the Spiri'ualists) will open our sensuous doors to our loved ones gone before: will meet them, greet them, converse with them; behold their mystic, lovely forms; exchange affectionate congratulation, and learn of them life's wiser, noble better way, as per our-THE BETTER WAY.

LAS VEGAS, N. MEXICO. Spiritulism Everywhere.

Two Protestant preachers by the name Vidaurre and Jorquera, traveling in Chili, South America, stopped at Rancagua the second of June, 1887, and held a religious conference in the theater of that locality. The subject was, "What is man, and what is his fate after death?" Reverend Jorquera, during his sermon, thought_it proper to exercise his eloquence at the expense of Spiritualism; laboring hard to cover it with ridicule before his audience, saying it was absurd, and challenged Spiritualists to answer with their theories founded on

As soon as the orator had finished, to the great surprise of all, a young fifteen years girl rose and accepted the challenge offered with such scorn and presumption. After having refuted the reverend preacher's arguments by improvisatory inspira-tion, the young girl asked him for his writ ten observations against Spiritualism, so as to be able to answer them in a manner more

Written for The Better Way. Inspiration. What is it?

Ere we attempt to answer this very important question, it will be necessary to to "do unto others as you would be done state that "Truth knows no favorites, by." The "vexed question" is, more in bows to no individual shrine; neither can thought than reality. My faith is very it be mocked or set aside with impunity:" strong in newspaper articles and re because Nature or natural law has attached ports as being empty of truth. Not in can escape or evade paying, sooner or late I lived in the country for over a

child soon learns to respect, to save itself more than I want my faults referred to errors and false statements, so they may from a fall and consequent pain, the penal- that none can correct but myself. I ty attached to even a little violation of the want to know what can be done, and end, and the reporters who are mixed laws of equilibrium. And the fully grown give him work to find it out. It is my up with these raiders know it. Your man or woman is even very cautious to duty to lead him right, not to push him avoid coming in contact with the swift pen- into more error. I should be ashamed Bacon, make me inclined to say a few alty attached to the violation of the chem- to show my face to man did I not give words on the subject. ical laws that govern the action of intense him encouragement in food, clothing heat when it comes in contact with the hu- or work, when he, full of what is called city, as well as elsewhere, who do not man organism. And the same is true "sin" (I call it accidents of growth) up believe in materialization; they say conductor of electricity, or what is com monly termed "lightning."

The laws that govern the action of mind, as well as matter, are equally well entitled to respect, to save from disastrous results; but these laws being very subtle and interior, are not well understood, by taln equilibrium in nature. If we use the exception being where a man or woman has "gifts" commonly known as ishment from God, but a law in nature "spiritual."

Here's a man, there's a woman, who has never been through "the schools," nor visited the "chemist's laboratory," who can into that degree. The refined error beincapable of doing. From whence do they of our law over-reaches the maker of it, the raided mediums. derive their power to do so? is a question and we blindly fall into a pit dug by easier asked than answered. But it admits of an answer, and here it is

there is no separation of one individual- home, wife and children against his immortal mind, no longer environed by crude matter, through the action of chemistry and affinity, is attracted to other precisely the same, taking the man minds of like ilk; and thus a chain or from his earthly home before his time. communication is being kept up, by minds thus liberated, with those still environed.

facts, truths, and principles, understood by those not environed, are transmitted to those that are, through their individual or some sensitive subject, known to the world think of our practical errors, and not comes, so to speak, an avenue of communication from one sphere or condition of life to another.

This then is, in tee simple, inspiration. And inspiration is of two kinds, corresnight. But both are a necessity, to furnish a healthy activity to reasoning ca- freedom granted to others to accept or his letter, and the lying reporter said it pacity, what every man and woman is en- reject. I don't wish to know the wrongs "proved to be flesh and blood." How dowed with at the moment of conception, of others, I have only to correct my did he know? the four or five raiders it being one of the main wheels of the own, and enough to do at that, and let did not retain it as they could and would well as a life-preserving principle.

tion they receive through their own or- tual benefit. I want no law but the one grabbed, the grabbers said it disappeared Hub, and if I had the time I would ganizations or that of others.

If the inspiration is designed to benefit, therefore bless universal humanity, it is safe man's, as the former is the higher of the doors in the floor. They grabbed "Billy to say that it is in harmony with "the spirit of truth" itself. But, if it is designed you put it will never conquer, it is but them 'hauled Mrs. Bliss out of the cabto bless some, while, at the same time it is anger which is the essence of weakness, inet and in the semi darkness got her filled with cursing for others, one will and it must die out. have good and sufficient reasons for rejecting its claims.

Let a word to the wise be sufficient, that all may strive to

may strive to
"Bury the hatchet," let no foolish strife,
Mar the happiness of every-day life;
Gather the sunbosms whenever you can,
Living the truth, is the redemption of man.
Walk by its light in sunshine and shade,
For out of its ethers we are all made.
Trusting its power wherever we be,
Will weave the best web of our destiny.
Out of its sunshine will blossom flowers,
Out of its brightness cull rarest jewels,
Out of its shadows, we'll brighten our souls.
Truth will not mock one honest endeavor,
Hearths that cling to it no law will dissever;
Sools that are born beneath its bright ray,
Travel together an endless pathway;
Gathering new life as they journey on,
From cycle to cycle, wisdom adorn.

MRS, JULIA C. FRANKLIN.
BIG CREEK, Steuben Co., N. Y.

BIG CREEK, Steuben Co., N. Y.

It Was His First Case.

He is now a fat and prosperous physician, knows a good deal and looks as if he knew the rest. "It was my first case when I was a student," he said. "The professor always gave easy cases of childbirth to the students as practice, and I was sort to superior to the students.

The Better Way. I supposed that what I had made

manifest in my article on tramps, was

intelligence of the age in which we live. but a strong one for justice. I don't ness. Then why should we punish, esto keep us from hurting ourselves. We ourselves. To me "thief" and "kleptomaniac" are the same. To take a man's or selfish end of a few who have the power, it is "murder," as the effect is

Now I propose to make your kind mine and I challenge any tramp to deny that I cannot do so in my way, and they will work for me, too. Would like to hear from them. No man would rather starve than work. They are doing the very hardest kind of work when they don't work. they don't work. I have heard a great deal about man's laziness and bad nature, but there is nothing without a cause. Everything must grow from a seed, the germ of all things. I look into this and find laws of license, force of competition, money and social powof competition, money and social power, pressing upon the weaker, the poor man; the refined error in those a little in advance in position, money and business power. This makes tramps against their will.

I have hired many hands, and never asked What harm have you done?

Where are your references? In my confidence are important law. I received

fidence—an immutable law—I received confidence and have not been deceived A few years ago a tramp (shame on the name though as applied) climbed to the

The very able and timely editorial in a late BETTER WAY on the subject of of thoughtful perusal, and while reading it I received a letter from that well a penalty to every violation, that no one "ye olden time of my boyhood," but of known and able Spiritualist, George A. Bacon, of Washington. In his letter year and heard of no wrong committed he asks thus, "How about the late raid This is a fact so patent to all reasoning by tramps, but one arrest for walking on the Cowans? Is it another Bennett minds, that it needs very little illustration through the air on a public highway as affair?" as if the statements printed in to make it clear and plain to the average a stranger. I am no advocate for wrong the secular papers with sensational headings were based on facts, when The law of gravitation even the little want to look at what a man has done no every one of them is garnished with as well be called lies from beginning to editorial and correspondents, like Bro.

There are many Spiritualists in this to the moment I speak to him. That they do, but in every case they are found among the enemy and aiding and different, who will compare with her is passing, every precaution being taken to the same sunshine, and lives hereafter, abetting the raiders, and talk as if they for honesty. I am glad to say that hereafter, avoid being near what is known as a good is sufficient evidence of God's forgive- felt that these roughs were doing good service. I consider such Spiritualists pecially without cause. No man will rob or destroy unless his rights are abridged. Punish and you will surely receive it back, as the law of compentations of the receive it back, as the law of compentations of the receive it back, as the law of compentations of the receive it back, as the law of compentations of the receive it back, as the law of compentations of the receive it back, as the law of compentations of the receive it back, as the law of compentations of the receive it back, as the law of compentations of the received in the sation requires force to force to main- them, for frauds we do not countenance, favor, but he has employed Mrs. Ross even the learned scientist, so called. But a false system of law it will be pushed has been discovered, not a spirit grabbed to him, and she is therefore enjoying even scientists seem to lack something in back on us in return, not by God nor and held and not a confederate found their study or application of these subtle laws, when they have reference to the laws, when they have reference to the of nature, but through a just law of this city during the past two years, harm. every-day occurrences of life, as a rule; recompense, like for like, you will re- where they have been so frequent. I ceive as you give. Not a law of pun-ishment from God, but a law in nature know what I am saying and am apt to be believed, too, and that is what these are all more or less in error, some I call raiders don't like, and I have said it berefined errors, because it has a growth fore by word and in print and will say it again as a finish to this paragraph, "point a moral" perhaps "adorn a tale," ing hid under apparent truth in our-that many learned men and women are selves, does the greatest injury. Much among the raiders and not one among vited to Mr. Curtis' room to see this incapable of doing. From whence do they

Many people as we have said are not friendly to this phase and many more are ignorant in regard to it, and when Mind as well as matter is a unit. And life separately or to drag him from his they read the garnished statements of spirits grabbed, of confederates who esized mind from another. And all mind will, to be put to death in a battle field cape and toggery shown that was taken being immo.tal, as well as all matter, the by the thousands to gratify a political from the mediums, or found in their cabinets, they are inclined to believe such statements, or that "there must be some fire where there is so much smoke." They can hardly believe that We look at the lesser and fail to see the these are wholly made up, without a greater error and blindly sanction it. Is particle of fact proving fraud and ex-And when conditions are favorable, it worse to break into the house for food amined closely there is found no resior money than to fill our granaries and dueum of truth, except the bare fact of safes with more than we need, while a raid or a disturbance, there is no disthousands starve? One robs of life, the puting this and in every case has been combined actions, on the brain forces of other of material. Let us stop and disgraceful to the raiding party. Ita would seem as if 'he fact that when as a medium, who, for the time being, be- bunt up something in the dim distance spirit is grabbed and in no case been reof the future that we cannot grasp or tained, though six or eight strong men handle. I place myself as no better or may be engaged in the grabbing, who

worse than any man. No blame from could easily hold you or me so we could me to another, as it is all a degree of not get away, that that of itself would to the best of his belief, with perfect Co.vans, to which Mr. Bacon alludes in the clock-work of mind, as a life-giving as well as a life-preserving principle.

own, and enough to do at that, and let did not retain it as they could and would pose it is due to the Bundyite influence, if it had been human, and the testimony afraid of getting their foot in it, and well as a life-preserving principle. The more light or wisdom a man or afraid or ashamed to go side by side by found or seen and nobody in the cabinet at a distance, and I have no doubt The but the medium." So at the Berry's a The more light or wisdom a man or woman has, the better are they qualified any living soul, and let us compare but the medium." So at the Berry's a short time since, when the spirit was right sort is needed here to day in the short time since, when the spirit was God has given me for self protection, if through the floor; now it is absolutely start one. I cannot obey that I have no use for certain that there are no holes or traptwo. Punishment in whatever guise the boot-black" at Mrs Bliss's, some of To the Editor of The Better Way. mixed with "Billy," and when the light came they found only Mrs. Bliss. Reliable people present said they saw "Billy" dematerialize. Some "toggery" was displayed there. This seance was at a gentleman's house, Mr. Goodbrought there in a man's coat, who shrunk considerably in bulk when he took his coat off; and at this very seance, Mr. Braman, the leader of the gang, said if Mrs. Bliss could be enclosed in a wire cage and if then a form appeared, he would give her a thousand dollars. When disentranced and havand and another leader, Mr. Curtis. but said his friend Curtis had, who ten observations against Spiritualism, so as to be able to answerthem in amanner more in a student," he said case when I was a student," he said to hold the offered controversy in the same of childfull that the students as practice, and proposed the public square, which she, in her turn, refused, as such and I was sent to superintend one. I shaw at once it was not an easy, tut a difficult and serious case, and I rushed cussion.

Two days after, Rev. Vidaurre and Damoiselle Aravena concluded to hold the controversy at the theatre, where the gird was supported by Dr. Rafael Rojos, a young man, very much exteemed for his good character and high intellectual culture.

The discussion went on in sublime style for more than two hours. Finally Rev. Vidaurre had the course for the course of the professor case. Doctor, and had only inclinately raised as seemed kind of puzzled and kept be had hed to rever in the patient, which she, in the patient, which she, in the patient, which she, in the patient is a subject of each of the patient in as good spirits as possible and full be three mentions of the patient and keep her three girds and that she must keep her strength up and bear it and it would not be painful.

The professor always gave easy cases of childfull that the must kendent for my work. To take his appearance I alight have applied the law for tramps. Although I needed no one, he begged to the though and that her must done of my own of three acres, in the patient and keep her three strength in a sood spirits as possible and full be three works of the patient and keep her in as good spirits as possible and full be three in the patient and keep her strength up and that she must keep her strengt failed to toe the mark, because he said to remain a few days.

Boston Letter on Materialization. frightened and went into the cabine for safety and was found there. The only fact in the case was, at the clo a late BETTER WAY on the subject of materialization and the treatment of mediums for the phase in New York and particularly in this city, is worthy of thoughtful perusal, and while read-

plicity with anything fraudulent. plicity with anything fraudulent.

I was present when Mrs. Fairchild was raided by the Abby Tyler gang and know the statement of confederates escaping to have been false, that I was quickly behind the cabinet and before they disappeared at the front, after that "reliable" heroine, Mrs. Terry, grabbed a spirit, and know it, or they did not escape, but must have dematerialized, and I said so in secular and spirital papers. I am happy to say that Mrs. papers. I am happy to say that Mrs. Fairchild is now giving seances in New York citysuccessfully, and Mr. Whillaker, Prof. Kiddle and Judge Neison Cross, and other celebreties give her great credit and we should think the Banner ustice to that lady while giving seance n this city.

The most notable raids have been on Mrs. Ross, amounting to persecution. She is probably one of the best, if not the best, materializing mediums in the friend, the eminent Dr. Fowers, said to her: "If you will give a seance at my house, under my own conditions, and

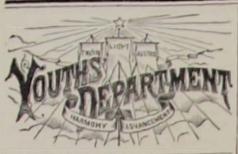
The reliable Mr. Curtis, who employed the roughs to raid the Cowans and the whiskers, laces, garments and other things taken from mediums, spirits and cabinets at the seances in this city. That his statements don't hold water "toggery," and Mrs. Ross, in cog., smug-gled herself in with the others. I could state some amusing things about this reliable Mr. Curtis-a dozen of them, but one will be as good as a dozen, so hear this: Next a box was opened marked Ross, and the items labeled, dates and circumstances, and taking up a garment he said, "this, ladies and gentlemen, I took off the back of Mrs. Ross's son myself. with my own hands, holding it up and making affable and ludicrous remarks. Mrs Ross could stand these lies no longer, so removing her veil said, "Did you say you took that from my son?" "Yes," said he with my own hands." She said, "Do you know my son? Do you know he is leformed and that it could not be so?" It was so evidently an unreliable state ment and palpably so to all present, that this reliable leader of the hoodlums, as Mr.Curtis is called in the Olive Branch, had to own up, saying he had been mis informed, and so took the Ross labe off the article, but said it was spirit toggery and came from some spirit or cabinet. I could mention other incidents equally reliable but this will do and I can only say I know well Mrs. Ross, Mrs. Fairchild, the Berrys, Mr. Bliss and Mrs. Cowan, and have had growth, but so far as error goes it is the be evidence that forms grabbed were them produce forms under strict test ponding to light and shade or day and duty of every person to point out that, spirits. They grabbed one at the conditions, and know them to be more respectable and more reputable and more honest than the majority, or many of this raiding party are

It is a pity that more is not said in defense of these above named mediums by the Eastern Spiritual press. I sup-Boston, June 2, 1888.

MEMPHIS, TENN. June 6, 1888.

Enclosed you will please find a postal note for \$2.00 renewal of my subscription to your valuable paper. I realized it should have been remitted ere this, but to be frank with you, it was a case of forgetfulness. A defect of the head and not of the heart. We had here once upon a time quite a flourishwin's who says the "toggery" was ing and interesting little society, whose Sunday meetings I took pleasure in attending, but that is now a thing of the

Some of the most earnest workers and platform mediums have removed from the city, causing the society as an organization of Memphis Spiritualists, to rapidly die a natural death. So mating been told of this proposition, she ters exist at present. It is with a speaccepted it. The publication of the cial interest I hail the weekly arrival of offer brought round both Mr. Braman THE BETTER WAY, as spiritual messenger, bringing me tidings of the latest Braman it seems had no \$1,000 to risk, discoveries and developments. Dt. Rothermel and his wife are here, expect



My Little Daughters.

Would you know my little daughters, Should you meet them on the street? They wear calf-skin shoes "like papa's," On their dainty feet.

Do you think their shoes are clumsy, With their beels so broad and low? With the sole so flat and heavy, Scotch edge, and a square cut toe?

Shall I tell you all about them?
How they sensibly are dressed!
How their bats are trimmed with ribbon,
Not with bird, or wing, or breast?

All their dresses are of flannel, And they're made to please their tastes, But you'll never find a corect— Cramping small their girlish waists.

Did I hear you say "old-lashioned?" No one ever called them ever so; They are straight, and strong, and healthy; Quite new-fashioned now, I know.

How I wish that all the people
Would so dress their glits for health
That our country, in the future,
In their women would find wealth. Wealth of mind, and health of body,
Strength to bear with care and strife;
Strength in turn to teach their childnen
How to live a true, brave lifa.
—M. Winchester Adams, in Phrenological Journal.

Ages of Birds. The wren lives three years.

The sparrow-hawk lives forty years. The nightingale lives eighteen years. The goose and the pelican live fifty years.

The heron and the parrot live sixty years.

The thrush and common domestic fowl live ten years. The robin, the lark and the blackbird

live twelve years.

the swan live one hundred years. The canary, the crane and the pea-

eock live twenty-four years. twenty to twenty-three years.

Animal Intelligence.

A new York paper speaks of a couple of orioles that have built a nest in a tree at Central Park. In order that no animal able to climb a tree might reach their nest, they built their babitation at when the work was half done, they saw that the little house was bending the branch so far towards the earth, that when the house was full of young ones, the name of "The Cat Raphael." it would be so near the ground that dogs and cats might reach it.

Here is where the reasoning power string had been firmly woven

the earth to expose their young to danger from cats or other predatory animal. There are brains in that engineering opperation.-Hall's Journal of Health.

A Chinese Boy's Dissertation on a Whale.

The difficulties which a foreigner encounters in learning the English lancomposition on the whale, written by a San Francisco Chinese boy:

The whale lives in the sea and ocean of all the country. He is a large and strong, plying among of much voice as ring great deal thunder. sively. If he danced he make the storm without His the form is proper to live, for his door too see what was the matter. I is a creature. His leaves his names I could help thee." whaleleaves. The men make the everyeight months, from four to five months, the whaleman catch on sea or ocean. frisk with her kittens. He many live on the sea of the North Sea way or five island, of Hirado, on that their eyes were not yet opened. Hingen county, in Japan. The tell of the When their mother breathed her last whale is more, but I do not know how to tell at all .- Ex.

Among the civilized nations the use of tobacco is strictly a modern vice, unknown two hundred and fifty years ago. Its antiquity among the American Indians can only be conjectured. Smoking is now very generally admitted to be a very serious detriment to health, especially when the practice is taken up at an early age. It is strictly forbidden in the German army—or at least it is not allowed under a certain age.

was done for Pussy Malta, ever and anon touching her gently with his paw. When she lay stretched out cold and stiff, he looked at her a minute, and licked her fur. Then he walked off to the "stoop," and lay down by the blind kittens, putting his paw over them protectingly. From that moment he never deserted them, till they were old enough to take care of themselves; and though they often teased him by pulling his fur and playing with his tail when he wanted to sleep, he never struck them allowed under a certain age.

the world and taught to be thorough sailors. It has been the policy of the Government since the war to educate the "blue jacket" upon the principle to report the good work going on here that the more intelligent a man is, the in the spiritual field. We lectured etter sailor he is likely to become. There is no lack of candidates for these positions. Hundreds of boys apply, but My guides handled the subjects "Why is many are rejected because they cannot there a spirit and why a spirit world?" pass the physical examination. Major in the morning. They traced matter Houston, one of the Marine Corpse, who from its primal invisible state into the is in charge of the Washington Navy Yard Barracks, is the authority for the of organic forms through mineral, vegstatement that one-fifth of the boys etable, animal, human and angelic exexamined are rejected on account of pressions; showing how minerals deheart disease.

The first question to a boy who desires to enlist is, "Do you smoke?" The invariable answer is, "No, Sir;" but the tell-tale discoloration of the fingers at once shows the truth. The surgeons say that cigarette smoking by boys produces heart disease, and in ninety cases defect, comes from excessive use of the tal sphere. In the evening their prinmilder form of the weed.

This is a remarkable statement, coming, as it does, from so high an authortiy and based upon the results going on day after day, and month after month. It should be a warning to parents that the deadly eigarette is sure to bring about incalculable injury to the young. A law passed restricting its use to the dudes would not, perhaps, bring popular disfavor, because it might reduce the number of these objects about our streets, but boys indulging in the cigarette habit ought to be treated to liberal doses of oughly eradicated.-Ex.

Animal Intelligence.

More than thirty years ago, when was boarding with the family of a friend, cause here and in fact all over the union The crow, the eagle, the raven and Joseph Carpenter, a Quaker farmer in as several fine mediums have been de-New Rockelle, N. Y., I witnessed a veloped by their efforts. Brown, the scene in animal life which touched my mind reader also gave a seance to a feelings deeply, and by its singularity The pigeon and the linnet live from impressed itself indelibly upon my

One was a slender, genteelly-shaped a large number of well developed medi-Maltese, very active in her tempera ums who are doing a good business and ment, and exceedingly nimble in her constantly increasing the number of bemotions. It was a pretty sight to see lievers. her gamboling with her kittens or leaping up in the air to snapat a passing fly. the extreme, edge of a light branch, and On such occsaions I often used to wish famous Swiss artist, whose wonderfully doing a great work, sending forth on natural feline pictures gained for him natural feline pictures gained for him

The other cat was old and infirm. He was called "Grizzly Tom," on account of the color of his fur. Whether rheumatic aches and pains made him irri showed itself. The birds sat on the matic aches and pains made him irri-branch studying their house for a time, table, I know not; but for some reason and sa trance medium. and then flew off in search of a string. or other, he was the crossest beast that They found some twine in the Park, one sees in a life-time. His ill-temper and with it they united the two elastic was particularly manifested towards boughs to a sturdy branch overhead reboughs to a sturdy branch overhead, re-suming their nest-building after the several broods a year. Woe to them, if The branch can now sag only to the tumbled on him as he lay stretched out here and hence the great interest manilimits of this cleverly contrived stay, in the sunshine. All agreed that Grizzly fested. D. W. O. Knowles is the old and will not bend far enough toward Tom was a nulsance; but he had lived stand-by healer and clairvoyant of the in the family from kittenhood, and they had not the heart to order his execution. So he lived, spitting and growling, clawing and scratching, whenever he was not asleep. He and Pussy Malta sought his company, and while they were lapping milk from the same little the truth. were lapping milk from the same little guage is well illustrated in the following trough, she would keep one eye on the lookout, to see what he was likely to do

One day Pussy Malta came in from the barn uttering the most piteous cries. Whether she had been kicked by the kinds of fish of all the fish, and horses or had eaten something poisonous its length to 90 foot to 70 foots and we never knew; but her sufferings were its color almost is a dark; and he has a most painful. Notwithstanding the large head. When he swim in the up application of a warm bath and warm water he is so large as island; when he blankets, the swelling continued to instruck in the water and angry he is so crease and her limbs twitched convul-

Grizzly Tom, who was sleeping on the winds, and also when blow the water "stoop," was roused by her first cry, he also lay down fog on the weather. and came looking in at the kitchen rious habits. front legs make higher and after legs never saw any dumb creature express is not there; the tails is high that open sympathy so humanly as he did. He on the top waters. The mouth have no walked slowly round and round Pussy leaves, but have leaves that on the head Malta, looking at her wistfully, and and a narrow beard as like horns. His now and then laying his paw gently on body is a tough fish, he is not a fish but her fur, as if he wanted to say, "I wish cents."

But nothing availed. In less than an thing with it. Every year to seven or hour she was lifeless. Her hunting days were over, and she would never again

She left three little orphans, so young they lay curled up together in a little fairy heap, on a bit of carpet in a corner of the "stoop," all unconscious of their loss. Grizzly Tom had watched all that was done for Pussy Malta, ever and

Grand Rapids. . To the Editor of The Better Way

Perhaps it would not be amiss for me morning and evening in Wonderland Theater to very intelligent audiences. grossest expression on to the evolution veloped soils, how soils unfolded water and water evolved atmosphere.

How that atmosphere became charged with electricity and that developed magnetism. How from the action of these the still finer odic or odic force was created or called forth and finally how psychic elements reached the most out of a hundred the rejection of a interior expression capable of being en would-be apprentices on account of this rapport with the mundane or rudamenciples were carried still further under the subject "The scientific and philoso phic evidence of man's immortality." It was shown that man is the child of infinite nature both in her exoteric and soteric expressions.

The former his mother and the latter his father. Constituting Father God and Mother Nature. The divine soul TIME: 12 M. SALEM, OREGON. and the divine body. The arguments to sustain this possition were drawn from the doctrine of Evolution, chemistry, phrenology and psychology. We continue these lectures every Sunday "rod in pickle" until the habit is thor- through June and July. The same evening there was a large meeting of the Spiritualists who held a conference. This organization has been running about four years.

It has done very much good to the crowded house and all pronounced bim mpressed itself indelibly upon my nemory.

Cape Horn, S. A.

Dr. W. E. Reid, independent slate writer, is very highly spoken of and has more than he can do. He is also Editor of The Banner of Life. Mrs. Hinckthat her portrait could be taken by the ley is a very fine psychrometrist and is which she receives replies giving her great praise for her wonderful accuracy. Dr. F. Schermerhorn is one of the

Mrs. Mary Boozer has b en an active while chasing their own tails, they the finest mediums have been called city; many have been cured and comorted through his labors.

Mrs. E. J. Winch is one of the fluest test mediums. Many seek to heal their cleeding hearts through her heavenly gifts. There are many more that I have not yet met, but they are all and each, did not come to blows, for she was too blessing the world as instruments in the busy to attend to fighting; but she never hands of this divine power. So may

> The Wonderland Theater was built by Mr. Tompkins and other earnest Spiritualists, so the cause could have a place in which to hold meetings, charging only sufficient to cover cost of lighting etc. May the good angels in both worlds bless all these noble work-ers who have done and are doing so much for the cause of truth and hu-

I am fraternally, J. W. KENYON. GRAND RAPIDS, MICH., June 5, 1888.

What Became of It.

"Success in life may depend somewhat on circumstances, but it depends more on the individual," said Mr.Skute, who is noted for his wealth and penu-"That's so," said Billson, one of the

millionaire's audience.
"When I first came to this town I had fifty cents. Now, what do you suppose I did with it."

"Oh, that's an easy one," said Billson. Anybody that knows you, Skute, would know what you did with that fifty

"Well, what did I do with it?" "Why, you've got it yet." - [The Merchant Traveler.

Onions for the Complexion.

Girls, if you wish a clear, smooth skin, just eat onlons.

My sister and I have as fine, fair skins as you often see. We are never troubled by pimples, boils or eruptions of any kind, and this is largely due, our family physician says, to the fact that from in-

Now, girls, do not be afraid of having an offensive breath, but just drink a eup of coffee or chew a few coffee kernels, The United States Navy annually takes into its service a large number of apprentice boys, who are sent all over a large number of apprentice boys, who are sent all over a large number of apprentice boys, who are sent all over a large number of a

WHOLE WORLD

JUNE 27, 1888.

ALL MANKIND

WITHOUT REGARD TO RACE OR CREEDS.

ARE CALLED TO UNITE FOR

30 MINUTES IN SOUL COMMUNION.

THE WORLD'S SOUL COMMUNION TIME-TABLE

The 27th day of each month, and from 12 m. t half-past 12 p. m., being the time fixed and inspira rationally communicated through THE WORLD's ADVANCE-THOUGHT for Soul Communion of humanitarians throughout the world, regardless of race and religious faith-the object being to invoke rough co-operation in though and uniy in spirtual aspiration the blessings of universal peace and igher spiritual light-we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Salem, Oregon, it is at-

Cana Harn S A	9.49
Cape Horn, S. A	3:43 p. m.
Cape of Good Hope, Airica	9:26 p. m.
Chicago	2:20 p. m.
Prankfort, Germany	2;38 p. m.
Frankfort, Germany.	8:43 p. m.
Parablest Kw	
Frankfort, Ky	2:33 p. m
Fredrickton, New Brunswick	3:43 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa	3:03 p. m.
Laws City In	0,00 p. m.
lowa City, In	2:03 p. m.
London, Eng.	8:11 p. m.
Lecompton, Kan	1:48 p. m.
Little Bock, Ark	2:03 p. m.
Mobile, Ala	2:18 p. m.
Memphis, Tenn	2:11 p. m.
Nashville, Tenn	2:23 p. m
New York City	3:15 p. m
Norfolk Va	3:05 p. m
Omaha, Neb	
Omana, Ado	1:38 p. m.
Philadelphia, Penn	3:11 p. m
Pittaburg Penn	2:51 p. m.
Rome, Italy	9:01 p. m.
Savannah Ga	2:48 p. m.
Conta Va W M	1.07 p. m.
Danta Fe, N. M.	1:07 p. m.
Bome, Italy Savannah, Ga. Santa Fe, N. M. St. Domingo, W. I.	3:33 p. m.
St. Paul Minu	1:58 p. m.
Santiago, Chili. Sioux Falls, Dakota.	3:28 p. m.
Sionx Falls, Dakota	1:48 p. m.
San Francisco, Cal	12:01 p. m.
San Francisco, Carminina and Carrier	
Vienna, Austria	9:21 p. m.
Vera Cruz, Mexico	9:48 p. m.
Walla Walla, Wash, Ter	11:18 p. m
Augusta, Maine	3:33 p. m.
Baltimore, Md	3:08 p. m
Darring of Manager	0.41 P. III
Berne, Switzerland	8:41 p. m
Berlin Prussia Constantinople, Turkey	9:09 p. m.
Constantinople, Turkey	10:11 p. m.
Columbus, Ohio	2:26 p. m.
Columbus, Ohio	2:26 p. m. 2:38 p. m.
Corners Vanasuala	3:46 p. m.
Charlottown, Prince Edward's Island	3:46 p. m
Charlottown, Prince Edward's Island	3:58 p. m.
Dublin, Ireland Edinburg, Scotland	7:46 p. m.
Edinburg, Scotland	8:01 p. m
Dover, Delaware	3:09 p. m.
Tt Kaarnay Nah	1:83 p. m.
Ft. Kearney, Neb.	1.00 p. m.
Georgeton, British Gus,	4:18 p. m.
Havana, Cuba	2:51 p. m.
Honolulu, S. I	9:51 p. m.
Jerusalem, Palestine	10:31 p. m.
Lisbon, Portugal	
	7:49 p. m.
Lima, Peru	3:04 p. m.
Milwaukee	2:18 p. m.
Indianapolis, Ind	2:28 p. m.
Montreal, Canada	p. m.
New Haven, Conn	The Man Street Control
	3:18 p. m.
	3:18 p. m.
Newport, R. I	3:28 p. m.
New Orleans, La	3:28 p. m. 2:11 p. m.
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Ottawa, Canada	3:28 p. m. 2:11 p. m. 3;08 p. m. 2:53 p. m. 08:19 p. m. 10:11 p. m. 2:11 p. m.

IT IS ARRANGED FOR THIS THOUGHT CONFERENCE TO BE SIMULTANEOUS THROUGH-OUT THE WORLD, AND CONNEC

TIONS THEREFOR HAVE BEEN MADE BY ADVANCE

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How to Form Spirit Circles,

Inquirers into Spiritualism should begin by form ing spirit-circles in their own homes, with no Spiritualist or professiona medium present. Should no results be obtained; on the first occasion, try again with other sitters. One or more persons possessing nedial powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm-let the arrangement be made that nobody shall enter it, and that there shall be no interuption for one hour during the sit-

be made that nobody shall enter it, and that there shall be no interuption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accomodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character. A prayerful, earnest feeling among the members of the circle gives the higher apirits more

acter. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to come near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps

speak, and talk to the table as to an intelligent being. Let him tell the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed and, from this time, an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and very sensitive to messmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are harmoniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles with no strangers present are usually the best.

Possibly at the first sitting of a circle symtoms of other forms of mediumship than tilts or raps may make their appearance.

make their appearance.

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SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLOES, 1031 Washington street.—Sunday meetings at 2½ and 7½ r. m. Soch meetings Thursdays at 7½ r. m. Jackson Hallersdays, Corresponding Secretary; W. C. Vangkreserstary Secretary.

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MERTS AT 52 WEST 15TH STREET, NEW YORK CITY, ON THE SECOND AND FOURTH WEDNESDAYS OF EACH MONTH AT P. M.

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

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

NELSON CROSS. President.

J. F. JEANEREY, Secretary, Maiden Lane, N. Y.

Philadelphia, Pa.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 F. M. at their caurch, Thompson Street. Seats free. Public invited.

T. J. Ambrosia, President. Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 73% o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dorn,

Spiritual Healisg and Developing Meetings, with speaking and music every Sunday at half-past 2 p.m., at the American Health College, Fairmount. Free

The Lyceum for children and adults meets at G. A. R. Hall, 115 W. Sixth street, Cincinnati, every Supday at 9 A. M. All are cordially invited,

The Society of Union Spiriritnelists, of Cincinnati, hold meetings at G A R. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The First New Spiritual Church, of Cincinnati, Ohio, meets every Sunday at 3 P. M., at Murch's Hall, No. 273 West Sixth Street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets every Sunday at 1:30 P. M. Mrs. M. L. Jackson, Superintendent, Spiritualists are cordially invited. Bring your children with your

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.— Meets every Sunday at 10:45 A. M., in G. A. R. Hall, 170 Superior St. Spiritualists and Liber-alists earnesly invited to send their children, and the public cordially invited to attend FREE. RICHARD CARLETON. Conductor

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Chicago, III.

Avenue Hall, 159 22d street. Children's Lyceum Sunday, at 1½ P. M. Spiritualists and Mediums' Meeting, 3 P. M. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.

The Young Peoples' Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10½ and 7¾. The best speakers and mediums are always engaged.

Mrs. Cora L. V. Richmond discourses before the First Society of Sp Itualists in Martine's (Ada street) Hall every Sunday morning and evening.

The Chicago Association of Universal Radical Progressive Spiritualists and Mediums Society was organized May 9, 1884, under the constitution of the United States, and the State of Illinois, with Dr. Norman MacLeod as its permanent President, This society meets in Spirits Liberty hall, at No. 517 West Madison street, at 10:30 a. M., 2:30 and 6:30 p. M., every Sunday untill further notice. The public are cordially invited to attend. Admission five cents to each meeting. Norman MacLeop, Permanent President.

Detroit, Mich.

Fraternity Hall, corner State Street and Park Place. Meetings held every Sunday at 10:30 A. M. and 7:30 P. M. Augustus Day, Manager.

St. Louis, Mo.

The First Association of Spiritualists meets 2½ r. m. every Sunday in Brandt's Hall, southwe corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 313 Market Street. Milton Lyle, Cor. Sec., 3006 Olive Street, St. Louis, Mo.

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.JUNE 16, 1888

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Editorial Correspondence.

Progress of the Conspiracy Against Truthdrs. Wells's Lecture at Long Branch-Her Excellent Discourses

NEW YORK, June 11, 1888.

Summer has scarcely manifested itself here yet, but two or three warm days have given us a foretaste of what may be in re-

The trial of the Diss Debars for conspiracy to rob Luther R. Marsh of that which he made a free gift to them, is under way before Judge Gildersleeve, whose rulings are apparently fairer than were those of the examining court. But several of the newspapers, notoriously the World, are prejudging the case outrageously, and setting the faces of the community strongly against the defendants in advance of proof. There is a determined conspiracy to destroy Spiritualism; to accuse it wrongfully, and then, by hook or crook, to find it guilty as accused. This movement is adroitly systematised, and its first object is, to sicken the general community of our cause, through outrageous lying-charges of free love and uncleanliness. There is need that some persons who call themselves Spiritualists should "brace up" and deodorize their lives, notwithstanding the fact that the same thing is true of many people who are named for the various Christian creeds, for if those who have positive knowledge of eternal life do not live purely, they are poor examples to those who simply guess at immortality, and really who do not seem to have much confidence in the guess either. Those who sin against knowledge will suffer the severest penalty, without much question.

organ of this conspiracy, and it finds an echo in a little journal which professes to teach Spiritualism-in a certain way. It is very much like the circumbendibus, which goeth round about and proceedeth "over the left," when Spiritualism is its subject. The name of this little paper is File-Us-Off, but do not mention that we told you. Compared with the bull-dog World, it is but a snapping fysle, and really harmless. The Diss Debars will be discharged. Nothing approximating conspiracy will be established against them, for from Mr. Marsh's testimony it is already sufficiently evident that nothing of this, kind was possible. Evidence of the superior mediumship of Madame Diss Debar is sufficiently prominent, however, nd, if her moral status were equal to her psychic power, she would be one of the most renowned spirit mediums of the nineteenth century.

The World appears to be the official

On Wednesday evening last Mrs. Eliza A. Wells, the widely-known materializing medium of this city, lectured and gave platform tests at Long Branch. The subject of her address was "Mediumship," a theme which she has made the basis of only whom we know to be honest and studious investigation for many years. We reliable. This will be repeated once or and select, and that the lecture, which was richly interspersed with descriptions of phenomena, was pronounced admirable. It gave some valuable facts regarding the new light thrown upon it was at once a code. surprise and a gratification.

Yesterday afternoon Mrs. Wells spoke upon the same subject at Adelphi Hall, to a very large audience, who were astonished at the ability manifested by the lady in the treatment of the theme. Her address is a thoughtful presentation of the claims of mediumship upon the attention of the investigator, and it is literally crammed with the grandest facts of spirit phenomena. As the lady sat down at the close of the discourse, amid loud applause, a motion was made and unanimously adopted that she be requested to furnish a copy of the production for publication, and it is hoped she will do so, for the general dissemination of such literature would result in great benefit to the cause.

At the service yesterday afternoon, Miss Lillie Runels sang several beautiful solos, among which were "Five O'clock in the Morning" and "Changing Fires," and Mr. Henry J. Newton read "Compensation," one of Lizzie Doten's best poems. A majority of attendants were there for Spiritualists in the work of making our tests. Mrs. Wells gave them with unusual rapidity and in extraordinary variety, all for strangers and all recognized. A of the cause, not the guesses of gowkie striking peculiarity of these tests was gossips. found in their lack of monotonous adjectives. Most psychometric tests become monotonous from sameness of descriptive words and tiresome identity of expression in nearly all. This fault does not appear in communications through Mrs. Wells,

THE BETTER WAY, er in the union of the two offices of popu lar lecturer and platform test medium.

A grand lecture was given at Adelphi Hall yesterday morning by Mrs. Brigham. Subjects in abundance were furnished by the audience, and all were treated, but she gave particular attention to this; "How shall we find the truth?" She assumed that all truth belonged to the Infinite, and that the great volume of its record in nature is beyond the grasp of finite intelligence. The nearer we approach the Infinite Intelligence, the better will be the glimpses we obtain of truth, which is the essence of divinily. Some fragments of truth are already ours, and it is our duty to hold fast to these and add to them as opportunity offers in reward of patient search, A fact is not necessarily a truth, although Services at Adelphi Hall-Mrs. Brigham's facts are a great assistance in arriving at the "pure and undefiled" result. Facts point the way of the honest investigator.

"What Is the Most Important Question of the Day?" was another theme upon which many wise things were said. The most important question to you may be of no importance to your neighbor. With some the Presidential question takes precedence, with others some variety of the social problem, and with the Church the question of its own preservation is very seriously agitated. Circumstances must govern the importance of a question to individuals, to nations and the world.

In the evening the guides of Mrs. Brigham furnished the theme, "Give us this Day Our Daily Bread," and treated it eloquently and profitably. Fine poems were improvised by this gifted lady at both morning and evening services.

MORAL LEPROSY.

There is doubt of the purity of Spiritsalism in the minds of the great public. This, it is claimed, grows out of the impure lives of some who profess to be Spiritualists.

For many years we had no faith in the charge of excessive impurity against Spiritualists. They should really be the cleanest people in the world, and sincere Spiritualists are so. But we find there is a class of people who profess to have embraced Spiritualism, and still they are as impure and immoral as the great body like to put the case so strongly, but facts seem to warrant it.

Some of these scoundrelly pretenders set themselves up as teachers of our divine philosophy and speak through the country and at the camps, and even pretend to give tests of spirit presence. At the same time they are guilty of the vilest acts condemned in the moral code, and putting together their pretence, profession and practice, they evolve "the rankest compound of villainous smell that ever offended nostril."

The criticism which is bound to follow this declaration is found in the trite aphorism that truth is not always to be for anybody's harm, but rather the gen- mitted to associate with Spiritualists. the unsavory truth and put good people on their guard against deception.

How is this to be done?

merely, but expensive in its operation. We shall publish a list of speakers and mediums, and include the names of those are informed that her audience was large twice a month, with the addition of the names of those who are sufficiently vouched for. Of course many will be omitted of whom we know nothing, and we have the names of several who canmediumship of Madame, Diss Debar, and not, under any consideration, obtain many happy illustrations of psychic work representation in this list. They are not by renowned mediums. The Marsh-Diss entitled to the least regard of Spiritualists, Debar business was discussed from the but rather deserve the visitation of some standpoint of truth and reason, and the of the penalties nominated in the criminal

> This is sad business throughout, and i does not help the matter for any one to say that those calling themselves ministers of Christ have been guilty of acts equally criminal, for Christians have a staple 'scape-goat, whereas Spiritualists know they must work out their own short of good life on earth will insure a welcome to abodes of bliss with good extending through many wons of eternity, proves equally effective, which we do not believe. Work now is that which will most surely count to our credit, and to-day is always the time in which to do it. No body can feel sure of to-morrow, and the persons who are the subject of this article can have no future worth considering. But let us not despair. There are Spiritualists who perform

. . some deeds so grand That their mighty doers stand

Ennebled, in a moment, more than kings." We beg for the assistance of all good list complete, and to this end let us have truth, not rumor-the reports of friends

This action is founded upon informa tion imparted to us by people of strict integrity, who have the best interests of Spiritualism at heart, and they ask for the assistance of the press in the elevation of the cause to its deserved condition of true and they hold the attention of the listener inward purity. The personal notices and they hold the attention of the listener inward purity. The personal notices by a very pleasing variety. She will become famous as a desirable platform work-

them, can truly exclaim:

"In the midway of this, our mortal life, I found me in a gloomy wood, astray— Gone from the path direct;"

and there is yet opportunity for them to retrace their steps till hthey enjoy the full effulgence of truth and duty. The landscape of Spiritualism is beautiful indeed, but, without a clear sky above it, it is of little worth, and far be it from us to assist in bringing even the smallest cloud into the azure of its hopes and aspirations.

It was not reserved for Richard Realf to say that: "The essence of life is divine," for nature said it much more suggestively thousands of years ago. We are able to make it a little less than divine, in the pristine signification, by ignorant or malicious disregard of law, but this is not done to the extent good people assume. By whatever motive it may be prompted, it always results in self-condemnation. By whomsoever the punishment is ordered it is invariably self-inflicted. Many very good people simply lacerate themselves in those things they call "enjoyments"-'torments' would be a better termpastimes in which the heart-maimed dance, dyspeptics gourmandise and madmen guzzle liquid fire. Disease, misdirection, physical demoralization and mental death are brought about by disregard of the plainest dictates of nature, and human beings pilot themselves into the uttermost depths of a moral hell, and then cast the blame upon a purely imaginary devil, who, if real, would prove himself remiss in his office if he did not do precisely the thing these poor fools charge to his account.

Spiritualists assume that they know better than to trangress the laws of nature. and therefore is their remissness the greater, for many sin against knowledge. It is true that no real Spiritualist can be a ualists are drunkards. No genuine Spiritualist will consent to a fraud, either actively or passively, but some who give themselves out as spirit mediums perpetrate gross frauds against the angel-world, and they are assisted by those who pretend that their mummeries are positive manifestations of spirit power. No reliable Spiritualist can transgress social of hypocrits in the churcnes! We do not law, yet there are hundreds of pretended Spiritualists, of both sexes, who seem to regard the perpetration of social crime as an innocent pastime, and, collaterally some most horrible and unnatural acts in this connection as simply another phase of sexual humor. Humor! It may be temporarily humorous to tamper with these most sacred functions of mortal life, but would to God that reason had immediate and irresistible power to send these demented ones back to themselves. Not till this happens should they dare claim to be Spiritualists, and it cannot happen previous to penance for their dereliction. Notatill their repentence is such that it will become a thing of joy to memory in breath in fifteen years; E-, Fspoken. It is not done in this instance all the years of life, should they be per-

involved make it necessary to point out it is communication between the spiritual and mortal worlds; but what is learned through this wonderful communication? It certainty heretofore supposed unattainable, and has already reclaimed fifty millions of minds from the enthralment of dogma and brought them to the light of truth.

Is this enough?

It is only the beginning. Proof that man must find a Christ within himself, or forever remain bereft of saving grace, has come direct from the Source of all knowledge. Faith without works is nothing, Works are everything, and mere faith is but the shadow of a faded myth. In the presence of knowledge, it is not seemly for a reasonable man to simply believe that he believes, and this was the situation of orthodoxy before the advent of Spiritualism. It is not the orthodoxy of to-day, thanks to the revelations of the spirit-

Nor is this all.

Ignorance, like the impenetrable horizon of a starless night, ruled the seedtime and the harvest of the Church, and salvation or go to the wall. Nothing held captive the minds of men. Intelligence was the foe of blind faith, because it brought light and vitalized reason, and the spirits, unless a purgatorial experience, intelligence which came through Spiritualism was of more worth than all previous knowledge. What can equal it if positively true? In its purity it is known to be the quintessence of truth, and consequently the acme of all desirable intelligence.

> We need not call it the hope of the world.

For it is the assurance of life and immortality beyond the remotest peradventure. To millions of stricken hearts it has brought joy unspeakable in the quickly-recognized words of dear ones in the spirit, and to bewildered and hopeless lives innumerable its benison is light and joyfulness, reason, sobriety and peace. Peace, indeed. Even that which almost passeth understanding. Who shall define it or point the great lesson its mission Peacel She, the child of conscience pure,

She lifts o'er earthly hope and fear, Homed in the ether'd heights secure; Not hunting praise with fever'd ear, Nor holding rank nor wealth too dear; But finding in herself her wealth,

Spiritualism is not for base uses, but it is counterfeited and travestied like gold and goodness, and its livery is stolen for the wear of fiends and cheats. The same disadvantages have hampered the progress of every good and grand thing in history, and sought to show the disqualification of truth, but truth prevails in the might of the angel hosts, and so will it continue to the end. But these counterfeits sometimes lead men astray and do great injury. Said one of these victims:

"I will have nothing more to do with Spiritualism. Last week a 'mejum' gave me what he said was a message from my Yesterday I rode over to D-(a near-by-town) and asked father what it meant, and if he had been in the spirit-world. He laughed at me and ought to have called me a fool, for that is what am. I asked the 'mejum' if it was the spirit of my father talking, and he said it was, and I experienced a great shock, for I thought the good old man had suddenly

So if this gentleman was breakfasting on boiled eggs and should happen to crack a bad one, he would declare that all eggs are bad; or, if he were swindled in a poor article of flour, he would swear to never buy another barrel, for all flour is fraudulent; or if a thief were to steal from him a twenty dollar greenback, he would always thereafter refuse notes of this sort, else, and no doubt success,-which is anfor twenty-dollar greenbacks are liable to other characteristic of their enterprises,be stolen! But the incident is only one of many in proof of the proposition that simulated mediumship is a horrible crime Fete on the grounds of W. P. Goodhue, against humanity, and that in the interest Price Hill, Friday June 22, afternoon and of Spiritualism it must be effectually evening.

We come down to a discussion even more discreditable, beneath which there is more dreary bewilderment of sexual mad- in the evening. ness-vile intercourse, where virtue has no place. It is a painful duty which would be willingly shirked upon others, but there is It is leprous and wholly unclean.

"Who will speak at A-(one of the camps is designated by Aasked a veteran Spiritualist, in an im-promptu convocation of the brotherhood.

"B——, for one," was answered.
"Can it be possible!" exclaimed the first speaker. "Why, he was driven away from - last summer for an act which I have heard."

"And do you approve of his retention in the service of Spiritualism?"
"No! I do not. * * * * Certainly

not. (A pause.) But what are we to do who have applied to him for help,

for speakers?" What are we to do! I will tell you what we are not to do. We are not to destroy the purity of Spiritualism by permitting libidinous scoundrels, who despoil preach our gospel. Better no preaching prison." at all than that from devils incarnate Here is B-, with half a dozen deputy wives; C--, with prostitutes swarming around him like flies upon a carrion; -, who has not drawn a sober and G--, whose vileness with boys eral good. We do not care to treat the subject in extenso, but the facts which are quency, What is Spiritualism? Practically, to do with them?"

you advise?' "First, take them off the platform. Next, has projected knowledge of immortal life shut their mouths on the subject of Spirit-Our plan contemplates a negation into the minds of men with a degree of ualism. Then put them on probation for

reform, and let the reform begin at the most radical point and admit of not the least digression. At the first symptom of relapse, kick them out and advertise their total unworthiness to the world. And so proceed with all their sort until a standard higher, holier and purer conditions and of morality is established which can hope for favor in the angel world. The words of Martial have good application to these

'Who called thee vicious was a lying elf; Thou art not vicious, for thou'rt vice itself'" This idea was generally approved, but

one who had not before spoken, said: "The discipline you propose is more rigorous than that of the Christian churches.

"So it must be. Spiritualism cannot afford to become the hot-bed of hypocrisy and the nursery of lust, such as the churches have been for centuries. Probably these fellows would be gladly welcomed by orthodoxy, as one or two of their stripe have already gone over to 'the help of the Lord against the mighty. They will find congenial associations in that refuge for crippled morality."

(The conversation was continued ,but we have transcribed enough of it. The letters of the alphabet used have no signification as initials.)

These points are sharp and rugged, but Spiritualism is strong enough to bear the truth, and sufficiently nimble to cleanse its Augian stables thoroughly. Without a firm and unconquerable resolution to put of the ever-living God, placed here to Moral Leprosy 3

moral chains upon their natural appetites, men are unqualified for Spiritualism. A progressive movement cannot continue unless it places a check upon the untutored proclivities of its membership, and although some need it more than others, it must apply equally to all. Men of intemperate minds suppose themselves in quest of freedom when all they want is license, and instead of freedom they invite the worst imaginable slavery enthralment by their own passions. They must be curbed, otherwise they will go to destruction in the maelstrom of despair.

Next! We mean the next who knows anything about tramps that is good for us to read, step up and give us your opinion.

A note from Helen Stuart Richings states that the meetings at Pittsburg, Pa., close for the season with special services Sunday, June 10th, that lady being the Mr. Baxter's subjects for Sunday, Jun e

Morning: Spiritualism and morality.

Evening: The Phenomenalistic Bases of Reliefs.

NOTICE TO CONTRIBUTORS. Please write on one side only, of your paper, and have lines no closer than ordinary letter-paper ruling. It will save editors and compositors much trouble, and offtimes save your articles from the waste-basket .- [ED.

We are asked, frequently, who compose the business committee for the current month, of The Society of Union Spiritualists. We have concluded that it will be well to publish those appointed by the chairman, each month, that all having business or desiring to make inquiries may know whom to call upon,

June-W. S. King, Southwest corner

of Ninth and Race streets. I. S. McCRACKEN, Nor thwest corner of Fifth and Walnut sts. CHAS. BORBINGER, 59 East Pearl

The Ladies Aid Society with their characteristic zeal have planned something will be in attendance and crown their efforts. They have arranged for a Lawn

Children belonging to the Lyceum to meet in Hall (G. A. R.) at one o'clock for free transportation, Arrangements are no deeper depth of moral stultification, no made with the street railroad for a late car

We wish to call attention to the article on Dr. Dobson, ot Maquoketo, Jowa, in drunkard, and yet many professing Spirit- complaint that others will not do it, and another column, and to state to our readers even an expression of fear that we will that these testimonials that appear in our not do the subject justice. This fear is paper are voluntarily given-are unsolicitwell founded. No words can do it justice. ed by him, and are given from gratitude and a spirit of truth, meaning to give "honor where honor is due." Somehow this thing of "Being cured in sich an irregular way" is becoming very popular, and we are glad to see the Doctor making such marked success in the line of his gifts. He is surely putting his "talents" to draw should have sent him to prison for life. interest instead of wrapping them "in nap-Do you know what it was?" kins." and great credit is due him for his kins," and great credit is due him for his steadfastness in the work. He and his work are very heartily endorsed by all with whom we have any acquaintance,

SPIRITS IN PRISON.

In 1st Peter 3d chapter, and 19th verse, we are told that Jesus, after his crucifixion, female virtue and run riot in filth, to went and "preached to the spirits in

Now; if these spirits were in hell, as the orthodox religion would have us thinkfor that religion has no intermediate state -why should Jesus go and preach to them; for we are given to understand that once and youth, not rumored, but proved, is the in hell, always in hell; and if so what was most beastly reflection upon civilized life the use of preaching to them. Surely belief; for Jesus, do doubt, well knew what "I'm sure I don't know. What would he was doing, and what the effect would be upon them.

The fact is, there is not only one, but many intermediate states, even as many as there are individual conditions; for the modern teachings we have from the spiritworld go to prove that the orthodox heaven is a myth, and that while there are places than others, still heaven or happiness is largely a condition of the mind. and that many, very many, who think here they are prepared for heaven, have not taken the first step, the first round, in the ladder; and when they get over there, find they have much to unlearn in the way of dogmas and man-made creeds, that are a libel on God's mercy, goodness and loving kindness, and that instead of God inflicting punishment on any, man in his ignorance is the author of all the evil that befalls him, and that rather God has hedged him about in such a way that though he may stumble and fall by the better for the experience.

Yes, there is a plan of salvation; but it is not a plan involving the blood of beasts or of the gentle and loving Jesus. The plan of salvation is through the law of development, triumphing over ignorance and misdirection, and bringing man up to a knowlege of the truth.

Man is not a criminal. He is a spark learn the laws that govern the universe, for they are the same every-where; and there is no act of his life but will, in the future, be found to have taught him an important lesson. We have an eternity before us, and we are left somewhat to ourselves, for the purpose of individualizing us, to choose our way, and if we choose to select a road that is pure and good and elevating, we will arrive at the beatific heights of knowledge and happiness much sooner than those who choose a road besmeared with mire and dirt; yet the soul or spirit is like the diamond; you may hide it away in the mire and dirt for an indefinite time, still it can not be injured and lost; and in due time, when the mire and dirt shall be washed away, the pure gem will shine out, burnished and purified by the process that washed away the dross that surrounded it.

Man may wallow in the mire and dirt, shut his eyes to the light, but the light is there just the same, and will in time shine into and illumine his soul with the light and the glory of the God that called him into existence; for God has use for every human soul; none can be left out; there is a niche for every one, and they will reach it in good time, just as surely as the needle points to the pole.

But it is with man himself, whether he will go straght there or whether he will go by some filthy or unclean bypath, or loiter by the way, and say: "there is no sure, no Royal Road' to the happiness of the soul." Yes, there is a "Royal Road," and that is to do right though the "heavens fall;" to "do unto others as you would they should do unto you," That is the best rule of action for time and for eternity; and no man can err who lives up to that rule. Throw dogmas to the wind and aspire to do right. Love your neighbor as yourself. Weigh every act of your life in the scales of exact justice; and if you have to err, err as against yourself; and no matter what part of the universe you may be launched into, you will find that the scales there will be in your favor.

What is a little filthy lucre here, to carrying with you a character that will stand at

par in any part of God's universe, at any time, now and forever.

Do this, and in the eons of time to come you will never have cause to regret it.

Meadville Tribune-Republican.

Camp Cassadaga. Annual Picnic of the Spiritualists at Cassa daga Lake.

CASSADAGA, N. Y. June 11 .- The annual June meeting of the Spiritualists at Cassadaga Lake closed yesterday, and this morning most of the people had left the camp. Quite a number who own cottages on the ground will remain through the summer. The attendance has been larger than usual at the spring meeting, and on the three days the audiences steadily increased in numbers until at yesterday afternoon's lecture the ampitheatre was comfortably filled. Mr. J. Clegg Wright and Mrs. E. L. Watson were the speakers for the three days, and they delivered some very able addresses. Mrs. Watson is a remarkable woman. She possesses rare gifts as a speaker, and her eloquence at times was highly dramatic.

The people who attend these meetings are not exactly the sort described by Dr. Talmage, who characterizes Spiritualists as a lean, lank, cadaverous set. The proportion of large, robust and fleshy people was greater than in any gathering your correspondent ever attended. It was proposed to form a group of some of the heavy-weights, have them photographed, and send a copy to the Brooklyn pastor as proof that he had been misinformed on the subject of the avoirdupoise of Spiritualists. Contemplation of the spirit world does not seem to impair the appetite for the good things of this world, and Spiritualists seem to have, as a rule, a very good

The meetings were enlivened by the excellent music of the Northwestern Band of Meadville, which fine organization has been engaged for the coming season, beginning July 21st. There was a pleasant hop in the amphitheatre Saturday night, which was well attended by both young and old. These people hold that if it was right for David to dance before the Lord. it is right now-a-days to indulge in a similar exercise. The dancing ceased at midnight, not so much because they had religious scruples against dancing on Sunday, as because they believe in temperance in all things, and that sleep is a divine insti-

tution not to be disregarded. From conversation with a number of representative people here, your correspondent learns that spirit communications are by no means the only subjects in which Spiritualists are interested. Christian science, faith cure, mental healing, theosophy, esoteric buddhism, are among the subjects which one will hear discussed at every social circle. From the rostrum one will hear sound sense on the subjects of temperance, the use of tobacco, the laws of health, and on various questions of social economy. The Spiritualists as a body are reformers, and while there are some cranks who take advantage of the free platform to ventilate their peculiar ideas, the greater part of the people here are sensible and sober thinkers, earnestly striving to elevate the condition of man-kind. Most of the speakers are religious wayside, yet he will rise again all the in their temperament. Some are radical and there are a few who denounce all religion as superstition and all worship as a waste of time. But these are the exceptions, rather than the rule. Your correspondent has never heard from pulpit or platform a finer or more eloquent tribute to the character and work of Christ, than that of Mrs. Watson in her address yesterday afternoon; while the touching pray-er with which she preceded the address would reflect honor upon any pulpit from

which it might be uttered The grounds of the Association have been enlarged by the recent purchase of twenty acres on the lake front. provements are in progress, several new buildings are in process of erection, and general preparation are being made for the coming season. The programme for the summer has been issued and contains names of many of the ablest and most popular speakers in the ranks. A mediums are now on the grounds and a number of noted ones are engaged for the summer, so that anybody who wants tofind out whether spiritis can return from the vasty deep, will have ample opportunity for doing so. One of the speakers yesterday said there was open communica-tion between the two worlds, and that Spiritualists believe in free trade; but your correspondent, who has had some experience with professional mediums, thinks there is a pretty high tariff on some of the there is a pretty high tarift on some of the imported products of the spiritual world. However it may be that the tariff is not for protection, but for revenue only. The mediums have evidently adopted the philosophy of the colored brother who remarked to his congregation, "De watahs ob salvation am free, but I is de hydrant, an' yo' got to pay foh de hydrant."

GRAPHO.

PERSONAL.

Miss Genevieve E. Stowell will, in the near future, join the Lyceum Band, health permitting.

J. Frank Baxter is quartered at the resi dence of Mrs. M. Roberts, 112 Poplar street, this city, where he will be pleased to see all friends and acquaintances.

Dr. Rose, of Louisville, Ky., is the guest of Dr. Campbell, of Fairmount. He is a fine healer and intends locating here when suitable location is found, of which we will notify our readers anon.

Lucian Prince, of Chicago, the great Humanitarian, is in the city in the interest of the transportation of live stock. May he live long and continue in his great and good work. He can be found at the Walnut Street House for a few days,

Movement of Mediums.

Mrs. Nellie Cofran is located at Onset. Mary L. French is open for engagements

John Stater is pushing forward the work at Chicago.

Mrs. Lunt Parker and Lily May, at hell 100 Washington avenue, Lansing, Mich.

J. S. Loveland is speaking at Milwaukee. Large audiences and good interest. J. W. Fletcher will speak at Parkland, Pa.,

and Sunapee, N. H. Camp Meetings. Miss Helen Berry will soon locate at Onset

A. W. S. Rothermel is at present at Bear Mountain, Ark

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

A. S. l'ease will make Saratoga his home for the summer.

Mrs. L. A. Logan conducts meetings Sunday evenings at Harmony Hall, Denver. Col. J. Clegg Wright speaks during June at Philadelphia; corner Eighth and Spring Garden

Prof. J. Madison Allen has entered upon his third engagement at Peoria, III. Will be at Mt. Pleasant Camp, Iowa, during July. Mrs. Clara Field is at Lake Pleasant, but

can be addressed for engagements, care of Banner of Light, Boston. Mrs. Clara A. Field would like to engage for the Sundays of June. Care of Banner of Light,

Boston, Mass. Mrs. Anna Orvis conducts services for The Chicago Spiritual Fraternity, at 3 p. m. Sundays, for this month.

Mrs. Mary C. Wright can be secured for lectures or grove meetings, by addressing her at Fulton, Oswego Co., N. Y.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsen. Mass.

Dr. Dean Clark is open for engagements for June and July. Can be addressed care of Colby & Rich, Boston, Mass.

Walter Howell's engagement list is filled to the close of 1888. Casadaga Camp Meeting. July 21st. His address is 268 N. Division St. Buffalo, N Y.

Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists, on Ada street, Chicago, Ill., morning and evening each Sunday.

Mrs. E. A. Wells, test and materializing medium of New York City, has changed her residence to 990 Sixth avenue, where she has commodious apartments.

John Slater, of New York, is giving seances on the Sundays of this month, at 3 p. m. and 7:45 p. m., at Martine Hall, corner of Indiana avenue and 22d street, Chicago, Ill.

Mary A. Charter's engagements for the summer mouths are at Adrian, Detroit, Lansing and Munroe, Mich., and South Bend, Ind. She can be addressed at Carleton, Mich.

J. W. Fletcher appears at Parkersburg Camp in July; in Sunapee, N. H., in August. Will also occupy his house at Lake Pleasant. These are all the outdoor engagements possible for him to accept. Address 5 Beacon st.,

Bishop A. Beale, at Glen Falls, N Y., for the rest of May; at Bridgeport. Conn., first two Sundays of June, and the last two at Stafford, Conn. Will speak at Onset Bay Camp Meeting the last of July, at Queen City Park the last of August.

Edgar W. Emerson will be at the Oakland Cal., Camp Meeting during the month of June; July 21st to 30th, at Onset Bay, Mass., Camp Meeting; August 4th to 13th, at Sunapee Lake, N. H., Camp Meeting; 16th to 27th, Cassadaga, N. Y., Camp Meeting; September at Buffalo, N. Y., and October at Troy, N. Y.

G. W. Kates and wife are engaged for the grove meeting at Hicksville, Ohio, August 11 and 12, and Giinton, Iowa, camp meeting, August 19 and 26. They would like to make engagements in the West for months of Sep tember and October. Address, Chattanooga, Tenn.

Hon. Warren Chase may be addressed at Cobden, Ill., and his books ordered from him there till the camp meeting at Clinton, Iowa. He is open for engagements in Iowa, Minnesota and Wisconsin for September, October and the last haif of August. During the winter his address will be St. Louis, Mo., and he will lecture in places not too far from that city during the winter.

J. Frank Baxter, at present lecturing in Cincinnati, has engagements for Sundays-July 1, in West Duxbury, Mass.; July 8, in Ridge Hill Grove, Scituate, Mass.; July 15, in Wachusett Park, Westminster, Mass.; July 22, at the Parkland, Penna., Camp Meeting; and July 29, at Hanson, Mass.

His August appointments take him to Mantua, O., Yearly Meeting; Cassadaga, N. Y., Camp Meeting; Niantic, Conn., Camp Meeting, and Lake Pleasant, Mass., Camp Meeting, respectively.

September he continues with Eina, Me., Camp Meeting; Madison Lake, Me., Camp Meeting: then to Willimantic, Conn., for the third Sunday of the month; and to Lynn, Massi, for the fourth and fifth Sundays, and styled the Southern Illinois Spiritualist Asso on continuously in other places into the fall

Miss Jennie B. Hagan's lecture engagement for July, August, and September, 1888 will be July 1st at Hanson, Mass., Camp Meeting. " 4th to 9th, Parkland, Penn., Camp

July 14th to 18th, Harwich, Mass., Camp July 20th to August 3rd, at Cassadaga, N.Y.

Camp Meeting. August 6th to 12th, Onset Bay, Mass., Camp

August 13th to 21st, Sunapee Lake, N. H., August 22nd to 25th Queen City Park. Vi.,

August 28th to 31st. Etna, Me. Camp Meet-September 2nd and 9th, Bridgeport, Conn., Camp Meeting.

September 18th, 23rd and 30th, Trenton, N. J., Camp Meeting . Will be pleased to make weekly evening

CINCINNATI MEDIUMS. Mrs. J. H. Stowell, Trance, 232 Findiay St. Mrs. S. Seerey, 34 Gest street, Trumpet and

the vicinity of Boston and Worcester, Mass.

Slate Writing. J. D. Lyons, 188 Richmond street. Trance, Readings from Letters, Photos, Hair, etc.

Mrs. M. Englert, Trumpet. 67 Marshall Mrs. Stewart. Trumpet and Independent

Slate Writing. 10 Addison street. Mrs. Anna Cissna. Independent Slate Wrier. 83 Mill street.

Mrs. Belle Ireland. Trance, 365 Eim street, Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent State Writer.

Mr. and Mrs. S. J. Winchester, 371 Elm street. Trumpet.

CAMP MEETINGS.

Parkland, Ps. Dates not given. Cassadaga Camp Meeting opens July 21. Iowa State Camp convenes July 1st, and continues for five weeks.

Sunapee Lake Camp, at Newbury, N. H., commences July 29th and closes August 29th. California Camp, at Oakland, Cal., from June 3 to July Ist.

Lookout Mountain Camp Meeting will last the entire month of July.

Camp at Vicksburgh, Mich., from July 13 to August 14.

Haslett Park, Mich., meeting will be held for five Sundays, beginning July 26. Morristown, Minn., from June 13th to July

Verona Park, Maine. From August 12th to to August 27th.

Queen City Park, Vermont. Meetings be gia August 21st; continue till September 16th. Lake Pleasant, Mass., August 1st to Septem-

Mantua Association will hold a Union Basket pic-nic, Sunday, July 1st, at Atlantic Grove, Mantua Station, O.

Lookout Mountain Notes.

After you arrive in Chattanooga ask for Camp Meeting tickets over the Lookout Mountain Incline railway. Round trip, fifty cents, with Camp admission coupon. Sunday tickets, thirty-five cents. The standard guage raifway will also sell tickets with Camp Meeting coupons,

Don't forget to obtain certificates of your local railroad agent when you purchase tickets to Chattanoogs, that you have paid full fare. By that only can you be assured of the one-third fare to return home. These will be good from June 28 to August 3.

No charge other than for board at hotel will be made any medium to hold seances or give personal sittings. Mediums are desired-as more people seek for sittings than have heretofore been accommodated. The management cordially invite mediums.

Stockholders' meeting will be held Wednesday, July 18th. It is important that there be a full representation. Matters of great interest for future progress will be agitated. The Southern Association will meet in convention Friday, July 27th.

By all means be on hand July 4th, to celebrate as an American citizen. There will be some spread-eagle oratory, fire-works and dancing.

The tent cottages are erected and ready for occupants. The grounds are much improved in appearance, and the hotel cuisine in the hands of a French cook from Germany.

There are several other hotels on the mountain beside; at the Natural Bridge, on the camp grounds, and the mountain railroad makes Chattanooga hotels accessible. But to insure against being overcrowded, engage your room or bring your tent. As tenting space is given free, there should be a large number erected. Let us have a camp that will look like a camp.

Attention Called to Those Intend.

ing Visiting Onset Camp Meeting. The Onset Station, on the Old Colony Rail road, is now open, and excursion tickets are sold to Onset, which is the most direct way of reaching the Onset Bay Camp ground. The Onset street railway is also in operation, connecting with all trains to and from the Bt

Notice

To Friends of Lookout Mountain Camp Meeting. I have arranged with the Central Traffic Association, Trunk Line Passenger Association and the Southern Passenger Association to give a certificate that persons pay full fare to Chattanooga, when they attend the camp meeting in July, by which only I can insure the return rate of one-third fare. Such certificate can be obtained com-

mencing June 28th. As many persons have previously complained that they could not obtain the certificate from their local agent, I will be greatly obliged if interested persons in each locality will at once make the request of their railroad agents if such certificate can be obtained when they purchase tickets. If said agents are not advised, please urge them to write for information and blank certificate; also notify me at once if they decline to do so or are not prepared to, accede to the general instructions issued. Fraternally,

G. W. KATES. Secretary Lookout Mountain Camp Meeting Association, Chattanooga, Tenn.

A New Organization.

VILLA RIDGE, ILL., Sunday, June 3, 1888. To the Editor of The Better Way.

After listening to two lectures from the vet eran lecturer, Warren Chase, the Spiritualists of this vicinity organized an association ciation, with J. H. Conant, of Villa Ridge Ill., as President; W. H. Leidigh, of America Recording Secretary, and John Linegar, Mound City, Ill., as Corresponding Secretary, with others, making in all twenty-one members. A resolution was offered, and voted to send notices of the organization to the R. P. Journal, Better Way, and Banner of Light. We send this report with the hope that it will put us in communication with other speakers and mediums who, when passing in this direction, can stop off and help us on in W. H. LEIDIGH. our good work.

AMERICA, ILLA Passed to Life.

The gates swong alar and our promising young friend, C. T. Hanson, entered to the higher life on the morning of June 8, 1888, a afford Springs, Conn., aged 25 years.

Boston Lyceum No. 1.

To the Editor of The Better Way. To-day is the last day of the Lyceum for the engagements during the month of June, in season, and we were favored with a beautiful day and a large attendance. School opened with song and instruction lesson, then came the march, (the largest of the season) 152 scholars and leaders, and it was a beautiful sight to witness; after which a large number of the scholars took part in the exercises, consisting of songs and recitations, each and everyone doing their part in a creditable manner. The calisthenics were led by Conductor Weaver.

Mrs. Butler addressed the school, congratulating the scholars on their beautiful appearance and behavior, and also for the interest they had taken in increasing their numbers, and hoped that on the first Sunday in September each one would be spared to meet larger numbers at the opening session.

Notice was given of the strawberry festival Wednesday evening.

Tickets were given to each scholar for the plenic at Downer's Landing, June 27th. It is hoped that all friends of the Lyceum will go. I ommitted to state in my last that the flags, mottoes and buntings, used in decorating the platform on Memorial Day, were kindly furnished by S. B. Bancroft, Esq., a friend of the Lyceum.

Conductor Weaver thanked the leaders and scholars for the able support they had given him during the school season, and hoped all would be spared to meet again another season, and enter into the work with greater zeal. The target march then closed the Lyceum. Yours for the cause.

RICHARD LAUNDRY. Sunday, June 3, 1888.

Attention, Cincinnati Mediums and Spiritualists.

It is the desire to hold in Grand Army Hall during the months of July and August "Me dlums' Meetings" each Sunday morning. They certainly can do much good for those seeking light. The mediums to give tests and their experiences as well as short dis-

How many will respond to this call. All mediums are invited, and requested to send to the Secretary of the Society notice if they will attend and assist.

Peoria, Ill.

The Spiritualists are still continuing their meetings at Druids' Hall, Main street, each Sunday evening, under the ministrations of J. Madison Allen, the eloquent inspirational speaker and psychometrist. After the present month the meetings will probably be suspended until September.

All who send their name and a two-cent stamp to Dr. A. J. Swarts, publisher of MEN-TAL SCIENCE MAGAZINE, 161 LaSalle street Chicago, will receive his "Absent Healing Proposition," a circular stating his low offer and all particulars for twelve treatments; also his offer of a gift. Order the circular and decide after you read it.

Hard to Understand.

Why an endless procession of drinkers from a public dipper will, without exception, drink close to the handle.

Why people will go into society to get bored when they can get bored just as well at home

bread when she knows it is the best she ever made, and knows her company knows it. Why a "young gentleman" swears so much ouder and more copiously when stranger

ladies are within ear-shot; or, in other Why the desire to make a fool of one's self springs eternal in the human preast.

Why are we so much angrier against him who shows us our error than him who leads

Why people will get married when courting is so sweet.

Why a man who claims to have found marriage a delusion will again embrace that delusion upon the first convenient opportunity.

Why it is so much easier to be polite to people whom we shall probably never see again than to those whose good opinion we have every reason to cultivate.

THE WISCONSIN STATE ASSOCIATION OF SPIRITUALISTS

Will hold its regular Convention at Milwau kee, Friday, Saturday and Sunday, June 22-4, 1888, at Rehearsal Hall, Academy of Music building, No. 383 Milwaukee Street. OFFICERS:

Prof. W. M. Lockwood, President, Ripon; Mrs. S. M. Spencer, Vice-President, Milwaukee; Dr. J. C. Phillips, Secretary, Omro; John Spencer, Local Secretary, Milwaukee; J. Woodruff, Treasurer, Ripon.

EXECUTIVE COMMITTE: Levi Neison, Columbus; Morris Pratt, Whitewater; Wm. F. Scovil, Princeton. The Wisconsin State Association of Spirit-

ualists is the most philosophical organization in the United States, maintaining in its pol icy and rulings the justice of individual opinion in moral ethics, and demanding for all fraternal recognition and courteous speech. It is opposed to all dogmatism save that of truth. It supports the theory of "continued existence" and spiritual individuality after Pittsburg Post. earth life, based upon the revelations of pa ture, and the evidence of ancient sacred (so called) writings. As a corporate body it holds to the intellectual formulas of science in discussion, believing that man's moral nature and spiritual unfoldment can best be conserved through his mental evolution.

The Theosophist, Metaphysician and Modern thinker will meet fraternal recognition In discussion in the balls of this Association and we most cordially invite all interested in human advancement to come out to this

The management take pleasure in announcing the following widely-known speakers: Mr. J. C. Potter, Wonewoo, Wisconsin; Mrs. A. H. Luther, formerly Mrs. Colby, of Boston, Mass., Crown Point, Indiana. Mr. Potter is known as one of the most in-

teresting and instructive lecturers in the West, while the discourses of Mrs. Luther have earned for her the commendation of press and public. Several test mediums (exponents of the trath of Psychical Science) have signified their intention to be present at this conven-

The Wisconsin State Benevolent Society of Spiritualists is an organization for the financial aid of members of the State Association. at the time of demise. It will be an advantage to any Liberal who is in sympathy with co-operative methods, to become a member of this society, whose mission is both humane and cosmopolitan. Full particulars of this organization will be given during the oming session, or can be had in advance by addressing PROF. W. M. LOCKWOOD, Ripon, Wisconsin, or John Spencer, 470 East Water Street, Milwaukee

Notice to Stockholders.

CINCINNATI, June 11, 1888.

The stockholders of "The Way Publishing Co" are hereby notified that the annua meeting for the election of officers to serve for the ensuing year, and the transaction of such other business as may come before them, will be held at the office of the company, 222 West Pearl street, in this city, on Thursday, the 21st day of June, 1888, at one o'clock, p. m. M. G. YOUMANS, President.

Written for The Better Way.

Pittsburgh Letter. Mrs. Helen Stuart Richings has just closed a successful season with our society. The lady's engagement was originally for four Sundays; but our advisory and dance for the children in Paine Hall, board, to show our appreciation of her endeavors, to make her stay with us a profitable one, spiritual as well as material, prolonged her stay for one more Sunday, to close the season for the summer. But Mrs. Richings, hearing that the society was in debt, and wanting to see us free to

start September next, without encumbrance, in her generous and kind heart offered her services, gratis, to give an entertainment on Thursday evening, June 7th, the proceeds to go to the society; also to speak for us on Sunday, June 10th morning and evening.

She has done grand work, in her efforts to give to her hearers, and these were hundreds, a true insight into the teachings of the Spiritual Philosophy; and she surely has succeeded, judging from the satisfaction of her audience after each lecture.

From a personal standpoint I would say, that the invocations that flow so freely from her lips, given by her guides, are grand and soul-inspiring; her ready answers to all questions handed her by the audience are such as to satisfy nearly all inquiring minds; and, as to her psycho-metric readings, I am forced to say she is second to none. Her delivery is percect in all details, and she has the power to hold her audience's attention while speaking; also in her answers, and in all her remarks on the rostrum, she comes right to he point of what her audience wants.

The advisory board feel that we, as a society, unanimously thank Mrs. Richings for her kind and sisterly feeling toward us in giving her time and labor gratuitously; and that we will hold her in grateful re-

nembrance. We will and do recommend her to all societies who are making engagements with lecturers for the season of 1888-89 as one that will fill an engagement well.

JOHN H. McElroy,

President, J. H. LOHMEYER, Pittsburgh Society of Spiritualists.

Admiration for a beautiful woman is laudble. Appreciation for an intellectual actress is right. But when a youth, intrusted by his mother to lay a wreath on his uncle's cofflu, Why the young lady who will eagerly chew boarding-house mince pie, will carefully eschew boarding-house mince meat.

Why a woman will make excuses for her saxes that wreath up till night and then the stage, it is about time to ask whether admiration for beauty and genius may not be carried too far.

Young Mr. Diplomat at Washington party "I am so sorry, Miss Naive, that you have been down to supper. I had anticipated the pleasure of acting as your escort."

Miss Naive-"Oh, thank you, Mr. Diplomat; but-er-I-have only been down once."-Washington Critic.

"Do you think it is very wicked to dance?" writes Ella. Well, yes, Ella, we think it is wicked for some people to dance. Now, your for instance; it is very wicked for you to dance. We saw you dance one night last last week. Every time you stepped you showed the soles of your feet like sema-phore arms, and you kicked like an Ohlo river stern-wheel tow-boat; your bouquet beriver stern-wheel tow-boat; your bouquet began falling to pieces in the first round; you fanned your frizzen out of curl before ten o'clock; as you hopped around your bustle had an independent motion of its own, as though it had no connection whatever with the rest of your costume; you clutched your partner as though you were going to take him to the station house, and you handled your fan like a billy. That style of dancing, Ella, is worse than wicked. But there is also a respectable way to dance, but you don't how, and so I wouldn't dance at all if I were you.—Baptist Advocate.

you.-Baptist Advocate.

The Clergyman's Confusion. An amusing story is told of a Scotch country preacher and his beadle. The minister, when about to publish the bans of marriage, discovered he could not find the names. Not wishing to make a long pause, he repeated:

"I publish the bans of marriage between—"
Still no signs of the paper. He began again:

"I publish the bans of marriage between—"
Still no paper could be found. He began nce more:
"I publish the bans of marriage between— The beadle wishing to enlighten him as to where the paper containing the names was, ried out, to the consternation of the congre-

Atween the cushion and the desk, sir."-

Certain Cure for Earache. Take equal parts of the best strained honey

best balsam copaiba, and best French brandy, and put in a vial. When wanted, warm, shake thoroughly, and put one or two drops in the ear morning, noon and night, until relieved. I should say cured, for the first drops will relieve. It will cure deafness, es-pecially in some cases, when caused by cold. A little lock of lamb's wool will serve to keep the liquid in and the cold out, or a soft wad of clean cotton will answer, if wool is not to be had.—Crick et on Hearth.

A Child's Logic,

A little four-year-old boy said to his father: "Pa, can od do everything?"
"Yes, my son."
"Could he make a two-year-old colt

in two minutes?" "He would not wish to do that, my "But if he did wish to do it, could he "Yes, in two minutes."
"Well, then, the colt wouldn't be two
years old, would he?"
The father was kind o' floored, and

carried the youngster to bed and made him say his prayers.—[Weekly Courant. He who goes through life using one faculty, hops on one foot, instead of taking the strong, smooth gait of a healthy walker.

To rejoice in another's prosperity is to give content to your own lot; to mitigate another's grief is to alleviate or distance of the content of the content

A Smart Son-in-law.

"Rebecca, you shall not shpeak mitdot Moses Levi once more."
"Oh, fadder, you preak mine heardt. Ve vos almost engaged. Vy shall I not shpeak of him?"

"He haf sold me a paste diamond for a

shenuine shtone."
"Oh, fadder, dot shouldt reccomend him. If he can fool a vise man like you, vat a fortune he haf in der chewelry pizness."
"Vell, Rebecca, you was shmarder as I thought. Get married ven you like, and I shall go into bardnership with mine son-in-law."—[Gossip.

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Answers Scaled Letters. Terms, \$1,00, and two 2-cent stamps, Address Station A, Boston, Mass.

For ONE DOLLAR I will answer commun

cations promptly. Mrs. S. R. CHALLONER.

Oshkosh Wis Speakers and Mediums,

Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named: JUNE: J. Frank Baxter, speaker and plat-form test medium. JULY: No meeting.

AUGUST: No meeting. SEPTEMBER: Cora L. V. Richmond, Inspira-tional speaker. OCTOBER: Mrs. A. M. Glading, speaker and platform test medium.

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Albany, N. Y.

Notice to Spiritualists of Wisconsin. Dr. J. C. Phillips, of Omro, has been appointed agent for the State to solicit subscriptions and advertisements for this paper. We hope that all Spiritualists will give him their aid in furthering the cause for which he is so | ton. earnestly working.

THE WAY PUBLISHING CO.

MEDIUMS.

MRS. S. SEERY,

No. 34 Gest St., Bet. Freeman Ave, and Baymiller St. SPIRIT MEDIUM For the Trumpet and Slate-Writing. Sittings Daily, from 9 o'clock till 4, for Business and Social information. Evening Scauces by arrangement, either at her residence or that of

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And to listen to the eloquent logic and Witness the convincing tests is far "better than the fatness of a feast."

No Admission Fee is charged in the morning. To the evening service tickets

SPECIAL NOTICE.

sale by the following news-dealers : Perry & Morten-162 Vine street, City. J. F. Jones-272 Vine street, City.

Bentona Brothers-5 Union Square,

Dr. J. H. Rhodes-722 Spring Garden street, Philadelphia.

New York City.

J. L. Jackson-1903 Penn ave. N. W. Washington, D. C. Chas. McDonald & Co .- 55 Washing-

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NOTICE TO SPEAKERS AND MEDI.

C. C. STOWELL, Sec'y. dress,

Care The Way Publishing Company

Mantua Station, Ohio.

Wisconsin Spiritualists. The Wisconsin State Association of Spiritualists will hold its next meeting in Milwaukee June, 22, 23 and 24. Mr. John L. Potter and Mrs. A. H. Coiby-Luther are the speakers engaged. Dr. J. C. Phillips, Sec.

HEALING.

Will speak and give tests respectively, a

Street, to-morrow (Sunday) morning and tion waste and too sans add anion ranger

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are 15 cents each, to be had at the door

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ton street, Chicago. E. T. Jett-Soz Olive street, St. Louis,

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UMS. The Society of Union Spiritualists, of Cincinnati, are desirous of corresponding with Speakers and Platform Test Mediums combined, relative to engagements for months of 1889. State what months they can be engaged for and phases of Mediumship. Ad-

The annual meeting of Dr. Underhill's will be held on Sunday, June 24, 1888, in the grove near his old residence. Good speakers and music will be on hand. Basket picnic at noon. D. M. King and others have promised to be present. Let everybody come and keep up the dear old plan of progress. D. M. K.

Something New and Pleasing. Write a letter to your spirit friends and have it answered by independent writing. Questions upon Health and Business answered in same manner. Price, \$1.00. Address, ANNIE LORD CHAMBER-LAIN, Box 56, Mattapan Dist., Boston, Mass.

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RURT who has wrought many wonderful curse through the widow of Washington A. Danskin.

Children's Progressive Lyceum.

Lyceums for the education of our children are th Spiritualists. Communications for this Department abould be addressed to Alonzo Danrontin, No. 2 Fountain Square, Roxbury, Mass.

Modern Spiritualism.

Is modern Spiritualism dangerous? Yes, dangerous to narrow creeds and dogmas.

Explain? When one has watched the course of the new movement, has noted its effect upon popular theological ideas, its modification of tenets once held as impossible and the total rejection of other long advocated essentials of the dangerous to superstition.

What has forever done away with the once universally accepted dogma of eternal torment?

The return of spirits whom the church long ago consigned to eternal torment or everlasting happiness.

How has humanity been benefitted? By parents no longer mourning for unconverted children, wives do not think their unbelieving husbands are in torment, and orthodox ministers have expressed a hope that there may after the change, death.

What other beliefs have gone to ob-

for ages darkened the sky of human life, the fires of superstition that so long fed the flames of fear are now quenched by this dangerous power of Spiritualism.

What has cast a withering blight over the world?

The appalling picture of the last presence of the great Judge, some to hear welcome words, and others to hear lake that burns with fire and brimstone."

What have the truths of Spiritualism removed?

The kingly throne separating parents and children, friends and neighbors, and heaven and hell are now understood to represent conditions, not

What has destroyed the doctrine of a physical resurrection?

Intelligent, orderly communication luminous spirit forms, have no use for, earthly bodies.

What other belief has vanished?

That the soul sleeps in the grave or is unconscious until the last trumpet sounds, but the work by disembodied minds so well begun will continue undungeon walls battered down.

What have the revelations of Spiritualism removed?

The foundations of supernaturalism upon which a belief in miracles rested. and relegated them to the darkness of the past.

How does Spiritualism inspire revcrence?

For the laws that cover the earth with perennial bloom, bring to perfection golden barvests, and keep the planets in their undeviating course, than for the so-called miracle that sun to stand still, that the work of carnage should still go on.

How does Spiritualism show great respect for the divine power?

By lifting humanity out of the slough of ignorance, superstition and crime, on to the mount of transfiguration, where all faces will shine with the light of truth and all lives become fragrant with noble, kindly deeds.

Then Spiritualism is not dangerous to truth?

No, for truth is too high, too pure to be injured by mortal or spirit, but it is dangerous to groundless assumption. erroneous conclusions, or man-made creeds, and the doctrine of total dedepravity, the fall of man and the vicarious atonement.

Is communion with evil spirits dangerous?

It should not be forgotten that the spirits called evil, were once inhabitants of this earth, no more to be feared and dreaded, than thousands who now throng the avenues or human life. If undeveloped spirits now dwelling in human forms were feared and shunned as disembodied ones are, physicians would have few patients, the lawyer but few clients and the politician but few followers. True, individuals can protect themselves from intimate association with the uncongenial, there are laws which hold them at a distance, and the which hold them at a distance, and the same laws are operative after the death of the body. If the thoughts and deeds of life are marked by generosity, justice and truth, there will be nothing to invite undesirable visitants from either plane of life. The more perfectly the laws of spirit communion are understood, the more readily will the nature of the communicating spirit be discerned, and Spiritualism will always be found on the side of human be found on the side of human

Aunt Lizzie living up to Concord, and I pway that tousin Haitie and I may go up there in huckleberry time. Amen."

Written for The Better Way.

An Address from the Supernal Realm. The Nation's Memorial Day-Inspirationally by Spirit Dr. James Rush, through the mediumship of Du. Thurnston Lockwood, now near the sum-mit of the Rocky Mountains. Deslicated to a small fraction of American earth-living intelli-

Fellow-readers of THE BETTER WAY and others, this 30th day of May, 1888, is another of your country's anniversary memorial grand decorating days; it is a day hallowed by the memory of your nation's heroic-soldier dead; a day of solemn, mournful consecration; a day of flowers and tears; a day of national observance and heart-felt condolence; a day of sadness and sorrow; a day that mirrors on the Christian religion, it must be considered lens of the mind the enormity of the evils of the war spirit-this so often-too oftenrampant, dominant in humanity's unspiritualised, selfish realms:-vet, withal, a cred graves of your nation's dead (yet not dogmatism and some conservatism.

Associated spiritually with you this day are those you mourn and miss. Grateful for the joyous emotions that accrue to them from the purified aura of your affec be an opportunity given for repentance tional, heart-given tributes-love's intelli gent consecration. Your disbodied kin dred, your soldier comrades, are this day with you-both the "Blue" and "Gray-A personal devil so effectual in fright- these having now progressed beyond the If it is a science, what facts are reduced ening people into the church, the dread spirit of battle fray. They are with you of falling into the power of satan that in accord, join you in your formula of commemoration, and electro-magnetically assist you in the details of your pro gramme.

ture, whose spirit joins yours in the gen-

eral venerating sorrow and condolence.

Sacred! hallowed holiday! To the thought-department of millions of minds both in the supernal and mundane worlds memory will this day waft, drift images judgment when all should stand in the of long-past thoughts-the ghost-emblems of severe heart-pangs, the shadow-waves of heart-pains-thus rekindling ebullithe command "depart from me to the tions of grief-grief too sacred for utter ance or contemplation. Alas! alas! for human selfishness, human-life error, human ignorance! Oh! how costly thy destructive results! O, day of revived, grievous recollections! Anniversary-day of a nation's mourning! O, day on which parents mourn for lost, war-murdered sons! sisters and brothers grieve for battle-slain brothers! and spirit world intelligences sadly sorrow for the frailties of human nature, one of whose results is this day memorialized! O, behold the mockery with spirits, for those who come with of human justice-the farce of human consistency! A man kills a fellow-manor interest in, dead disintegrating for this you hang him-kill him! The power that does this commands men to go to battle and to kill thousands, perhaps millions, for which these murderers are lauded, eulogized as heroes, as brave and noble men, as the country's saviors, and the nations morbid sentimentality condoles tillerror's chains are broken and her with the weeping kindred of the battle-

We, those of the supernal world who have progressed to realize that war, the spirit of way, is wrong, evil, sinful, condole and sympathize with you this day (as as well as at all other times) on account of this evil which has occasioned this day's proceeding, on account of that piring concomitant evils!

Man, the outgrowth of many phases of crude, selfish creature being, lacking the than for the so-called miracle that polishing touch or influence of pure-psy caused one poor tree to wither, or the cho spiritual aura, essential to the composition of man complete, or semi-angel man. To this status man is drifting-progressing! The purity of the Hesus Christos philosophy as exemplified in the teachings of Apollonius, of Alexandria; the sublimity and sway of the supra-etherial doctrines of the devout and austerely-exemplary, the elequent Chrysostim; the influence of the semi-divine, the inspirationally spiritualized laws inculcated by the well developed Nazare medium, the sacred ness of heathen heliolatry, the modern phil anthropic societies, organized since Ethel-bert, the first English king, who gave to that laws, and whose reign was from 560 to 616-these agencies, these swayful influences, have all proved inadequate to arrest and paralyze the rampant spirit of war Hence it is that now rumors of war disturb the public quiet of European nations and hence it is that you, this day, decorate the graves of your country's soldiery. But let the emotional thoughts, the spir-

But let the emotional thoughts, the spiritualized feelings that you this grave day
experience, lead your minds to contemplate the manifold and terrible evils of
war, and the consequent necessity of its
suppression! Then will human selfishness
perish for want of legitimate gratification;
and the higher and purer processes of huand the higher and purer processes of huand the higher and purer processes of hu-man development be accessible to the here-tofore misguided masses. Then humani ty's realm will become spiritualized and

ultimately fitted for the millennium! In proportion as your mental aspirations are for universal peace, so, correspondingly will become those of the low or earthnear grade of spirits, those who have been Man is and has always been esential. are for universal peace, so, correspondingly will become those of the low or earthmear grade of spirits, those who have been translated to their lowest sphere-quarters—homes, by virtue and force of war, of the war spirit, which they have not yet outgrown, or are but slowly outgrowing. So morbidly antagonistic is the spirit of war to the spirit of goodness, that the soldiery dead are held enthralled in the earth's un spiritualized aura, victims of crime's appalling darkness, haunted by ghost's of murder, and by the painful memory of their earth-life evils.

By this day, and all coming days, consecrate the energies and powers of your self hoods, to efforts, persistent works, to parallyze and destroy the war spirit, and in this holy labor will the myriad hosts of

"I want to make up a prayer all my own self," said Eliza, as her mother waited for her to repeat her nightly prayer. "You can do so, dear," replied the mother, whereupon the five-year-old child began: "O Lord, I have an life—thus become purified from their sould have and the sound of the sould be the sould be the sound of the sould be the so happier spheres and phases of rational life—thus become purified from their souldross, and sooner or later, angels! This achieved, and your earth-intelligences will rapidly progress in realizing the un

folding processes of the spiritualization of human mentality!

Then there will remain no occasion for "memorial"-grave decorating day; for then, indeed, there will be no soldier graves! Then will mortals be so spiritualized that they will pass their floral tributes, their lovely boquets, into the hands the soldier is translated loved ones.

But it is only a mixture. The spirit butes, their lovely boquets, into the hands or laps of their translated loved ones their kindred and friends-instead of upon the graves that contain their physical cas-kets!

Then has begun the millennium era, for humanity has been spiritually resurrected, and the veil that has so long divided the two worlo's has been lifted, and the sensuous life of the two interblended!

South Bend.

To the Editor of The Better Way,

I have just finished reading two copies of your paper, and like it well. There is quite a variety of opinions expressed in its columns. day to spread upon and lay over the sa- Some bigotry and superstition, a little dead) lovely, beautiful flowers, gathered Some I should judge from their writfrom the garden bosom of generous na- ings, think Spiritualism is a science, and some a religion. What is it? Is it Christianity, Christian science, or is it Christian religion or both?

Some wish to be called Christian Spiritualists. Some ignor the prefix Christian. I would like to know just what Spiritualism is?

Religion is from ligo to bind and re to bind again. Does Spiritualism bind the believer or knower? If so, to what? to system? I am searching after truth. I wish to be a free man and I believe the truth makes men free if they acquire it.

Science is a knowledge of facts re duced to a system and can be taught and learned. Religion is only believed and may be entirely false. I would be glad if some competent mind Bazar. would render a solution scientifically of the phenomena and speciality of spirit-

I am not making these queries out of any disrespect, but hope to thereby bring out thoughts in a new channel. And to this end will you allow me to present a few thoughts which may at least be new to some.

First admitting that Christ Jesus was actually as represented in the Bible. Who was he? and what was he? The history of him is, He was the son of David and his geneology was through Joseph. If so a man.

Like a man he was tempted in all points. And like a perfect man resisted all temptations. To have been perfect and able he must have been endowed with a fullness of the same power which enables imperfect men to ressst parts of evil or temptation.

His history calls him Jesus from conception which means Savior. He shall save his people from their sins.

He was called Christ after maturity. Christ means endowment or to be en-

With what was he endowed? At baptism the spirit like a dove rested upon him. A voice said: "This is my beloved son in whom I am well pleased.' Not with whom, but in whom. The spirit then was well pleased to be feature of human ignorance that superin- in him. What spirit? The proper renduces war and its pernicious, terror-in- dering of the text would read: "An un- troversy. Sent free for two months to any on earthy spirit like a dove descended and advancing, natural evolution, is, at his highest earth-phase state of life, but a the conscious nature to the uses of itself the conscious nature to the uses of itself Mass. or made him spiritual minded. In other words quickened, or gave life to the mortal body or sensous nature.

He became alive to all spirit force, hence a phenomenal man, with all the powers of a perfect manhood. Which as a microcosm, had involved in him all possibilities. If he served no other purpose, he became the sample toward which all should aspire. Let him be fact or myth, there could be no conception in the mind of man of such grace or perfection had not the entity in ideas

As spirit exists in individualized form war-spirited nation its first written code of in man as a micrscosm; so man has all things, whether present or to come. Life or Death (so-called) all is his and there can be no loss. It comes by endowment, why should there be any controversy about the names affixed or prefixed Christian or Bible Spiritualism. Christianity is not a religion, it must be a science or nothing. It teaches spirit re-

we have any account of.

The most direct and authenticated men in those days believed and although there was much superstition

and ideas, for spiritnal unfoldment.

The mixture with the earthy imparts
a senuous coloring to the otherwise
clear and pure spiritual nature, but com-

But it is only a mixture. The spirit never combines with matter and when it changes its earth body for a spirit body the soil precipitates to the earth, while the individualized spirit maintains its individuality through the law of spiritual cohesion and cannot be infringed upon hence is immortal in conscious life. Should we not bear patiently with the to us unseemly views of those who have been taught differently from us? As persons, we only know what we learn, and learn what we are taught. The teachers are innumerable and in the allotted time h re, we can only learn or be taught a part of the truths, and they in broken quantities. I have learned long since that there

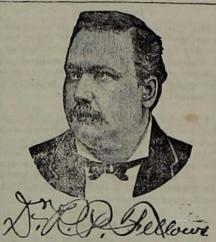
"were many things in beaven and on earth not dreamed of in our philosophy" hence am anxious to learn more day by

For many years I have been a pupil under the tuition of heavenly visitors who instruct me in many things, and teach me that there are many things hard to be understood here because they must be spiritually discerned. And I am like the chicken just emerging from its shell, must learn to pick my way out before I can catch the worm.

We see through a colored glass, obscurely now, by and by with declare vision, we will see and understand? READER.

June 1, 1888.

A little girl of old New York descent, in whose presence the family glories were often talked about, was overheard lately rebuking her pet kitten. Holding pussy by her forepaws and looking her full in the face, she remarked: "I'm ashamed of you, Kitty, for being so naughty, and just think, your grandmother was a Maltese!" — [Harper's



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This new volume consists of two parts; the first containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would de well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness outside the heavenly gates to one of peace in the "Sunrise Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I found in Spirit-Life"—by Spirit Susie—a pure and simple relation of the life pursued by a gentle scul in her home beyond the vale.

Part second of this interesting book opens with "Morna's Story," in five installments—an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdem, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those interesting stories of several chapters each, "Here and Beyond" and "Slippery Places," which "Morna" has given to the world through the columns of the Bawer of Light; and the book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant, or, A Tale of Two Worlds." Those who have read the serials emanating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the perusal of this production.

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The Children's Valley.
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SPIRIT MESSAGES.

QUESTION .- Must all who enter spirit life, sent out by their own hand, suffer fo the act, or are there extenuating circum-

ANSWER .- The responsibility of any act, no matter how seemingly insignificant, is certainly determined by the corresponding amount of will, reason and capacity, which prompts it. And again, the law of compensation is as just as God is, If, therefore, the man sent out by himself be in any wise mentally affected, no matter if the insanity lasts but that moment in which the act is committed, he cannot be held responsible And, dear interrogator, more than seveneighths pass out in this wise. But that man who, in the calm. quiet possession of reason, judgment and consciousness of all things about him, can meditate first the cutting off of what he deems the troubles, or anxities, or mighty thoughts, or too much requiring of energies, or freedom from any hidden sin, as for instance, exposure of theft or deception of any sort, that man, say I, is a coward, is a contempt in the circle in which he moved, is presumptious regarding his own glorious existence, has trifled with God's greatest gift; and, therefore the law of compensation, which is the divine will, causes the great canker worm (remorse) to work and burn, and the great thirst for lost opportunity to remain unquenchable, until by this awful torture of his own self-hood he becomes purified and fitted for something HENRY VIII.

Q.-Does sitting for any particular phase of mediumship interfere with or weaken the power for any other phase which the sitter may already possess?

Young INQUIRER.

A .- Nay, youthful medium, it does not. And why? Because the avenue through any capacity in a medium by which, through which, and upon which, spirits can and do communicate whatsoever they will. Hence, my child, if your guides find other capacities in you, sit for them and fear no detri-HENRY VIII.

TERODOR THE MEDIUMERIP OF MRS. S. E. CALDWELL St. Louis, Mo.

Question by B. H. "Do the denizens of the spirit world ever sleep?"

Answer. The denizens of the spirit world do seek repose, but it is not the so many love messages. sleep of a mortal, it is simply retirement from activity for a season; the spirit seeks | The Spirits Surprise an Old Investithe shelter of a grove of trees, or someplace overgrown with foliage and then draws to itself a recuperating element that soon fits it for a resumption of the duties that belong to all spirits in progressive life, they having parted with the physical, do not feel fatigue as mortals do.

Question by C. G., Madeira, Ohio. "In passing from the earth plane, in order to throw off mortal conditions, we must pass through a transition, called death. How is it in passing from one plane to the next higher in spirit life, must the spirit pass through a change corresponding to death?" Answer. The change a spirit passes

through in its transition from a lower to a higher sphere bears no resemblance to death in the mortal, having cast off the mortal, there is no further struggle with nature; the change from one sphere to another is only adaptation, or growth into one above you. The spheres are conditions, you ascend into higher ones in obedience to the law of aspiration, it, being the stepping stone to your elevation.

Through the Mediumship of HELEN MARR CAMP EELL, Washington, D. C., by the Controling Spirit, King Henry VIII.

1.

I am Henrietta Schreivenberg, my home is in Quincy. Many years of my life were spent in a pickling factory. I have three sons and two daughters, the sons are Christian, Louis and August. The daughters are Lenchen and Martha. Christian lives in a large shoe firm there. I am very worried because Christian likes his beer too much. I hope if this letter finds him, he will take his mother's advice. Tell Tantelieschen to watch over the younger children and tell Tantelleschen Wilhelmina I have not forgotten her. I am glad to be here and am happy to say I hear all the German songs I want, Now, this is all for this time. With much great big love.

I am Ethel Dowd; I come to find sisters Jessie and Cora. My father was George Byron Dowd, an elocutionist. Sisters Jessie and Cora are in the Sacred Heart Convent, New York. I would have them know that mother is with me now, that father's desertion of her soon broke her heart. I am happy and do hope that my sister's education will prosper without harm

I am Frederick William Crickton, I come to reach Joseph Crickton, of Baltimore, professor of the banjo. If I say I was a long time identified with Cherry Bell, I will be known. Joe, you are in danger, you cannot visit the dock "S" and come out safely. Quin and Pitts are act-

ing to do you harm. Joe, take an engagement and don't stick there. I'm an old shark, Joe and can play at any game that they know any thing about. I tell you, let it alone, and the dock "S" with it.

I am Edith King, my mama is Emma and my papa Frank. I'm ten years old I have a brother Royal, twelve, and a sister Missy, three. I have been gone three years, but I could hold Missy before I went. Roy used to tease me and take my red chair, but then he hasn't light hair like I have and he isn't a girl, boys always tease. Mama says I'm a good girl, auntie Beck says that's why I died, and I don't like to hear it. Tell mama I go to church with her sometimes, and I still learn my Easter card. Tell mama please keep "Tip," and tell mama oh I love her so much, and that's all, sir.

I am Frederick Schneider; I want to reach Tinyand Henry, my cousins, who live in Baltimore. I passed away about ten years since, and have never been able to speak to them upon a certain subject. This is more especially to Henry about his store. Tell Emma that her husband is not doing well and she'd better not grieve about him. Dick is much better. Now, dear readers, please send this to Henry Schneider.

I am Jane Welles; my home was on Walout street, Philadelphia. I have a daughter, Mary and a son Frank living there. I am well and happy and I desire, oh, so much that my children may know this. Will Mrs. Cox, a member of Clegg Wright's congregation, deliver this message?

I am Edward Jackson; I wish to the utmost to reach my wife. I wish to assure her that trouble will soon be over. The years of a certain life, my wife, are but few. and this because of the way it is spent. which the spirits now communicate with Please, my darling, do not stay much longer earth, is already opened, and the passage where you are. P. wants you and wants magnet perfected. The possession of any phase, my child, strictly speaking, is the both reach and impress you. I have seen perfect magnetic circle which surrounds Charles F., and would that with all his good work, he were in a good condition. Now bless you, my wife, and know certainly that my love is as it used to be.

I am Jennie Gray; I've been over here seven years, and am now seventeen. I come to my mother, A. M. Gray, with a heart full of love and thankfulness. Please, dearest mother, go to the writing medium in Brooklyn; you know who, he will tell you more of me; he has already done so. Go soon, dearest mother, he will be off to camp; I have

gator.

About a year ago our spirit friends, through a private medium, Mrs. Keenan in presence of our friends Mr. and Mrs. Stebbins, of Cincinnati and my wife and myself at the medium's home painted a portrait in oil, natural size, of a spirit Indian friend of ours by the name of Missouri, who is one of my near relative's controls. This picture we could not hang up in our home on account of antagonistic, feelings of members of our family, therefore we concluded to let our friend Mrs. Cissna, who at present resides in Cincinnati No. 83 Mill street, have it until all our family were convinced of the spiritual truth.

Mrs. Cissua hung this picture on the wall in her seance room near a folding bed. The 16th. of April 1888 in the morning I went to her for a slate writing seance when the following occurred: On the slate came independently first: "Darken the room for Missouri's bene-

Mrs. Cissna closed the inside shutters which shut out the glari g sunlight but the room was still light and every object in it was visible, so all kinds of work could be done in it. As we were conversing sitting nearly in the center of the room by a small stand we heard a loud crash like a pistol shot and soon saw a small hand bell and a double slate on the floor which before were laying on the top of the bedstead, which, when in Galena and is employed as a salesman | folded up, looks like a bureau. Afterwards the slate jumped upon Mrs. Cissna's lap. We opened the slate and on the inside stood written:

"Me strong chief, happy, happy Missouri."

After a while Missouri's portrait on the wall swung vigorously and knocked against the wall for a long time at intervals.

Mrs. Cissua had received a bouquet of artificial flowers from her friend Mrs. Eva Best of Dayton, Ohio, which she placed on the table about 4 or 5 feet behind me, and Mrs. Cissna remarked that she saw the bouquet of flowers moving and a kind of transparent hand floating about suddenly by them. All at once a yellow rosebud came from the vase and landed on the little stand between us. At the same time came upon the slate which Mrs. Cissna hel under the stand: "Missouri want you to take the flowerbud to his Medie squaw in to him. If this communication could reach the Rev. Stephen Tyng, steps might be taken to prevent much mischief.

"Doc" (the medium's main control) "Doc" (the medium's main control)
Afterwards my spirit son and daughter
Emil and Ida gave me a message.
Since that, the medium has informed
me that several of her customers have
seen the Indian portrait move several
times to their great astonishment.
C. G. HELLEBERG.
CINCINNATI, O., May, 1888.

What is Said of Psychical Phe-

J. H. Fichte, the 'German Philosopher and Au-her. "Notwithstanding my age (83) and my ex-emption from the confroversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Spiritualism. So one should keep allent."

Professor de Morgan, President of the Mathematical Society of London.—"I am perfectly convinced that I have both even and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the ground firm under me."

round firm under me."

Dr. Robert Chambers.—"I have for many years some that these phenomena are real, as distinuished from impostures, and it is not of yesterday hat I concluded they were calculated to explain nuch that has been doubtful in the past; and then fully accepted, revolutionize the whole frame f human opinion on many important matters."—
Extract from a Letter to A. Russel Wallace.

Extract from a Letter to A. Russel Wallace. Professor Hare, Emerica Professor of Chemistry in the University of Pewnsylvania — "Far from abating my confidence in the inferences respecting the gracies of the spirits of deceased mortals, in the nanifestations of which I have given an account my writ, I have, within the last nine months" this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

mitted to be such as are resported, or the possibility of certifying facts by human testimony must be given up."—[Clerical Journal, June, 1862.

Fragescors Tornedom and Edhand, the Succlish—"Only those deny the reality of spirit phenomena who have never examined them, but protound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring for ward important results is already made clear to us by the revelations of natural history in all ages."—[Aftonblad (Stotkholm), October 30, 1879.

Professor Gregory, F. R. S. E.—"The essential question is this, what are the process of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomona, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain.

I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the beat means of judging the truth of the spiritual theory."

Lord Brougham,—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found these who cultivate man's highest faculties; to those the author addresses himself. But oven in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—[Preface by Lord Brougham to 'The Book of Nature.'' By U. O. Groom Napier, F. C.S.

The London Dialectical Committee reported: 'I. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being

some intelligences or intelligences controlling those powers.

That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence."

Camile Flammarion, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' mediumic' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biassed by pre-conceived opinions, nor his mental vision biinded by that opposite kind of illusion unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formula is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

Affred Bussel Wallac, F. G. S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the any same and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualism and on more doubt the new vice.

Dr. Lockhart Robertson.—"The writer" (i. e. Dr. Lockhart Robertson .- "The writer" (i. e. Dr

real and indisputable to satisfy any honest and persevering inquirer.—[Miracles and Modern Spiritualism.

Dr. Lockhart Robertson.—"The writer" (i. e. Dr. L. Bobertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground of which his senses informed him. As stated above, there was no place or chance of any legerdemain or fraud in these physical manifestations. He is sware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange shu wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.—From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism, p. 24.

Nossas William Senior.—"No one can doubt that phenomena like these (Phrenology, Homeopathy and Mesmerism, or by any other nare, the science which proposes to do this is a mere question of nomenclature. Among those who profess this science there may be carriess observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stopit. And we have no doubt that, before the end of this century, the wonders which perplex equally those who accept and those words, will become the subjects of a science in the proper of the publication, under initials, of one of

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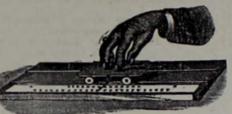
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Written for The Better Way. Good Cheer Thoughts

BY BELLE BUSH Smiled upon or treated coldly Matters not ohl world to me, I have guests most true, most lovely, Glory will my attendants be.

Voices sweet and soft and tender Give me greeting day by day. Visions of the upper splendor Chase all shadows from my way.

I have promises and blessings, Star lights in these halls of gloom Gentle words and soft caressings Greet me in my humble room

Sad my heart is not, nor lonley, Peaceful ones, not comprehended By the hearts that strive for power,

Truth is mighty, love is holy, Having these, we are not poor. "Rich in spirit" are the lowly When God's angels seek their door,

Strewing roses on our way, When with willing hearts we follow Toiling where she bids us stay. Darkest days are never dreary When our hearts are well employed.

Duty is a smiling goddess,

Lifting burdens from the weary Humblest tasks may be enjoyed. Selfish passions overcoming Joys increase with sacrifice.

Till the spirit reaching heavenward O'er earth's fleeting shadows rise. Oh, then let us claim our kindred

With the saintly ones and true,

All our wayward steps pursue, Let us leave our idle pleasures And our load of selfish care For "on Nature" guides the weary And his love is everywhere, BELVIDERE SEMINARY, NEW JERSEY.

Who with tender love and holy

Written for The Better Way.

The Question of the Hour. From Spirit Wm, Denton, through H. H. WARNER

here and there and try to fight each other, one because he believes as Brother will Judson says in Peddlar Spiritualism, remainder of my remarks. and the other because he believes as Spiritualism.

brutal, to say the least, and are un-Lois Waisbrooker. They seem to have entirely lost sight of the fact that spirits have an equal chance to progress in the Spirit Life as in earth; aye, they have even a better one, as they are not bound rather, in existence.

influence attempts to bind the facts and methods of communication down trying to benefit humanity; we only differ as to methods and a few inessenof mediums, or any one medium, then I don't take much stock in that person or idea of Spiritualism worthy of respect, that admits the fact of spirit Those of us who verily believe we one they have as much right to their individualism as we have.

necessity to some. If you deprive them of this, to them, comforting belief in the Christ, you destroy utterly all chance of accomplishing any good. Let them alone and they will come out all right. I never knew a Christian Spiritualist yet that did not come over in the end to the, to us, common sense fame, he is anxious to get capital and view of the question. The organiza- make the subscribers to his stock comauthorities, for the position taken by them, as to the divinity, the God-head of the Nazarene. Think of it, friends, the son of one of grandest workers in the field, who has lectured for 30 years and over for Spiritualism, her son a Congregational parson, an orthodox of this? Did he require tied medium and wire.-Demorest's.

absolute test conditions? Not in the least.

Three hundred miles from any from out of bitter sorrow and darktianity help him? Not a bit. Out of the realms of the summer land there away from any circle or medium ex-cept himself. They saved his life. They brought him out of the gloom of approaching death. Even then he could hardly trust his senses, and would still be a Christian Spiritualist, but test after test came through him. His him speak, and Christianity became a than either of the others. thing of the past, remembered kindly for the good it has done; but a fearful mass of crime lies at the door of the right to attempt to violently force our of good and evil, and there are vamand made it a reproach to the land in many cases, but it ought not to destroy

There was a time in my life on earth when orthodoxy was my doxy, and I sat on the abxious seat, and howled with the mourners on the mourners bench, and exhorted the "brethren-ah and sisters-ah to come up and be saved Science and logical thought first disabused me of that, and My Friends:—The question of the hour with the Spiritual sts should not be to divide themselves up in little clans here and there are the foote Denton, finished the work and put the grand cap stone of Spiritual Science, of knowledge of the light and truth upon the work. I have wandered somewhat from Via I have wand via I have wandered somewhat from Via I have wandered somewhat VIII., but I believe, my frieuds, you pardon me when I present the

Henry Plantagenet Tudor is now, so far as atonement of remorse, in striv- came to him. the knights and ladies, and kings and ing to uplift those whom he had queens of Tudor Castle in Christian dragged down, made a free man. Much of what purports to be a true history of his life and character, is the Principles, and others, have been simply Bull will stand by another." Of course he will when right and justice are on worthy the name of any kind of Spirit- his side. We don't believe as some say expected from our old fellow workers, a "man's a man for a that," and Henry Lion Hearted, have the same right to express their opinions and publish them through their mediums as I have mine through my medium, or as my controls did through me when on earth. Christian Spiritualism as taught bythem won't hurt any one and may do good by the ties of earthly environments. I am not a Christian Spiritualist, nor a Peddlar Spiritualist, but a simple, straightforward believer and knower in the oldest religion, or philosophy rether in evistance.

Won't hurt any one and may do good for some, and they may in time grow out of it as we believe, or we may come to them as they believe, which is the least probable. It should be stated that while she was singing, she touched ye reporter with the trumpet and when she ceased, desiring to interview the immortal one, I asked her what she had to say to the fact of their having opinion, and the fact of their having opinion.

tial points. King Henry Tudor and Richard Plantagenet, Cœur de Lion, let us strike or their deluded followers. Spiritual hands as the friends of humanity and science is broad enough for me to stand upon, and to take thereon any person, believe on all points alike. Kentish men ought never to forget the place of their birth and ought to stand together, and the first English king of Norman return and teaches purity; true purity blood was a noble man, although arbinot mock modesty and hypocritical trary at times. Honest criticism is all spirit life and the earth life, is to hang and all. of property or life, we have no right to earth records. The prayer of all Spirit-interfere. So long as they wrong no ualists ought to read: "The angels deualists ought to read: "The angels de-liver us from our fool friends." It is what I think when I read the abuse

Visual Synchronism. J. Harris Rogers, of Pan Electric fame, has again brought his name prominently before the public. He has a new invention, and, like Keeley, of motor a Congregational parson. He read the it he expects to revolutionize the world theological works in favor of Christian- According to his statement, it enables ity and he found nothing but husks, one in effect, though not in reality, to see by electricity any number of revolvadmission of the higher church ing wheels, or moving mechanism, thousands of miles away, so that absolute harmony, or synchronism, is preserved to them all

> The new system can be used in many ways, where wheels or moving mechanism may be utilized, in telegraphy, electric locomotion, horology and print-

the orthodox. Mean enough things he couldn't find to say about Spiritualism and that, when the system is put into and Spiritualists, except his mother.

He did have manliness to say, that she was honest and pure, but awfully deluded. What brought him out of Memorial Communion

As heretofore announced, a trumpet seance with from one hundred to one hunprofessional medium known to him, dred and fifty persons in attendance, the sick; if they bad not their business ness came the grand truth. He had nesday evening, May 31, in honor, and lowing. prayed to God, to Jesus, for restoration for the benefit, of our trusted and true to health and freedom from the bonds that were binding him. Did his Christyn won such fame as a trumpet and eleter won such fame as a trumpet and slatewriting medium.

Mrs. Stewart, Mrs. Cissna, and others whose names we could not learn.

held at G. A. R. Hall during the past

fix to Spiritualism. If any one can though the spirits were everywhere,

trols talked to those about them. Spirit benefit from my journey. pires who have fastened to Spiritualism Drs. Sharp and Cushman, controls of Mrs. Seery and Mrs. Stewart, held quite sulted an eminent physician, who ina spirited conversation through the formed me that nothing but temporary the credit for the good done in either case. "Even the devil is not as black as he is painted!"

a spirited conversation through the formed me that nothing but temporary relief could be afforded me; and thus I King's guides; John Morris, Mr. Willis' went on until about Nov. 25th, when a King's guides; John Morris, Mr. Willis' went on until about Nov. 25th, when a guardian spirit; Wappy, Mrs. Kibby's friend, hearing of my situation, brought spirit companion, all manifested their presence in manners unmistakable. Charlotte Waters came and talked to her brother.

The spirits all seemed happy, for many and sweet were the songs they sahg. Spirit Sally Kibby sung what she already us to know that this (referring to the manifestations) is true. Some sweet spirit sang a German song, the subtance of which we will not give. Fannie Weaver sang a beautiful song, only as a spirit can. Mr. Youman's spirit wife

"Tramp, Tramp," "Marching Thro' Georgia," and some other patriotic songs "Tramp, Tramp," "Marching Thro' delication of the country. I commenced your treatwere wafted upon the midnight air, and then all grew patriotic. Some were the first month's medicine I could The assaults lately made upon King Henry by New Thought, Foundation Principles and others have been simple. The assaults lately made upon King foul slander of jesuitical priests and clapping their hands and shouting for readily perceive a marked change in my joy, while the balls of light were shoot. ing upward in splendor from near the fore the second month was ended, to different mediums. At times the drum my surprise, and that of my friends, which had been placed on the stand in the arena kept time with the music. Of course Mrs. Ross was there and was a "little bit" in all of his theories or of the arena kept time with the music. ualism, and they are not what we his companion king, Cour De Lion, but Of course Mrs. Ross was there and was equal to the occasion, calling up the Brothers Rosecranz and Hull and from Tudor and Richard Plantagenet, the spirits by producing harmonious conditions with sweet strains of music.

The beautiful and angelic spirit Katie Kinsey came and sang a sweet and storer of my health. Very respectfully, touching song. The writer requested Samuel Maffett. the spirit to give the title, but instead she repeated it and then said that it was 'My mother's parting words.'

dwelt four or five hundred years in spirit life does not make them infallible, and especially as they, according to their been very well, but is getting better." for their evil actions while here. They are trying to benefit humanity; we are trying to benefit humanity; we only well-known fact that this lovely spirit has often appeared in public and private simple language possible to use. to meet the Captain, whose genuine worth she seems to know and no doubt when the captain ascends to worlds on high, she will be among the appreciative to welcome him and place the crown upon his honest brow.

Your Bible tells you to call no man your father on earth; for One is your father, even God, and all ye are brethren.

Now, my friend, if I were to ask your

We are informed that at least one similar seance will be given each month unless the weather becomes oppressive-

Mrs. Seery was highly gratified with get like? cleansings of the outside of the platter while the inside remains unclean. These of the platter the inside remains unclean. These of the platter thanks to one the platter to express her heartiest thanks to one to express her heartiest thanks the express her hea

Capt. J. H. McMillen, was in Boston, overreach and commit wrong. This I atlast fall, he was told by the spirit of his first wife, that if he would go to a certain which we are born. If our parents were Christian Spiritualism is an absolute Christian Spiritualism. Yours Truly, WM. DENTON.

That passes for argument even among Spiritualists. Yours Truly, WM. DENTON.

WM. DENTON.

Which we are both. If our parents were among sit for a portrait. He did as directed. The speak of, we also are liable (other causes) artist was an entire stranger to him, and he gave him no information of himself or direction, and be attracted to earthly family, but simply said he came there for things,

In less than two hours in the presence of Capt, McMillen and his wife, the artist drew a crayon likeness of his former wife, to secure a home over there. who died in 1850. The picture is life size view of the question. The organization through whom I write, studied two years with the purpose of becoming the calls visual synchronism, and with the purpose of becoming the calls visual synchronism, and with the purpose of becoming the calls visual synchronism, and with the purpose of becoming the calls visual synchronism, and with the purpose of becoming the calls visual synchronism, and with the purpose of becoming the calls visual synchronism, and with the purpose of becoming the calls visual synchronism, and with the purpose of becoming the calls visual synchronism, and with the purpose of becoming the calls visual synchronism, and with the purpose of becoming the calls visual synchronism. that Capt. McMillen and his wife took five other sittings, each time getting fine crayon pictures of their children and members of their family. The first was a portrait of a son of Capt. McMillen, by his first wife, the mother dying when the child was only eight days old—the boy dying at twelve years of age; the third was a picture of a son by his present wife, who died at the age of ten years.

Then there came two other pictures of

Then there came two other pictures of children by his present wife, and lastly, a portrait of Mrs. Barton, the mother of his present wife, and readily recognized by Mrs. McMillen as being a correct likeness of her mother. These pictures are a very fair work of art, all full sized, and when we take into consideration that only a little over one hour was devoted to each picture, and the fact that the likenesses are all correct, and that the spirit through the artist, informed the parties who they were, and all about themselves, it becomes truly wonderful, and we are led to exclaim, what next?—C. A. REED, in Golden Gate.

The Medical Law.

The old doctors have obtained a law giving them a monopoly of caring for was held at Grand Army Hall on Wed- would have been gone. Read the fol-

ANOTHER MIRACLE.

Dr. A. B. Dobson, Maquoketa, Iowa, My dear friend: I esteem it not only a pleasure, but a duty that I owe, not to came the dear ones, who presented themselves to him in invisible form, brother and sister mediums, Mr. King, forth some facts respecting my mental Mr. Willis, Mr. Fletcher, Mrs. Kibby, and physical condition during the past year. In the early part of the year 1883, my nervous system became very This was the third seance of the kind much affected, so that I was unable to sleep. This restless and sleepless con-Indian cotrol, Sabyakanayagea, made few weeks, and it was more satisfactory dition continued to that extent that The next morning Mrs. Ghandler was many nights in succession I was unable There being so many people present, to close my eyes, all of which was rethe circles were necessarily large, con- ducing my physical powers and also Christian churches. That is why we oppose the putting of Christian as a to tell all that occurred, for it seemed as structure was gradually becoming weaker and weaker each succeeding find comfort in those doctrines they are "lifting up their voices like trumpets." day, and during all this time I was privileged to do so, but they have no right to attempt to force their peculiar As usual after the "light went out" all seeking the various patent medicines, tenets upon those who disagree with repeated the Lord's Prayer, then "Near- and consulting the best medical ability them. On the other side, we have no er my God to Thee," then one of the that I could find in Michigan and numerous trumpets took a tumble, northern Minnesota, but of no avail: views upon them. Abuse and slander numerous trumpets took a tumble. northern Minnesota, but of no avail; never is argument and when either Spirit Dr. Sharp then requested that and finally I was advised to cross the side indulges in their use, they are unworthy the name of Christian, or any kind of Spiritualists. Christianity is a curious mixture of truth and fraud;

During the meeting the various con-

Upon returning home I again conme one of Dr. Dobson's circulars, advising and urging me to try the mag-netic healer of Maquoketa, Iowa. I finally consented, under protest, to send for a diagnosis of my case. This was Nov. 25th; on the 27th I slept some, but from the latter date up to and including t had baffled the skill of the most eminent physicians in different sections of twenty years, and for the same I express my heartfelt thanks to Dr. Dobson, the magnetic healer, of Maquoketa, Iowa, to whom I am indebted as the re

MUSKEGON, Mich.

What is man?

"Alphabet of piritualism, To the Editor of The Better Way.

Having read the articles of many able writers on spiritual philosophy, and fully appreciating their efforts in that direction, I would be pleased to give, through your valuable columns, what I call "The Alphabet of Spiritualism." This is espeoldest religion now existing, older than own story, have had to spend the great influence attempts to bind the facts of their evil actions while here. They first lesson in spiritual progression. What-

> Your Bible tells you to call no man your father on earth; for One is your

> Now, my friend, if I were to ask your are you not a spirit also? Does not like be-

When our much esteemed president, they are so strong that they cause us to tribute mainly to the conditions under speak of, we also are liable (other causes not int rfering), to be very positive in that

> Whichever of your two natures you cultivate, that nature will grow. One is after a home here in this world, the other seeks

Now, my friend, if you wish to find a make it, by allowing your better or spiritual nature to rule, killing selfishness. Spirits teach that every good deed we do adds material for our mansion over there; that it is composed entirely of good deeds and good thoughts; that it is lasting, is eternal. This life, the life of our lower

nature, is very uncertain—soon gone, as we all well know.

My friend, which home is best worth striving for? If you want a lasting, beautiful, spiritual home, do right, be honest, do not be selfish, let your better nature rule do not be selfish, let your better nature rule you; live every day according to the high-est light you have, and you will be sur-rounded by high and noble intelligences who will assist you; and your home, over the river, will be beautiful, though it may cost you many an effort, many a self-denial; but it is well worth it.

GEO. C. CARPENTER, ROCHESTER, MINN.

Verified.

At a public seance, lately given in honor of Mrs. Seery, Mrs. Dr. L. A. Chandler received a remarkable test through Mrs. Stewart and her band. The evening of the seance Mrs. Chandler's granddaughter was very sick. Her son Eddie came first and talked, saying "Your sister Addie is here and has got something to tell you to-night,"etc. When Addie talked through the trumpet she said to Mrs. Chandler, "Sister, I want you to prepare yourself, for the baby is coming to us." She said, "Do you think he will go soon?" "Very soon. It is so dark around him." She said, "Is there nothing that can be done for him? and the answer was, "No, I think not." called by the parents of the child, and at about eight o'clock that morning he nassed over. I. C. U. passed over.

Dream, or Vision, Which?

On the night of June 15th, or rather the morning of the 16th, 1887, I had a remarkable dream or vision. It differed from any with it I could buy what I wanted, but dream I ever had before or since. It seemed more real; and on coming out of it, I had no sense of awakening or having I am glad of it." been asleep, but was much exhausted, and gasped for breath with a sensation as though I had not performed the respiratory act for some time.

The fell stroke that broke the silver cord that held me to earth, and caused me to "shuffle off this mortal coil," and placed to take me to, because I could not concenme en-rapport with the spirit-world, must trate my thought on a place I had never have been short, sharp and decisive.

My first recollection was of a quivering mangled, bloody form, that I recognized I knew no more than I formerly did of as my own, which I was trying to get disengaged from, or rather waiting, for I was making no effort to do so. I say I tor my "ego," my "entity," was just as perfect as ever. I saw my mangled body on the life, and the only way I could recognize stood an engine and train, which seemed to have knocked me off the track. I was off a little distance, perhaps fifty feet, un-der a tree, and something like a thin vapor merly lived, and had many strange and off a little distance, perhaps fifty feet, unseemed to be passing from my mangled body to me. This vapor was the animal like heaven, hell, angels or demons. At body to me. This vapor was the animal heat, the magnetism, the warmth, the lifeprinciple of it; and as it was gradually dis engaged and came to me, my spirit-form seemed to grow and fill out, each molecule of life and sensation resumed its accustomed place in my new body, so that by the time my old body became lifeless and cold, my new body could be easily recog- Carrier Dove, and other spiritual papers, nized, although a little more perfect than and have now subscribed for THE BETTER the old, with fewer lines of care about the WAY, it being my choice of all others, and face, etc.

I cared nothing whatever for the old your philosophy. body, no more than a beautiful butter-fly would be supposed to care for the chrysalis it had just left, to soar away on golden wings.

The first sensation I perceived when I covered by those in charge, they were pund myself thus situated, was a feeling quickly removed. I now lend them to found myself thus situated, was a feeling of infinite rest, such as no mortal ever could imagine while in the flesh, and although I never thought it a burden in life, ing papers to me will write name and admy first exclamation was, oh what a relief dress, I will acknowledge receipt by postal. it is not to have to breathe. I also felt a sensation of lightness and a freedom from all care, pain or want; I was perfectly at ease, infinitely so. A sense of unutterable pleasure pervaded my whole being.

The first place I thought of was a litt ever I may say will be clothed in the most town where I had lived and practiced medicine for eighteen years, and as soon as the thought occurred, presto! I was there. It seemed to be the hour of noon and the street was deserted. I passed into the court house; the rooms were deserted until I came | Sixth street, N. W. to the office of the county clerk, I found opinion of God, you would tell me that there George S., an old friend of mine and Mrs. Keeler, who is a very deservedly God is a spirit; and if he is your father a former county clerk. He was sitting at popular lady; and more than forty pera table looking over an old book of records. He looked up and his face brightened into a smile, and he hailed me with a black curtain hung across one corner of "How are you, Doc?" and a hearty shake the room, and to which there is no possinot necessarily follow that you are made of the hand, and seemed a little surprised and glad that he found me on his side of ty-six spirit forms, all totally different in have passed beyond the need of Christian Spiritualism, ought to have common charity enough to let others travel their road in their own way. Every individuality must live its own life, in its own way and when that way does not interfere with the rights of property or life, we have no right to average of property or life, we have no right to the seed of Christian Spiritualism, ought to have together as friends, though we may here of two opposite natures?

Let us see if we can account for your evil nature. The chemist tell us that you and glad that he found me on his side of life, as he termed it, for we both seemed to work. Men and women don't become which was too generous an offer for us to work. Men and women don't become which was too generous an offer for us to work. Men and women don't become which was too generous an offer for us to work. The chemist tell us that you and glad that he found me on his side of life, as he termed it, for we both seemed to work. We have a so strong and glad that the your post two oposite natures?

Let us see if we can account for your evil nature. The chemist tell us that you and glad that he found me on his side of life, as he termed it, for we both seemed to work. Men and glad that he found me on his side of life, as he termed it, for we both seemed to work. In a subject to work we as and prove the seemed to work. In a subject to the seemed to work we are if we can account for your evil natures?

Let us see if we can account evil natures?

Let us see if we ca life, as he termed it, for we both seemed to size, height, and in every respect, materecognize the fact that we had passed that rialized, and were recognized by friends as our religious teachers had made us believe. He replied, with a low, quiet laugh that was peculiar with him in life, "that is all a humbug." "You don't have to go anywhere unless you want to, and can go zation of three distinct forms at one time; to any place you are familiar with, and the materialization of two young girls towill go more frequently than you want to gether, who were both short and slight, until you get used to this life." "Why so," I asked. "Because," he replied, "you are all mind. When in the flesh you could daughters, one going so far as to refer to allow your mind to wander, and, in thought, go to the uttermost verge of creation, but your old hulk of a body had to be conveyed, like any other baggage, before you could be there in reality, but now it is quite different. You are all mind, all other a prominent physician of this place. thought, all soul, and wherever your mind is, there you are. All you have to do him; the materialization of a young man, when you want to go to a certain place is six feet two inches in height, who towered to concentrate your mind on that spot and away above his father, and walked out you are there, no matter if it is one mile or a million. You are a spirit now, free as air, and untrammeled by the flesh." While he was speaking I thought of a

room in my father-in-law's house in a distant town, where I used to keep company with my wife, and immediately I was there. There was no one in the room, and I remember I wanted to see my father-inaw on a little matter of business, so I thought I would sit down and wait until he came in. Then I thought of my friend George S., and how unceremoniously I had left him, and immediately I was with him again. He was still sitting where I had left him a moment before, and he laughed at me heartily, asking where I

had been. I told him, and apologized for my abrupt withdrawal. He said I would soon learn to hold my thoughts to the matter in hand, and then I would be all right; but the hardest thing to learn was to hold ourself in one place in that land of

'perfect freedom of action."

I then remembered that I didn't see any of the road I had just traveled, and asked if that was always so. "No." he replied "you will soon learn how to travel and see all the sights on your way. Mind, we don't ride or walk in this state; we just think ourselves along "Remember, you are all mind, thought or spirit now, and whatever particular place you think of, you are there; so by thinking of the different places along the road successively 24 they occur, you see them as you go; but if you only think of the objective point, you see nothing along the way.

At this point several parties entered the room, and for some time it was a constant reception of friends. Every face looked as it did in life, only less careworn and more cheerful than when in life.

My friend, George S. used to be a great lover of money: I thought of this and asked him if he liked money as well as he used to. "No," he replied, "I have no use for the stuff now. I liked money because now I have no wants. All our wants were to supply that old hulk of a body; now it is gone and its wants with it, and I now noticed, for the first time, that we

were not talking but just thinking to one another, but I seemed to hear it all the same. I soon found I could go to any place that I was familiar with-had seen before; any place that was photographed on my mind, as it were. But any place I was unfamiliar with I had to have a guide seen. And to find a friend in a strange city was about as hard as it would be for a persons, things and persons. Traveling was quite easy, but as I had no chance to communicate with those in the flesh, to whom I was invisible. I could only inquire of those who had passed to spirit

look of recognition. During my short dream or vision, I saw many acquaintances both in and out of the the time of this vision I knew nothing Spiritualism, and had never read a Spirit-ualist paper. I did not believe in the Christian religion as taught at present because it was not reasonable.

I have always been a seeker after truth, and since this dream I believe I have found it in Spiritualism. I have sent for, received, and carefully read, sample copies of THE BETTER WAY, Banner of Light, hope to learn more of the teachings of

I am poor, and not able to take many papers, but have received quite a lot through kind friends. I read them carefully, and then left them on the tables of the free reading room at this place, but soon found that as soon as they were disfriends, and when returned loan them again, and will continue to do so, and try to do all the good I can. If persons send-I will report progress from time to time through THE WAY if you will kindly grant me space. Yours, respectfully,

DR. S. T. SUDDICK. BONNE TERRE, IND.

To the Editor of The Better Way.

One of the most successful materializing seances I have ever attended took place on Saturday evening, June 2, 1888, at the residence of Mr. P. L. O. A. Keeler, No. 413

The seance was given as a benefit to sons were present. Mr. and Mrs. Keeler both sat in the cabinet, which is a simple ble ingress except from the front. Twenpresent. I will not undertake to name them; but most of them were persons who were well known in Washington before passing over, and were not only recognized by their own intimate friends, but by others in the room. The most remarkable and convincing features of the seance were the following: The materialiand who were recognized by a prominent member of congress and his wife as their an affliction with which she suffered here: the materialization of two large mes, both decidedly larger than either of the mediums, one, Mr. Washington Emmons, the cabinet control of Mr. Keeler, the was recognized by a lady who lived near into the room; Mr. Keeler being but five feet nine inches in height. Every feature of this person was recognized, not only by his father but by several other persons. These are only a few of the remarkable

Mr. Keeler is a wonderful medium, in Mr. Keeler is a wonderful medium, in his different phases, and he has had a very successful season; having been engaged almost every night, at his own, and at private houses, besides being occupied all

day with independent slate-writings.

We hope to have him return next winter.

I write this entirely unsolicited by Mr.
or Mrs. Keeler, and simply do them jus-

or Mrs. Keett, and tice, nothing more.

GRACE M. STODDARD.

June S. 1888. WASHINGTON, D. C., June S, 1888.