TWO DOLLARS PER YEAR.

"Creeds without Virtue are Paltering Vanities."

ONE DOLLAR FOR SIX MONTHS.

VOLUME 4.

CINCINNATI, JUNE 1, 1889.

NUMBER 100,

Entered at the Post-Office, Cincinnati, Ohio, as Jesus had, which he showed by precept
Second-Class Matter,1

THE BETTER WAY.

ISSUED EVERY SATURDAY. THE WAY PUBLISHING CO., Proprietor W. Cor. of Plum and McFarland Sts. CINCINNATI, O.

> M. G. YOUMANS, President. L. S. McChacken, Treasurer. C. C. Stowell, Secretary.

CINCINNATI - - - JUNE 1, 1886

CONTENTS:

FIRST PAGE-Lecture by Mrs. Nellie J. T. Brigham; The Coming Expose; Reviews SECOND PAGE-What is Selfishness; Alle gory, poem, U. Helmreich; Letter from Dr. Carpenter of South Bend, Ind.; The Doctor's Plot, W. Bray; Vision of Murder Ramayana Theosophical Society; Are al Mind-readers Cranks, Dr. Haywood; Etc. THIRD PAGE—Youth's Department: Lulie, by Sunny South; Advertisements.

FOURTH PAGE—Editorials: Stray Thoughts; A Reply; Spiritual Gifts; Those Exposes; As We Sow We Shail Reap; Harmony— Our Policy; Soul; What are Our Basic Principles? Personal. FIFTH PAGE-Correspondence; Briefs; Adver

SEVENTH PAGE—An Interesting Seance, S. B. Williams; Important Instruction for, Children; Lessons of Spiritualism, H. B. Warner; How I Became a Spiritualist and a Medium, Alice Kinney; Advs.

Eighth Page—Synopsis of Lecture and Tests by Edgar W. Emerson, before the Society of Union Spritualists; New York City Movements of Mediums; Advertisements.

DISCOURSE

By Mrs. Nellie J. T. Brigham, Delivered Before the First Society of Spiritualists Sunday Morning, May 12, 1889.

(Specially Reported for The Better Way.) INVOCATION.

Oh, thou who art with us now and at this morning. We would draw from make us forget our weariness and fill our souls with freshness and new life.

That is the revelation of love.

That is why we have spoke of thy lay, and every opening flower has some sweet message from thee.

All mature is full of thy spirit. How should anyone say then, there is no he could unfold it. How can man fail to find thy soirit

we are leaning against our mother's breast, for through nature's beating heart we can hear some sweet message on their way, thou who biddest the great tides of the ocean ebb and flow, thou who movest the stars in their places forever, according to harmony and law, in our weakness and wander-ing we drink from the fountain of thy strength, in our darkness and doubting we turn to thee and find the light.

Be thou our guide, and when we pray to thee, guide us where we may ever feel thy guardian influence. We

Oh, thou, who sendest thy angels on

If you have never learned to love a dren look exactly alike. But if you have light to. learned to love one you will find that it has an individuality of its own, and you you will be right.

Those who do not love flowers may the country? ride for miles and miles through the country, and yet not see the flowers. breath and revelation of love.

their sorrows, you begin to grow glad known as evil. with their gladness, and you begin to think what a wonderful study humanworld that you never thought of before.

. That is why we have spoken of the able and in every possible way in which

How can man fall to find thy soirit here, when in all these things he finds immutable law, and the one great presence of system and order that draws everything toward harmony and truth and light.

Oh, our Father, we thank thee we do not stand before some dark and gloomy presence, some imagined being who is forever in a filme of anger, but we feel that we are talking to our Father, that we are talking to grantly conclusive, but it is said they are as beautiful flowers.

It is true that only a few weeks ago the would not suit them. People who, if this Society practically endorsed the ward good, you will grow as beautifully and something to grumble at. They are in an unripened condition, like a green apple, like an undeveloped plant.

Is it not better to grow? Is it not better to grow? Is it not better to say, I am like a musical instrument, and all these strings that are slackened now should be tightened and worry that wears the soul. But if you will reach toward harmony, to ward good, you will grow as beautifully and as harmoniously, as quietly as they made a whip of small cords and drove out the miscreants that had polluted the heavenly spheres, would find something to grumble at. They are in an unripened condition, like a green apple, like an undeveloped plant.

Is it not better to grow? Is it not better to say, I am like a musical instrument, and all these strings that are slackened now should be tightened and worry that wears the soul. But if they were lifted into the glories of the theavenly spheres, would find something to grumble at. They are in an unripened condition, like a green apple, like an undeveloped plant.

Is it not better to grow? Is it not better to say, I am like a musical instrument, and all these strings that are slackened now should be tighted into the glories of the toward pounds in forever in a flame of anger, but we feel says so. If he ever did it, if it is true, that we are talking to our Father, that we tell you, friends, that that anger we tell you, friends, that that anger was not against the deep heart of the has made them what they are. individual, and we believe it was the

sons of earth come like due and sunshine government, in individual life, in everyand the gentle rains of spring, while thing. It arches over all like a dome. music. our hearts receive them and are lifted It covers all, only he did not particularup and strengthened, forever and ever. ize, he did not specify and say, "Now I want to tell you certain things about which will always make you wish to be Has nature any deeper secrets than government, about the best political a little wiser and higher and better.

coldly intellectual that can approach it. longs to human need and aspiration brightness in their inner lives, that this great principle of the brother-

we believe to be the good side, for every | continually. They may, perhaps, see the little patch question has two sides. You will find But there is another side to the question has by one, until he

We always have our ideals, we must: of eternal care. Oh, thou who art sudden flaming up of a nature that it is our nature. You may say why? so strong, thou who sendest the breezes could not endure evil. Yet it is a high That "why" is a little word. It is a one and hate the other; that can take it covers almost everything. Why are the diamond out of the burning river you what wou are? We cannot answer sand, and leave the sand and keep the it. There is the tulip and here is the diamond. If these things were done rose. Why are they different? We know our natures must be rendered harmonions—receptive—and then can we take from thee this blessing that is for everyone, if but the soul would reach to receive it.

Oh, thou was sordered that that transcient flame of cannot tell. Why are you what you are and not the President of the United States, not a king, not a monarch? We injury that these things were working to the soul of man. we believe that that transcient flame of cannot tell. Why are you what you But when you ask this question, "Has soul! Take what you are, and do everymissions of love, give them kindly care nature no deeper secrets than Jesus re- thing that you can achieve, and be sure and keeping for every human soul in vealed?" Why certainly. There are that whatever that is, there is some pethe valley and shadow. Let thy weary children on earth find rest, the troubled ones find peace, the doubters find that in which they can trust, on which they can trust on the did not touch and cultivative trust of the calculations of the c in which they can trust, on which they arch, the dome of this splendid temple self-admiration, but grow harmoniously, of the highest and hollest, in that prin- not with fret, and worry and friction, Oh, Infinite Love, give to us accord- ciple of love, and there is enough in it not with trouble and complaining, being to our several needs. Let the les- to supply all that is good and noble in cause if you do that you will find your

So, friends, you will find many things and shows its golden heart. There are Jesus had, which he showed by precept and example and in every way possible. There is no glorification so great and perfect in this world as that which comes through love—there is nothing

little child you may say that all chil- hood of man doesn't arch over and give have your fair ideals, let them lead you evening. It is about time that this have your fair ideals, let them lead you upward day by day, it is good and right and beautiful that it should be so.

For the ideal that you had years ago

Some years ago this man Fletcher

Some years ago this man Fletcher Why is it that a great many persons right and beautiful that it should be so. want to do and to be just the reverse of For the ideal that you had years ago will say that it is certainly different what they can be? That is, those in you have another one as fair as that was from any one else in the world, and the country want to live in the city, then. So climb and grow, each wonderand those in the city desire to live in ful flower from the garden of God, unfold outward to the sunshine and let umship; but if the opportunity offered In the first place, we will show what the heavens give you their benedictions

of yellow where the cowslips are bloom- that humanity is progressive, it is rest- tion. "Why is it that a great many had to fall back on his trade of cabinet ing, or notice the purple hue where the less, and this very restlessness is that people want to be the reverse of what making for a living. voilets are blossoming, but the individ- which makes it grow and progress. If they can be?" Why is it? Ask any uality of the flower will make no im- you confine water it will become im- patient, wearied, gentle, loving mother pression. But if one loves them, every pure in its stagnation. If you confine why it is her child is always wanting ceeded in getting the officers of the little star of a flower amid the fresh air you take out of it its beautiful life- to do what it ought not. Why, then it green grass looks out with a glad good giving and health-giving principle. If cannot cry for anything else; it looks out place to partially endorse him as a memorning. It all comes through the you confine money, if you hold it in and cries for the moon. And there are dium. On the 1st of last November he coffers, if you keep it in some treasury, mothers weak enough to give it to the If you do not love humanity the after a time it breeds poisonous condi-child if they could reach it. Do you not following preamble and resolution was masses will seem to you like dumb, tions in the minds of those who come know that children grow morally and passed without a dissenting voice in a driven cattle, as the poet says. They in contact with it. It is by the circula- spiritually just as much by what is meeting of several hundred people: will seem to you just simply masses of tion of air, and water, and gold, and lovingly and wisely withheld as by people, just as when you look at a great silver, and thoughts, and ideas and what is given to them? Remember that crowd, where you have not one dear or sympathies that the world is kept as you are children of a larger growth, and intimate friend. But if you learn to good as it is, and it is wherever these that the Oversoul knows that you grow love humanity, then all the people that things are attached, and set and anchor the sout is withheld as well as by that you come in contact with become inter- ed that we find the conditions of mis- which is given. When you wish to esting to you, and you begin to feel fortune, and of all that is commonly learn these things look out into the world of comparisons, or what Sweden-Therefore, as a great mass, this hu borg would call the world of correspondman nature is restless and stirring, and encies, and you will gain your education all times, we would feel thy presence ity is, and how much there is in the through this stir and restlessness it from them. There are people in this questions and finds its answers and world who seem to develop a complaining spirit, because they do not seem to tected. Nothing seems to be more moveless have grown out of their childhood. We know, oh, Father, that thou art great sun as the best comparison that than these blossoms; they only stir as Their natures are not in tune with the we know, on, Father, that the with the ed, it becomes our duty to denounce as everywhere; every passing breeze speaks of thy lay, and every opening flower opening flower opening flower speaks of the lay, and every opening flower op and principle that Jesus taught by par- quiet, and yet, although they seem so quite right. People who, if they were tations at a seance held at No. 55 Carquiet they have been pushing and to go to the old-fashioned orthodox God. If the open eyes behold the shining stars at night and the thousand
glories of earth and sky by day, do not
these things tell of the light of thy love?

The conduction of gold were not yellow enough; they
which makes them just what they are.
If human nature would only grow in
these things tell of the light of thy love?

The conduction of gold were not yellow enough; they
would not like the weight of their
tensions to spirit mediumship of said
for the property of gold were not yellow enough; they
tensions to spirit mediumship of said
for the property of gold were not yellow enough; they
tensions to spirit mediumship of said
for the property of gold were not yellow enough; they
tensions to spirit mediumship of said
for the property of gold were not yellow enough; they
tensions to spirit mediumship of said
for the property of gold were not yellow enough; they
tensions to spirit mediumship of said
for the property of gold were not yellow enough; they
tensions to spirit mediumship of said
for the property of gold were not yellow enough; they
tensions to spirit mediumship of said
for the property of gold were not yellow enough; they
tensions to spirit mediumship of said
for the property of gold were not yellow enough; they
tensions to spirit mediumship of said
for the property of gold were not yellow enough; they
tensions to spirit mediumship of said
for the property of gold were not yellow enough; they
tensions to spirit mediumship of said
for the property of gold were not yellow enough; they
tensions to spirit mediumship of said
for the property of gold were not yellow enough; they
tensions to spirit mediumship of said
for the property of gold were not yellow enough; they
tensions to spirit mediumship of said
for the property of gold were not yellow enough; they
tensions to spirit mediumship of said
for the property of gold were not yellow enough; they
tensions to spirit mediumship of said
for the property of gold were not yellow enough; they
for the property of gold were not yellow enough; they
for the prop was angry with sinners-that he over- and worry that wears the soul. But if would not suit them. People who, if

not better to say, if my surroundings are not just right, and if I cannot make them what I wish them to be (If that is not possible, though, sometime it is not possible, though, sometime it is not possible. a lesson of progress. It is that which turned to the advanced melodies? Is it is not possible, though sometimes it is), could not endure evil. Yet it is a high and noble nature that can separate the evil and vice from the soul that lies under their shadow, that can love the comes a question as great as the sky, for coveries and find thousands of beautiful, bright things where the shadows lay heavy and dark. And the friends who immediately surround you will be more comfortable than they are to-day.

Please explain how to develop second sight, or seeing with the eyes closed; that is, in those persons to whom it is

Some persons never can develop it and it would be useless for them to attempt it. But it may lie like a germ or seed in your nature, and we know of no better way to develop it than to form small, harmonious circles and sit for your eyes closed, see if anything is pre-sented to you. There are some persons who never have this gift except just at a little time between waking and sleepcause if you do that you will find your souls filled with discord instead of music.

It is right to have ideals and for them to be in advance of us, and it is this which will always make you wish to be carefully a the first time between waking and sleeping. Just in that time when the cares of the day roll off, just in that time when the care of the day roll off, just in that time when the care of the day roll off, just in that time when the care of the day roll off, just in that time when the care of the day roll off, just in that time when the care of the day roll off, just in that time when the care of the day roll off, just in that time when the care of the day roll off, just in that time when the care of the day roll off, just in that time when the care of the day roll off, just in that time when the care of the day roll off, just in that time when the care of the day roll off, just in that time when the care of the day roll off, just in that time when the care of the day roll off, just in that time when you are perfectly quiet and passive, then symbols may be given, faces may look in upon yours, and if you thirk about it and close your eyes and wait, you can encourage and develop it to a certain extent. certain extent.

Jesus revealed in his time?

The sun that shines o'er the land touches everything, mountain and valley, tree and rock, the mosses and mall flowers that grow amid the forest paths. And like the sun, the light that Jesus gave lights up everything. If you want to have the most glorious and brightest perception in the world, you cotain it through the influence that the sun that shines o'er the land touches everything, mountain and valley, tree and rock, the mosses and management." He did not go to women to straighten the sad problem of her existence, as it was then, and is now to a great extent. He did not take childhood, and state that particular truth that a child has its right to a pure life and a pure welcome. He did not take touch these points, but the great principle of love covered everything, and entered into all their daily duties.

The sun that shines o'er the land touches everything, mountain and valley, tree and rock, the mosses and management." He did not go to women to straighten the sad problem of her existence, as it was then, and is now to a great extent. He did not take that particular truth that a child has its right to a pure life and a pure welcome. He did not take that particular truth that a child has its right to a pure life and a pure welcome. He did not take they couldn't be any wiser. God pity them. They are shut in darkness. Did you ever see a little flower that grows in September—the closed gentian? It is darkly, deeply blue, and it is always closed. It never opens, it never shows the beauty of its heart. There is another, but as a general thing this quiet desire and waiting in quiet for the unfoldment of clairvoyance is the best form—or sitting in small, harmonious circles with others. Professor Denton wrote a book called

THE COMING EXPOSE.

give "a complete expose of the different phases of mediumship" on next Friday evening. It is shout time that this We must not stand still. And so phases of mediumship" on next Friday Some years ago this man Fletcher was a local medium of this place, and when under strict test conditions, would give unmistakable proofs of his medi-

itself, would practice fraud, and his friends, becoming somewhat suspicious About a year ago he again com-

menced giving a few seances, and suc-Society of Uniou Spiritualists of this was caught committing fraud, and the

TO THE PUBLIC.

Hall of Society of Union Spiritualists, No. 115 West Sixth Street, Cincinnati, Onio, November 4th, 1888.

It seems proper to say to the public, especially to investigator of the the nomena of Spiritualism, that while this Society deeply regrets every occasion for the denunciation of fraud by those who, without the gift of mediumship, pretend to be mediums for spirit mani-festation, we nevertheless recognize it as an imperative duty to the cause of truth to make such denunciation emphatic whenever fraud is positively de-

Upon the evidence of members of this Society whose veracity is undoubtlisle Avenue last Thursday evening, 1st November, instant, by J. W. Fietcher, e could unfold it.

Crowding and reaching, and it is that beaven, would complain that the streets of gold were not yellow enough; they tensions to spirit mediumship of said

dorsement of one so unworthy-there-

Resolved, That this memorial be spread upon the records of the Society of Union Spiritualists, and furnished to the newspaper press with a request that it be published.

E. O. HARE, President. C. C. STOWELL, Secretary.

A few weeks after the passing of the resolutions, Fletcher expressed a desire through a friend to have the Society allow him to publicly apologize for his conduct, and that he would try and conduct, and that he would try and go the time I sent to you for help. God conduct himself as an honest medium only knows what I have suffered, when in the future; but the officers of the Society informed him that they had had enough trouble on his account, and wanted nothing more to do with him.

On the 30th of last January the Society was to give a dark or trumpet seance at their hall, and, for the first time in the experience of the Society, the seance was a total failure so far as any spirit manifestation was concerned, and they afterwards found the reason to be the desire on the part of the controls of the mediums to protect them, as matches, dark lanterns and flash lights were ready to be flashed when the persons having them thought the proper time had arrived. Now Fletcher, still poising as a medium, had the cheek to send the following letter to the Society, pretending to show what a wonderful medium he was, and here is the letter:

Cincinnati, Feb. 6th, 1889.

To the members of the Society of Union Spiritualists, Ladies and Gentle-

This may be considered by some an

manifest itself on an occasion of a publie seance. I am a medium, although your So-

rain a medium, atthough your so-ciety ceased to recognize me as such on November 4th, 1888. You drafted and passed resolutions of condemnation, and caused them to be sent broadcast over the entire country, branding me as a fraud, without making the slight-est effort to gain from me an explanation of the cause of my actions on Nov. 1st. But on evidence received from parties who are daily striving to injure in every way the cause you are trying hard to establish before the world, your

action was taken.

I have powers far greater than all the mediums who participated on the occasion of January 30th. My band rendered theirs powerless. The result, as you know, was a complete failure, as all your future efforts will be unless you accepted to my descendent. concede to my demands, which are due me in the name of justice. I wish

a complete refutation of the resolutions adopted by your honorable body on Sunday, November 4th, 1888.

When my request is granted, my band will relinquish the control they have over the bands of the other mediums. I do not request this wishing to occupy the public position I once held, but simply in justice to my friends and but simply in justice to my friends and myself. Hoping this may meet the ap-proval of all the justice loving people of your Society, and that a speedy action be taken, I am yours, most respectfully, J. W. FLETCHER.

303 Plum Street.

It is to be regretted that so much me and space has to be used to show up a man who appears, from his own confession made to the public a short time ago, to be a compound of all the eanness of Benedict Arnold, Judas Iscariot and Ananias.

> M G. YOUMANS. Reviews.

"What is Spiritualism" is a short and concise essay by Jas. H. Young. It in-culcates a little or its history, tells what Spiritualism teaches, what Spiritualists believe, and closes with a selection of hymns for circle and social singing. For prices, address Jas. H. Young, Onsett,

"Celestial City" is the latest addition of Spiritualist publications to our list. It is a five column, eight page paper and costs \$2 a year. Mr. W. J. Innis is the editor and publisher, and Messrs. W. M. and P. L. O. A. Keeler assistant editors. Address 184 William street, New York City. New York wants a first-class Spiritualist paper, and we hope it will prove a success, Welcome, brother.

A. B. Dobson, my dear, good Doctor: I have wanted to see if I should need any more remedies from you; but I find I am completely cured. I am feeling as well as ever I did in my life. Your spirit doctors have visited me three nights in succession, pleading with me to get one of your pic tures, for they had saved me from a dark and dismal grave. I was not prepared to some good spirit told me to send to you for health. I did. It came, and, dear doctor, I can truly say, you have snatched me from death's door, and now I am well. How can I express my gratification to you and your good spirits for saving me from the grave? God grant you good health, a happy and long life, is the prayer from one you have given good health after so many years of suffering. I send for your picture to-day. Heaven bless you.

Kindly yours,

MARTHA F. DEARBORN.

Stoneham, Mass., Box 609, Sep. 14, 1885.

Out of Reach.

Defendant's Lawyer .- "This case can-

not go on, your honor."

The Court.—"It has been adjourned, Mr. Choat, no less than eight times to accom-

modate you. I shall not permit any further delay. Take a jury."

Lawyer.—"But the court has no jurisdiction!"

The Court,-"I shall like to know why not, sir?"

Lawyer.- "Because my client has been

lead nearly a month. The Court,-"Then I'm afraid the pro-

cess of this court, being written on paper, would be destroyed by fire before it got to him." The case was dismissed,—Buffalo

Written

A Spiri

Lulie

nine su

hold.

studies

wit ur

thus h

her so

who I

son n

But I

ently

to dev

gard

fore a

held

ami

pride

O

usus

thin

ed

est

may be concerned. The child in whom it is born, first exhibits it by a displeasure in not having received the largest share of an object or thing. The next step is a disapproval of another having received something exclusive of selfeven if not wanted or of use to the nonrecipient. But instead of being joyful with the fortunate, a contraction is experienced near the center of the being, followed by an involuntary sense of disgust for the object, and often ill-feeling for the recipient. This is envy, and or herself, cannot but rise above it with | truthful dignity, when a cause presents itself which gives reasons for reproach; and where there is a just cause, the object should not be worthy of this respect. Petty jealousy indicates narrowmindedness, and suspicion betrays an inclination for the identical evil that is seen in others--many seeing a reflection of themselves through this mirror of evil forces, for suspicion finds its birth in a guilty conscience or a restless soul.

Next to jealousy comes the speculative form of selfishness with all its sly maneuvers, conventionalities, hypocracies, and other little false pretentionsall for the sake of gain or the fear of losing east. Some fostering to the whims of a rich aunt or uncle, with the hopes of being remembered in their last will or testament. Others giving themselves discomfort to oblige those who can afford to pay for what they get, for fear of coming in disfavor with themall speculating on something which is not in accord with true manhood or honest commendation. Then comes hypocracy of ages-that form which adapts itself to the times, and in which man lives a living lie. It is a mixture prompted by vanity or false pr de, but chiefly by a bad conscience. Some live it for the sake of gaining popularity in a worldly or a business relation; some because they want to gain respectability after having lived a life of sordid penuriousness or avarice; and some because they want to ease their conscience after having fleeced their fellow-men by petty roguery and corrupt business failures. It is the Pharisee of the past whose relatives are still in existence, and who resort to the cloak of religion or piety to enshroud their early record. This is the most despicable form of selfishness, as it solicits from the world that which no honest man can give without becoming a hypocrite himself, and is worse than highway robbery as lowing this, come the manifold false pretentions, with which the enlightened world is overstocked at present. This includes the shoddy manufactured articles, the manifold tricks that are practiced in various forms of business enterprises, the demand for credit without any intention of neutralizing the obligations honestly, the false representation of goods to purchasers, and withal the psychological influence exerted by salesmen over weaker minds to make unwilling purchases -- all for the sake of gaining wealth in the shortest time possible. A dishonest business enterprise is not prohibited by the decrees of a higher power, but it places the promotor in discord with the laws of the universe, as it lays the foundation for a be unraveled again by an opposite tendency, whether in material or spiritual life. And the sufferings of spirit life are often prolonged in consequence of the lacking opportunities to undo the evils of corporeal life. Such are the sad and melancholy spirits and not a few of them wish they were back again. But the past is passed, and many years may unroll before opportunites are presented by which such are enabled to balance their accounts.

After these; come all the little personal forms of selfishness, such as taking undue advantage of a fellow mortal, of minors in guardianship, of children under age, of employees, of partners in business or trade, of the profession over the ignorant, of the strong over the weakminded, of the brutal over the amiable or innocent, and of wealth, position or station over those who lack either-although the latter are the last to realize their errors, in consequence of their worldly or temporary security. But death puts an end to this and makes them the weakest of spirits-a misuse of power is exercising their forces for a negative or unspiritual effect, and makes them impotent to exercise them as spirits. Consequently a negative condition, and a negative being in a positive state of existence, is like a fish out of water, or like a bird like a bird like a bird like a fish out of water like a bird like a b

Written for The Better Way.

WHAT IS SELFISHNESS?
Selfi hness has many forms. It begins with the thought for self—not as the first law of nature, self preservation, but as the first to be consulted, pleased, gratifi d or attended to in all transactions, whether strictly personal or in which the human mind takes a part or may be concerned. The child in whom

material power.

Another form of selfishness is that of Another form of selfishness is that of pitying self—most markedly manifested on the occasion of a death in the family. Instead of being sorrowful in consequence of the loss, their thoughts are concentrated on self, and not only solicit pity for themselves, but look forward to the various forms of consolation that are to be showered upon them—being more solicitous of the attentions than the real purport of the contions, than the real purport of the con-soler's intentions. Some pity themselves because they think they have been wronged, as if no other beings in the world suffer wrongs beside themselves, leads to hatred or malice, the extreme of selfishness. Following envy comes penuriousness and then avarice, but these are all the grosser forms of selfishness, and belong to the spiritually undeveloped, unrefined and ignorant souls of earth. Jealousy may be an indication of love for an object or thing, but the man or woman who is true to him demands consolation is impudent, and those who desire companions in their those who desire companions in grief frequently have a bad conscience. The truly humble are peaceful in soul, and find sufficient consolation through their own meditations, while the truly benevolent beings always feel strong, and neither solicit nor care for sympathy—inherent love creates its own happiness, and a desire for pity is a craving for that which cannot be obtained through any foreign source.
Happiness is an effect of love, and must
be developed by the individual who
seeks it. A thought for others, gives
the forces a positive tendency, and only
under such conditions can the soul become cheerful The reverse gives them a negative tendency, and causes misery, pain, grief, and often melancholy to permeate the whole structure.

Next to a desire for pity, comes the desire for praise. This is a vain demand, but it becomes a selfish one when sccompanied by ill-humor. An impetuous desire for praise, is a craving to have the human fancies gratified or tickled by the exertions of another being. No human being feels any interest in gratifying the fancies of another -the action is too vain or hollow to see any good in it, either for themselves or for the one to whom it is given. It is a mere shadowy creation which cannot remain intact, and must be constantly repeated if the illusion is to be kept up. Man feels this intuitively, and consequently few indulge in it, except for an object of a different nature. Thus the of cowardice and fear, and often invention of flattery-a ma-k behind which dec ption is lurking. Deception is a misuse of soul penetration or dis cernment, and leads to selfishness. This form of selfishness may be called perverted love, as discernment is one of the effects of man's love-condition, and by misusing it, he destroys its powersthus becoming visionary or dark in soul, and folling below the undeveloped being, whose love condition is yet pure and uncontaminated by selfishness demand for praise by a strong-minded person is therefore just as bad as bypocracy, as it often makes the giver an unwilling hypocrite-the same being psychologized into this demand by the

arrogant selfishness of the other. Love may also be perverted by arro gauce or sensuality, but it adds selfishness to the being, only that it takes on other forms. Some forms of grief is love perverted by arrogance—thus the nervousness or hysterical effect which follows it. All effects which enervate, excite it steals from man his self respect. Fol- or perturb take on a form of arrogance -the same being will power misused ity is love perverted by sensualismthus sentimental love is generally accompanied by jealousy or selfishness, having a material or anima! tendency So-called love-sickness is caused by melancholy, and the soul that is freed from selfishness is always cheerful, boyant, hopeful, courageous and sanguine-without jealousy, mistrust or suspicion. Thus grief, sentimentality and ealousy, are forms of selfishness, and melancholy, despondency, ill-humor, suspicion, etc., are indications that self-ishness of some form exists in the being -whether manifested no not. Some forms are intuitively kept in abeyance by the soul itself, and some are prevented from manifesting themselves by force of circumstances, but some are of such subtle nature, that neither the owner nor the casual observer would universe, as it lays the foundation for a regard them as such. But psycho-nucleus of selfish forces, which have to metrists like spirits may sense them by rapport, and thus be guarded, or reveal

them if necessary.

Among the latter are a keen sense of convicting others from their own lipsputting the words in their mouths, as it were. Some would call this slyness, although it is often done unconsciously. But this does not excuse it as an evil If it had not been committed at some time in the past knowingly, the force would not now exist—the foundation must have been laid at one time with selfish intent. Thus every action, whether good or bad, lays the foundation for a force which thereafter becomes self-acting, and the evil or negative forces can only be silenced by a counteracting force for a positive effect in force of the second self-action. fect, i. e. for good.

Following this, come the little impositions, as allowing ore's self to be waited upon, craving another's assistance in every little trifling labor, expecting others to do for them what they would very much dislike if it were reversed—disregarding the golden rule, except when it suits their purpose or is practiced in their behalf, or in their own fever.

Then come all the little forms of self-love, as peevish bickering, fault-finding, cynicisms, sarcasms, ill-humors—affecting their surroundings, and causing unhappiness to others in consequence. It is bad enough when man is miserable on account of his own inherent selfish forces, but when he makes others unmost efficacious remedy to remove the evils, as neither outside power, foreign intervention, nor human sympathy can relieve man from anything that is part of his soul-nature. A surgeon may remove a painful limb, but a God cannot free man from soul pain. All that which belongs to the spiritual man is absolute and eternal, and nothing but self exertion can eradicate or neutralize that which is undesirable.

Love—through the agency of sympa-

Love—through the sgency of sympa-thy, charity and benevolence, is the only remedy that will neutralize the disagreeable effects of selfish forces, and disagreeable effects of selfish forces, and to practice love, man must forget self. Do unto others as you would have others do unto you; Love your neighbor; He who is without sin, let him cast the first stone—i. e., be charitable; and withal, do right because it is right—without a thought as to the results. Good done without a thought for appreciation, is the highest form of good; and good done from motives of sympathy, charity or benevolence, follows next; but good done from motives of future expectations, insure but hollow returns, expectations, insure but hollow returns, and is more apt to discomfort than gratify. But any kind is better than none, and often lays the foundation for a force, which may be utilized in the future to build upon.—So all that is done for others, is good or positive, and positive actions lead to love or happiness—the intuitive aim of all mankind. U.

Written for The Better Way.

The genius of kindness of goodness and love Observed a commotion of nations on earth; Excitement prevailed, and all seemed con

The genius descended from heaven's pure air For the people on earth are all to him dear, A question excited the people on earth; Is evil a teacher to man from his birth?

The Jews and Christians, taught paradise lost. Because of transgression from happiness

But knowledge was added, to what they first And from that time on, they wiser still grew.

Wisdom and knowledge they would not have Though thousands of years in Eden remain'd;

Experience brought knowledge, and wisdom Slow it developed from knowledge-not fast

If war and if bloodshed is evil indeed, Experience and knowledge and wisdom w

Intellectual culture is wrought out in school Experience makes garments of cotton and wool.

The progress I speak of is not of one year-For you-who are thinkers, is certainly clear The workings of knowledge to wisdom refin'd,

A process like that is with genius combin'd. All knowledge is good, with the vigorous

Occult or apparent, no matter what kind; For wisdom in evil oft hidden deep lies, Experience and knowledge and wisdom de

The infant-and evil were brought in the world: The evil in infant its talents unfurl'd

And health and vigor we find more out door. The evil is blessing though paradise lost, To sacrifice innocence at a high cost;

The teacher and pupil confinement abhor

A power supreme! no doubt meant it well; And Adam and Eve premeditate fell. The genius had done, and preparing to go,

His garment was turning as white as fresh His face divinely, in majestly glow'd-He vanished-where to? nobody know'd.

South Bend, Ind.

To the Editor of The Better Way.

In reading your last, which came today, I have perused with pleasure the article an intolerance, by G.W. Featherston, and would like to add a short statement of my experience.

I have been a Spiritualist some twenty years, and by many have been considered as good a clairvoyant medium for many purposes as the majority of mediums.

I practice medicine, and have for forty odd years and during the past twenty years used my mediumship to diagnose and treat disease almost exclusively, treating at least one thousand patients a year on an average; not only at home, but from all parts of the country. Not only that, but have spoken from the rostrum quite extensively, and yet I belong to the M. E. church and have for fifty years. I know whereof I speak when I say the Spiritualists, many of them, are more dog-matical and exclusive and have more egotism than church members. During all my spiritual experience, I have received many bold swore censures and denunciations from so-called Spiritual ists than all others combined. And yet if a medium comes to our city, they immediately ask what does Dr. Car-penter think of him or her. And my opinion is asked in regard to the genu-ineness, etc. Now why should this be so? It appears to me this faultfinding should cease. If the church wishes to scold and fret over us, why need we care? It can do no more harm than the boy with his cane can do while try-ing to trip up the giant as he walks in

Our fight should be against any branch of spiritual believers. The dog-mas of the church will all be corrected in time by their enlightened membership. Only let the truth shine; its rays will run and be glorified. I stand on a liberal basis and do not impugn anyone for his views, believing that none of us know any more than we have learned, and we learn just what is taught us Which is the best method of teaching, mild precept and good practice or harsh vituperation and a bad example? We will hardly be able to call sheep with a club. Spiritualism teaches the brother-hood of man and the Fatherhood of Let us so live that others may say, Behold how these men love one another. My desire and prayer to God (supreme good) is that all men may come to a knowledge of the truth.

THE DOCTORS' PLOT, AND HOW IT

Did the doctors murder W. I. Bishop the mind-reader, while in a trance's His wife and mother believe they did, and that belief is shared by thousands of intelligent men and women, whose opinions are entitled to great weight. He gave an exhibition of his marvelous powers as a mind-reader on Sunday evening, the 13th, for the entertainment of an association of actors at Lambs Club in New York City.

Two gentlemen went into the basement, and picking out an old account book, they selected the word Townsend. The book was then hid in a disused drawer among some rubbish. On returning to the room above, the mindreader was blindfolded; he then went where the book was hid, turned the leaves rapidly and stopped at the right page and drew his pencil through the word selected, then returned to the club room, after which he passed into what was supposed to be a conscious, then into an unconscious trance, from which he was never awakened.

At an inquest, held by Coroner Levy last Friday, some startling facts were developed of special significance. He examined Dr. J. A. Irwin and other surgeons, who were present at the autopsy. Dr. Furguson, who made the autopsy, said he did so at Dr. Irwin's request. He made the autopsy about 3:45 p. m. on Monday. Dr. Irwin said he thought death had occurred about neon. Lawyer Atchison, representing his family and the District Attorney, declared crime had been committed. They said it was a misdemeanor to have performed the autopsy without the coroner's consent, and manslaughter if he was not dead when the autopsy was made. They thought bail should be fixed, binding those who were present at the autopsy. The doctors objected, but the coroner held Dr. Irwin, Dr. Hance and Dr. Ferguson in \$2,500 each to await the inquest, which is to be held this week. Report says that the unfortunate mind reader's wife, overcome by his death, is confined to her bed, while his mother denounces the doctors who conducted the autopsy as murderers, and gives her reasons for believing that her son was only in a trance when the surgeon's knife investigated the mysteries of his brain. The horrible part of it is his mother believes that her helpless boy was consciouwhile the doctors were operating upon him, and that he knew what they were doing. It's this belief that puts Mrs. Bishop in a frenzy of excitement. She states she will prosecute the doctors to the fullest extent.

Report says it was not an unusual occurrence for the mind-reading medium to become entranced; that on one occasion he laid in that condition over two days. What we do know, from personal experience, is that he was a remarkable medium for spirit manifestations under the most perfect fraud-proof conditions. In company with other mediums, a few years ago, he gave at a public seance in Lyceum Hall in our city, in the pres-ence of a large audience, the best exhibition of spirit power that it has ever been my privilege to witness. I was selected with others to act on a committee to make the conditions. Our experience with other mediums enabled to do so to the satisfaction of the

audience as well as to ourselves. WILSON BRAY. Lambertville, N. J.

VISION OF MURDER.

The death of Mind-reader Bishop recalls how his relistic pantomime of a murder given at an exhibition in this who had killed a banker in Scotland that he gave himself up to the authorities and confessed the crime. The murdered Banker Wm. Baker, of Glas-Bishop exhibited here McIntyre rasponded to the mind-reader's call for volunteers, as he did so remarking to William C. MacDonald, who sat in the next seat, that he

HAD NO FAITH

In Bishop's boasted powers. McIntyre went on the stage and Bishop began to act a murder scene. He stealthily approached a chair and went through the motions of wrestling with an imaginary occupant, drawing a knife across his throat and plunging it into his chest. Then, in pantomime, he opened the door of a safe and transferred the con tents to his pockets. Looking back-ward at an imaginary figure on the floor, he hurriedly moved away. Re-turning, he asked McIntyre if he had not read his thoughts correctly. "No," replied the man, but it was noticed that HIS FACE WAS GHASTLY IN ITS PALLOR. He left the hall, looking over his shoulder as if afraid of being followed. The same night he was seen intoxicated and while in his cups he mumbled about something having been "discovered." The next day he left Providence, remarking at the depot that he was going to New York.

It was three months before he was heard of again, and the intelligence was startling to those who remembered the Bishop incident. Word came from Glasgow that he had surrendered himelf to the police as the murderer of Banker Baker seventeen years before and he said

THE VISION OF HIS CRIME Recalled by the mind reader's wonder-ful performances was so realistic as to utterly upset him, and from that mo-ment he imagined himself pursued by some mysterious influence from which there was no escape except in surrender and confession. McIntyre's sanity was questioned by the Glasgow police, but he was adjudged perfectly sane, and was sentenced to be hanged. While awalting the day of execution he died in his cell of apoplexy. His right name was Thomas Murray.

RAMAYANA THEOSOPHICAL SO-

A little company of seekers after ruth met yesterday at the residence of Dr. W. P. Phelon, No. 206 S. Lincoln street.

The meeting place was a richly furnished appartment. The strong light of his incomings and outgoings, and wa the sun, as it beat against the windows, was modified and softened in its passage through tinted curtains. In the center of the room stood a curiously wrought round table, the top of which bore repesentations of the universe, Aryan legend and mystic Egyptian signs. Upon it were placed at the points of a triangle three vaces containing incense. Around the table sat a number of men and women serious with the subject of

Behind it sat a man, whose long gray hair and beard would suggest considerable age, but whose vigor of body and mind belied the suggestion. He was old in fact, but young in appearance. He is the president of the Ramayana Theosophical Society, and the others were its members who had met in their regular weekly session to hold converse with the universal spirit and to discuss matters pertinent to their tenets.

A move of the president's hand summoned an attendant, who applied a match to the incense in the vaces on the table, and as the meeting progressed the odor of the smoldering fire diffused itself throughout the apartment and mind-reading was most remarkable. imparted a tone of solemnity to the proceedings.

The president read an extract from one of the latest theosophical works in a tone of exact distinctness and great impressiveness. His hearers paid rapt attention to the words as they fell from his mouth, and appeared to lose themselves to their material surroundings as their meaning was conveyed to their minds. After the reading a short space of time, about five minutes, was devoted to silent invocation of the universal spirit, the members retaining their seats, but bowing their heads and covering their eyes with becoming reverence. The silence became intense and was broken only by the sounds of the world without, which, by comparison, seemed only to increase the impressive stillness in the half-lighted room.

The subject for general discussion was then proposed by the president. It was "faith," in the abstract, and each member was in turn offered an opportunity to give his definition of the idea, after which each cast in his mite of sugges tion to the general knowledge, until the subject was exhausted so far as it might be in such a limited time.

The president then read a selection, in the same manner as he had before, from the White Cross Library, a disser-tation by Prentice Mulford upon the double nature of the human spirit.

Theosophy is as old as history, but among what the present is please call the civilized people of the earth it never has gained a foothold, being confined chiefly to the Orient. Even there it has during the last few centuries slumbered, and strangely enough it was left to two persons of very different sex, race, creed and characteristics to revive it in its old home and to propagate it in other nations. They were a New York Tribune reporter and a widowed Russian countess, H. S Olcott and Mme H. P. Blavatsky. The former is now president of the Central Society of the Theosopists of the World, and the latter murder given at an exhibition in this city several years ago so effected a man journed for awhile at one time during the had killed a hanker in Scotland her travels in India. There she became greatly interested in the religious records of the country, and devoted considerable time to their study. When her husband murderer's name, as he was known here, was Allan McIntyre, and he had murdered Banker Wm. Baker, of Glasshe spent in travel. In America, she gow, in his private office and escaped met a Tribune reporter, Mr. H. S. with a large sum of money. The night Olcott. Olcott had devoted much time to the subject of the Indian religious and theosophy, and their mutual knowl edge led to mutual regard for one another. They founded the Theosophical Society and finally decided to remove the headquarters to India and there revive theosophy. But the countess was still a subject of the czar of all the Rus sias, and if she should go to India as such, the English would refuse her residence there on the ground that she was a spy. To surmount this obstacle the countess relinquished her pension of \$5,000 and became a naturalized Amer ican. The reporter and the countess then journeyed to India and fulfilled their object of extending their theo-sophical knowledge and of reviving the tenets of theosophy. This was about thirteen years ago, and since that time the new old faith, if it may be so denominated, has had a wonderful growth The society has 125 different branche in India, as many in Europe and almost as many in the different cities of America. Chicago has two; the Chicago branch, embracing in its member-ship residents of the North and South sides; and the Ramayana branch, yester-day's meeting of which is described

The tenets of theosophy, if described in detail, would fill the Sunday Inter Ocean. In brief they are as follows:

1. To form the nucleus of a univer-

sal brotherhood of humanity, without distinction of race, creed or color. 2
To promote the study of Aryan and other Eastern literature, religions and sciences. 3. To investigate unexplained laws of nature and physical powers of

The Theosophical Society is a secret organization modeled something after the plan of other secret societies in that it has like them a "secret work," grips and passwords, known to none excepting the initiated. Members of both sexes are eligible to membership and most of the branches are composed of nearly equal numbers of men and women. Each new branch is chartered by the parent society, which also gives it its name. The headquarters of the society are at Adyar, India.—Inter Ocean.

ARE ALL MIND-READERS CRANK To the Editor of The Better Way. Much is said at this time cor Mr. W. I. Bishop, the mind-reader at it is universally conceeded that he w a wonderful mind-reader, but at the same time was very peculiar in all noted for his "cranky" actions. I will in this connection, describe a man wh was equally gifted in mind-read also in cranky ideas and actions. was a man of large proportions, well ing more than 200 pounds avoirds whereas Mr. Bishop was quite a sm man. Chancy Barnes was his na and many connected with Spiritus twenty years ago will remember him ever present at spiritual meetings an spiritual conventions.

He made many claims as b wonderful and the coming man; often had a map with all forms of sy bols and designs upon it, which he u furled at every chance offered him; fact, he became very objection meetings, so much so that he had to be asked to retire from the meetings; times. He passed on to spirit life so twelve years ago in the city of Phili delphia, a poor man. His history, with ten out, would fill a good-size book He had great healing power in certain cases, but he was so course in his ma terial make-up, that he had but littlets do in that direction; but his gift of

He was, one cime, at Dr. Penebakera Philadelphia, and the doctor work think of a medicine in his laborate and Mr. Barns would go and put his hand upon the bottle designed out the doctor and bring it forward. E cently I was talking with some frien and they described to me a seano sisting of some twelve members, which he was the medium; and dur the evening he never made a mista in finding the article designated in mind of the individual asking the tion. For instance, some of the requere as follows: Mr. Barnes leave the room, and each person, at a time, would decide while he out what he should do when he turned. Some would have him i certain articles that they had seen while others would ask him to I one finger upward, and another t ask him to turn a cricket bottom aup, and place his foot in it; the ma complicated and most absurd the were suggested for him to do, but haccomplished the feat with ease and correctness with all present.

There did not seem to be anyt practical in his gifts but that of he the sick, except to show the public the the mind of man had capabilities pas comprehending, and that too deve in persons not at all well bulanced other directions. He filled his niche the human family, as did Mr. Bisho and it is clearly shown, with the be cultured minds, that what is not is a more than what is. A. S. HAYWARD Boston, Mass , May 21, 1889.

Dr. J. C. Batdorf, Grand Rapids, Mich Dear Doctor:—It is with much plea

ure that I write this letter. I menced taking your great remedies t 10th of April. I have used one mont treatment and can say that I feel bet than I have in ten years. My sees sweet and refreshing. My appetite good. I can do ten hours work with any trouble. Before I began take your remedies, one day's work we exhaust me, and could not sleep me

than half of the night. I have been affected with nervous bility about twenty years; and I out doing me any good. I feel as to-night as if nothing had ever the matter with me-except that I a a little tired after ten hours' ploughing in rough land. I can the fore recommend Dr. Batdorf's redies to any person that is disease truly believe it can cure any di that is curable. Any person desiris Equality, P. O., Harrison county, Texas

P. S .-- Dear Doctor: You may u all of this letter and perfectly we come to it; for I think suffering hums ity should know of your great remedi Respectfully yours, B C. WILLIAMS.

The Spirit Speaks. To the Editor of The Better Way.

Received notice from you of expiretion of my subscription to THE BETTES WAY. The paper is my church and creed, and I fully respond to its teach ings and the beautiful unfolding thoug it advances. It has come into my home as a little white-winged messenger of truth and love, and I send it out again on its God-given mission to other homes that it may nestle closely into the lives of others, even as it has in mine; and shine out the pure light of Spiritualism. My remarkable person experiences in this line of phenomen are of themselves convincing proofs truth and reality in the belief. My hap piest years I count from the time I be lieved and accepted this, which has il lumined the hard places in life and reflected its glorious rays into the "bereflected its glorious rays into the "beyond," where so many of my treasure are. May the angels annoint your pen and give power to your thought, as you prepare these messages for the scattering abroad, and crown with success your every effort for the betterment of humanity in spiritual unfoldment and progress. Fraternally yours,

MRS. N. E. BURE.

Youngstown, Ohio.

OTICE TO OUR ENGLISH PATRONS. Mr. H. A. Kerssy, of the Progressive Liters ture Agency, 3 Big Market, New Castle-on Tyne England, will act as agent for The Berter Way during the absence from England of J. J. Morse, in whose stead he is conducting above business. Parties wishing to subscribe can do so by addressing Mr. Kersey above. The rate being eleven shillings per year, postage free.

WAY PUBLISHING COMPANY.



Written for The Better Way. LULIE. A Spiritual Story for Children by Sunny

South. Lulie was a bright little girl of about hold. Besides being proficient in her studies, she was gifted with a natural her school-mates, neighbors and all to develop any such sentiments in regard to her personality, and was therefore a perfectly natural child in all respects—her parents never having even made her aware of the station they held in society, so as not to mar her amiability by any degree of worldly pride or haughtiness.

and strange career.

The people who abducted Lulie were of a thievish gang, who, in order to add to their other methods of money-making at him askanse.

"Yes, mother, I treated a pal who is also on the blind path, but who didn't make enough to pay for his board to day. So I tried to inspire him a little, and gave enough to make up his defipride or haughtiness.

One day Lulie was missing at the usual hour of returning from school; but thinking she had gone home with one of her playmates, her parents manifested no uneasiness, and rested on the hopes that she would return in the course of the day with a long and interesting story of her visit.

Evening came, but Lulie did not make her appearance, and her parents began to feel apprehensive of her whereabouts. At last Mrs. Mills, her mother, suggested that a search be made for the missing child, sending her husband to one of the nearest relatives, the hired girl to the house of one of Lulie's most intimate friends, while she remained at home to receive Lulie, should she return during the absence of the others.

An hour of suspense passed by before the messengers returned, but neither of her home. gave vent to ber feelings by exclaiming, away from us!"

may have become ill on the way from school, and is stopping somewhere."

this. She has been stolen!"

call her, in order to institute some system in the search, but she was gone.

Mr. Mills then proposed to proceed Lulie's mother retired to the house to await results. But she was not long to Lulie, whimpering. be alone, for hardly had her husband gone before the neighbors came flocking in to console her, having been aroused by the faithful servant to the nature of do as I tell yer now." the situation. In a few minutes the entire male population of the neighborhood were scattered in all directions to make search after Lulie, while the female portion remained with her mothing the floor of the room, leading the able street. er to await the coming events.

Of all who went out, the hired girl was the first one to return. Rushing into the parlor, she exclaimed, "Oh, my dear mistress. Lulie has been carried off! Some of the school children saw a man and a woman take Lulie on a wa- them. gon and drive away with her. They say that an old woman stopped them any shoestrings!" on their way from school and asked Lulie if her name was Lulie Mills; and when she said yes, the old woman said, small coin, handed her a penny. 'Well, your mother wants you to hurry home to go to the show, and sent me old woman to Lulie. gon, which drove ahead and was soon lost to sight!"

Mrs. Mills, burying her face in her

ed one of the neighbors.

"Yes, what can we do?" reiterated

another.

At this juncture Lulie's father returned, and, before he could say anything. was informed of his daughter's abduc-

"My God!" said he, "is that possible," as if unable to realize it. "I must bring this information to police headquarters;" and with that he left the room without

further ceremony.

Arriving at the station, he hurriedly told what he knew; and then drawing forth his wallet, he took nearly all the money he had in it and laid it upon the officer's desk, saying, "Send out several of your best detectives at once; I will accompany one of them myself; we may find her to night yet."

In a few minutes three men were sent out in different directions of the city with orders to visit the suburbs also, and Lulie's father went along with another to ald in the search, however

Arriving at the station, he hurriedly hunder, and said, "Now, Annie, eat, for we are goin' to walk ali mornin', and ye won't git nothin' more till noon, and if ye don't behave yerself you won't git nothin' then, either."

So they all ate in silence, and Lulie being hungry from the night's journey, partook with a relish.

When finished they arose, the two men retiring to their room and the old woman leading Lulie to her own room.

Shortly afterwards Lulie and her new mother left the house on a begging expedition.

stopping at his house to inform his wife of his intentions. He found some of the neighbors still there, who volunteered to remain for the night to await the return of the anxious father. But the night was passed in vain watching. The morning was spent in going from one shop to another, and for fear of being strangled Lulie behaved well. becoming quite bold before the homeward journey was taken. At noon they arrived home again. The morning came, and nothing from could not be found.

Mrs. Mills could bear up no longer She sank under the weight of the tidings. The physical exertion and men-tal agony affected her to such an extent that she succumbed to an attack of typhoid fever, from which she never re covered. A month later Mr. Mills was Lulie was a bright little girl of about alone in the world—robbed of his wife Lulie to the house, ask nine summers, and the pet of the house- by death, and of his daughter by ab- how much she had made.

studies, she was gifted with a natural all his property into money, and started wit unusual to a child of her age, and out to find his daughter Lulie, if it Lulie on the back. thus had gained a popularity among should cost him his life, or be to the "And how much did you git?" asked her school-mates, neighbors and all end of his days looking for her. He Lulie's mother, addressing the other who knew her, of which a grown person might have been proud or vain.

But Lulie had not yet become sufficiently self-conscious of her qualifications

But Lulie, the day's looking for her. He had nother, addressing the other man.

"Not much," replied he; "here it is," throwing a tobacco bag on the table.

The old woman emptied its contents ney in search for Lulie, the bright little heroing of our parative. beroine of our narrative.

> While her father is in search for her, we will follow Lulie in her unexpected

child of some wealthy person, in the ciency. too glad to make a compromise under

sent her to some far away great city in the East, where they had accomplices in their profession, with orders to do what they thought best with the child, so long as they did not let her return to her home. You might get somewhere where they'll beat you. So look out; be careful.

Lulie modestly arose and did as she was permitted to do. Before the house door were a lot of dirty looking children

had charge of her on a night journey of throwing her out of the car window if she cried or tried to speak. Arriving "Impossible!" replied her husband; in this great city early in the morning, "God would not be so cruel to us—to let he took her in a closed cab to the house our only child be taken from us. She indicated and gave her in charge of an

old woman. The first thing the old woman did after the man left again was to spit in "No, no," cried Mrs. Mills in anguish; her hands and rub them over Lulie's we would have been notified before face and hands. The child began to cry from the effect of this treatment, mams? but the old woman said: "Now, don't This created such an effect that the ye do any cryin' here. If ye do I'll hired girl excitedly exclaimed, "Oh, let stick ye in that dark closet there and us hunt for Lulie, let us go everywhere until we find her!" And with this rego in the street wid that white face, the mark she darted out of the house into by's'll be throwing mud at ye, takin' the dark streets. Mr. Mills tried to re- ye for an aristocrat. I want yer to larn yer left hand and I'll hold yer oder something wrong and will take you directly to police headquarters and no- hand, and then we'll walk into the with me if you will go-will you?"

> 'Don't yer come any o' that, now,' replied the old woman, severely. "If angel told me to follow you. Come—you do that in the shops, I'll take ye she is here now—she neckons to me."

right home and strangle ye! Now, jist Then the old woman placed a green shade over her eyes and handed Lulie a bundle of shoestrings and said, "Now,

come along." She took Lulie's hand and began pac-

started to go into another room with

There Lulie was confronted by two rough looking men, one being the individual that had brought her to the house she was in. Leading her to them,

she stopped immediately in front of "Now," said she to Lulie, "say, 'buy

Lulie repeated the words mechanically. One of the men put his hand

"Now say, 'thank you, sir!' " said the

for to take you home on the wagon, so come along!' And all they remember is, that Lulie was hoisted into the wayer old mother and she will lead you to the shops where you will get something. She knows the places. And mind now, behave yourself. If anybody asks you what your name is, say Annie Mulligan. Can you remem ber that—Anuie Mulligan?"

"Yes, sir," answered Lulie, humbly. "Yes, sir," answered Lulie, humbly. "Well, now you have learned your lesson, you may have your breakfast.

lesson, you may have your breakfast. Come along," said the man, rising, taking Lulie by the hand and leading her into a third room on the same floor. The other man and the old woman followed. They want the want to be a same floor. lowed. They found themselves in a room in which a table was set for five persons, the fifth being another old wo-man who apparently was the cook, for she was just taking the coffee pot from the stove as they entered. All sat down and without ceremony began to help themselves. Lulie's "mother" filled he late with eatables and said, "Now

The first thir g which the old woman Lulie. Three days were spent in terri ble suspense, when the father returned dejected, exhausted and hopeless. Lulie ing handed her what she received after leaving every shop. The morning's work resulted in a trifle over three dollars, which she placed in an old trunk

under the bed. The dinner was served as the break. fast, the same two men also being present.

At the table, the man who brought Lulie to the house, asked "mother"

What now? He sold out—converted twinty-two cents," answered she.

'Bully for the kid," said he, patting

"And how much did you git?" asked

cents. "I guess ye took a coople o' drinks after yer wurk, didn't ye?" said the old woman, looking at him askanse.

"All right, all right, Ted, so long's its return and no questions asked— you 'count for it—I knows yer honest, trusting that the parents would be only and I like to see yer help a friend."

Then all began to eat. The meal was any circumstances, and thus release them from punishment. But things ed they did as in the morning. When turned out differently. The sudden illness of Lulie's mother commanded the whole attention of Mr. Mills at home, and therefore left the search after the was told, and, being tired out, soon fell missing child entirely in the hands of the police, who simply offered an unnot, but when she awoke the old wocompromising reward for the conviction of the abductors for the purpose of punishing them. Of course this defeated their plans, and for fear of being detected and putting an end to their other roguery, they could not set Lulie free, and they could not set Lulie free. and thus concluded to place her beyond reach of her home.

In furtherance of their plans, they hard time. You might get somewhere

them had gained any information con-cerning their little pet. Then a fearful old woman, living in the garret of an old delapidated building in Baxter street of an old delapidated building in Baxter street up, espied Lulie. He stopped, and tak-New York. She had been brought up, espied Lulie. He stopped, and tak-there by a rough looking man, who had ing a good look at her, began to smile at her, which Lulie returned. Then "Oh, my God! she has been taken thither, keeping her quiet under threats approaching her, said, "Are you not the little girl that came into my store this morning with a blind woman?"

"Yes, sir," answered Lulie, modestly.
"Was that your mother?" asked the gentleman in a kind tone of voice.

At first Lulie was silent; but as the gentleman seemed to await an answer,

our little beroine began to cry.
"Don't cry," said the gentleman, soothingly. "Tell me, where is your

"I don't know," answered Lulie, sob-"Well, wasn't that your mama who can e with you this morning?"

"I can't tell." "Why not?" "She'll put me in the closet."

Tuen, taking her by the hand, he how to beg. I'm goin' to be yer poor said, "Come, child, tell me the truth-I old blind mother. Now we'll practice followed you here and have been watcha little. You take these shoestrings in ing since noon to see you. I suspected

"On yes, yes, take me to my mama," pleaded Lulie now, and, throwing her "I don't like to tell a lie," answered arms around the gentleman, she began pulling him away from the door. "Then come quick. I knew it. An

> He took Lulie by the hand and hastened away from the Louse. In a few moments they had reached the street corner, where a car was taken. After about fifteen minutes ride, they got out and in a few minutes more were entering a nice looking house on a fashion-

> > (TO BE CONCLUDED.)

CMMODEL DISC HARROWS McSHERRY CORN DRILLS

NONE SUCH Spring HARROWS

D. E. MCSHERRY & CO. DAYTON, O.

Free Diagnosis BY A GOOD RELIABLE

Clairvoyant and Magnetic Healer.

Bend three 5-cent stamps, lock of hair, name, age, and sex, and I will diagnose your case free by spirit power. Address Br. H. H. Bddy, Wercester, Mass.

The Weekly Discourse. A Pamplet (especially arranged for binding

Containing one of the Discourses given through the organism of

The preceding Sunday. is published each week. Price, \$2.50 per year

WILLIAM RICHMOND,

ROGEBS PARK, ILLS.

MRS. CORA L. V. RICHMOND,

TALKING BOARD

-AND PLANCHETTE Combined,

With improved and durable castors, sensitively constructed. This instrument spells or writes messages, and is of great aid to spirit communion and development of mediumship. Manufactured by a skilled mechanic, and magnetized by a highly-developed medium. Price \$1.00. postpaid.

G. W. KATES, Wheat Sheaf Lane, Sta. E. Philadel phia, Pa

Gleanings From

By the sid and in the light of Progress. Seventeen articles in prose and nineteen songs, with music, constitute the contents of this volume. Among the proce articles are: "Pistform of trinciples and a general basis of the coming church;" "Statement of facts and a compend of evidence;" "Spiritual truths recorded in the bible;" and "Reasons for not being an orthodox church member." Of the songs, with music, are: "Footsteps of Angels;" "Shining Shore;" "We Shall Meet Beyond the River;" and "Hame of the Soul."

50 Cents. For Sale at this ffice.

WONDERFUL CURES.

Send one dollar for a bottle of our Magnetized Blood Cordial. From spirit prescription. Fost-tively prolongs life. Thousands rejoice over health restored. Send for circular. Address

Dr. E. K. MYERS,

THE GREATEST WORK SINCE DARWIN'S TIME

JOHN C. HANOVER, Masonle Temple, Cin'tl. O.

PLANETARY EVOLUTION.

A New Cosmogony

The Latest Discoveries In the Realm of Nature and Their Relations to Life,

Price, Cloth, \$1.00. Paper, Fifty Cents. ILLUMINATED BUDDHISM,

-OR-THE TRUE NIRVANA. Price, paper, fifty cents. Now on Sale by the

WAY PUBLISHING CO., S. W. Cor. Plum & McFarland, Cincinnati, O.

-THE NEW-

Spiritualist Colony

PACIFIC COAST

LOCATED -IN THE-

MOST CELIGHTFUL COUNTRY

CLIMATE ON THE GLOBE.

TWELVE HUNDRED LOTS SOLD AND BUILDING COMMENCED.

BUILDING COMMENCED.

It has long been the desire of many Spirualists that a Spiritualist colony, or piace of pleasurable and educational resort, might be located at some convenient point on the Pacific Coast—a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate," but of the social and spiritual communion that such association; of Spiritualists would insure.

Summerland offers all the advantages for such a colony, located as it is upon the seasone, in the unequaled climate of Santa Barbara, and but five miles from that most beautiful city,—a spot where the sun ever shines, overlooking the ocean, extending even to its silvered shore, with a background of mountains, which form a shelter from the north winds, insuring what that country has the reputation of epjoying—the most equable climate in the world. It is located on the Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and what in the par future will be the main line of that road to San Francisco and the East.

The suc constitutes a part of what is known

geles, and what in the near future will be the main line of that road to San Francisco and the East.

The site constitutes a part of what is known as the Ortego Rancho, owned by the undersigned. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of anta Barbara. Back, and two and a half miles to the north extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

The slze of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lot \$30-\$2.50 of which is donated to the Colony. By uniting four lots—price \$120—a frontage of 50 feet by 120 feet deep is ob-tained, giving one a very commodious building site, with quite ample grounds for flowers and securing a front and rear entrance.

Although projected but for four months three fine houses are already built, three more under contract; four families of eleven persons are residing on the site, and many others coming soon. The object of the Colony is to advance the cause of Spiritualism and not to make money selling lots, as the price received does not equal the price adjoining land (not so good) has sold for by the acre. The government of the Colony will be by its inhabitants, the same as other towns and cities. A prohibitory liquor clause is nevery deed. Title to property unquestionable.

Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of exchanging for others, without cost (other than recording fee), if they prefer them when they visit the ground.

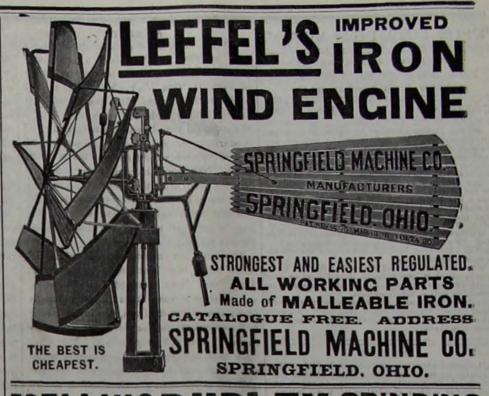
REFERENCE:

Commercial Bank of Santa Barbara Cal., J. J. Owen, Ed. Golden Gate, San Fran'co. Send for plat of the town and for further H. L. WILLIAMS, Proprietor,

Santa Barbara, California. ORDERS for lots will be received by THE WAY PUBLISHING CO.,

THE HERMETIST GET UNDERSTANDING' nd Omega. Price, \$1.00 per year, in ad

> HERMETIC PUB. CO., 629 Fulton St., Chicago

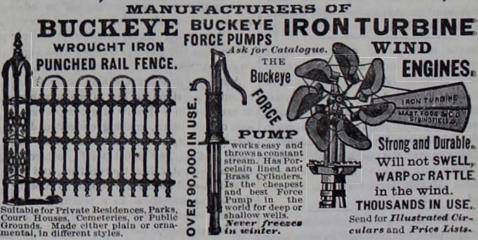








P. P. MAST & CO. SPRINGFIELD, OHIO.



Liberal Offer.

SEND two 2-cent stamps, your name and age, sex and a lock of your hair, and I will send you a Clairvoyant diagnosis of your disease, free. ADDRESS

J. C. BATDORF, M. D., President Magnetic Institute, GRAND RAPIDS, MICH.



Any one can make it at home and clear 210 to \$25 per day. Full particulars with testimonials. Illustrated Catalogue Free. STANDARD WIFG. CO. Cincinnati O

A LIBERAL OFFER By a Reliable Clairvoyant and Magnetic Physician.

Bend four two cent stampe, lock of hair, name, age and sex. We will diagnose your case free by Indenpendent Spirit Writing. Address
DB, J. S. LOUCKS,
Worcester, Mass.

Astonishing Offer!

SEND THREE TWO-CENT STAMPS, Lock of Hair, Age, Sex, one leading symptom, and your disease will be diagnosed free by spirit power.

> DR. A. B. DOBSON, Maquoketa, Iowa,



LIST PRICE of CIN reduced from \$3.50 per SAW to \$3,

It has just taken the "Highest Award—Gold Medal and Diploma," for "Light Draft, best Sample and General Utility," at the World Cotton Centennial Exposition, New Orleans, over all Competitors. Address GULLETT GIN CO., Amite City, La.

THE BETTER WAY.

ISSUED EVERY SATURDAY BY THE WAY PUBLISHING CO. S. W. Cor. Plum & McFarland Sts.

CINCINNATI - - - - JUNE 1. 1886

At Two Dollars per Year to Subscribers in the United States; Two Dollars and a half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States The Better Way will be sent Six Months for \$1.00.

The Better Way cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of action.

parties whom they have proved to be dishonorable or unworthy of action.

When the post-office address of The Better Way is to be changed, our patrons should give us two weeks previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as The Better Way goes to pressevery Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING CO., South West Corner of Plum and McFariand, CINCINNATI, O.

Selfishness is crime.

Love is the lever that moves the world.

Spiritualism is a revelator of facts concerning immortality.

hope that has a solid foundation. Only love can lead onward to the better

follow. It is the law of nature. A very commonplace exterior condition

often harbors a very far-reaching and influential interior or soul condition. Absolute truth will stand the test of

ages. That which occasions doubt is defective, and doubt is one of the greatest aids to progress. Intelligence is the life principle of effects,

lending it growth, vitality and consciousness according to material unfoldment, and law is the medium between the twoits agent.

Law is the moving power of all conditions containing life. As the latter wanes the former vacates, passing over into the spiritual counterpart which has been created through its agency.

Law is the concentration of electricity or magnetism to a centre of gravity. Spiritual nature is composed of the latter and is the controlling power of material nature. God is the intelligent principle which gives life to both, being the soul of the universe.

Man is composed of body, spirit and soul-a trinity of matter, magnetism and intelligence. The latter is the cause, the spirit body the medium through which the soul operates, and the physical body that appendage through which the soul or intelligent principle individualizes itself.

We often receive letters from readers calling our attention to articles published in secular papers, requesting us to take extracts from the same, etc. We keep no files except of the B. W., and have no time to search after the papers referred to, and would therefore request our dear friends to either send us the paper marked or enclose the slip in their letters.

People often go to a medium, have many things told to them, and understand otry is to those who pass for Christians. but half of them. As time advances, the rest comes back, and they begin to understand, many drawing valuable lessons from them in later years and then begin to praise the medium sky-high. Wouldn't it be better to send the medium another dollar every time such an individual draws another valuable lesson from that one sit-

Contributors should remember that printers are piece-workers, and have no time to lose pondering over bad chirography, therefore hurry over the matter in order to accomplish a certain amount of work in a day. If contributors' copy is not precisely followed under these circumstances, they must blame themselves; for if plainly written it becomes easier for the printer to follow the copy than to make anything

Consistency, thou art a jewel. When a man wishes to slap at another through a newspaper article, to gain his point, he ar gues with the editor and tries to convince him that he, the writer, is alone responsible for the sentiments expressed therein. But let somebody else slap at him in this manner, and see how quick he changes his opinion on that score and how he blames the editor and holds him responsible for accepting such an article. Combative natures are respectfully requested to remember this and govern themselves accordingly. We dislike to have anybody whipped over our shoulders, and personal spites or dislikes should be settled in private; at least, not through a Spiritualist newspaper. All contributions containing personalities of this order, be they ever so well guised in beautiful truths or hidden amidst professed schemes or philosophic and scientific teachings, will be rejected in toto hereafter. Please read your manuscript after a day has passed over and your ardor cooled down a little; then modify accord-ingly and save us this trouble; and per-haps your manuscript from the waste bas-ket. A REPLY.

"What should be done with mediums who practice fraud?" askes a prominent physician in a private letter to the editor of THE BETTER WAY. Yes, what should be done with them? How can we tell, not having been appointed judge over them. What would you do with them? And you? And you? As far as we are concerned personally, we would simply leave them alone. We would have nothing more to do with them after that, and would inform our friends of the fact-provided we had real and not imaginary reasons for so doing-impersonal and not personal reasons for complaint.

Mediums are often accused of fraud, when there has been none perpetrated. They have been accused of simulating spirits when it was but an imperfect transfiguration of the medium, the latter being unconscious of the fact, and consequently innocent and not responsible. Mediums have been accused of counterfeiting when the above was being perpetrated on the medium as fraud to gratify a selfish desire of someone present. In the large majority of cases the germ for the fraud existed in the circle-among the sitters. And if it had not originated there, mediums would probably have never conceived the idea of simulating spirit manifestations-if it is possible for a genuine medium to do such a thing. There are, we know, a class of tricksters, fortune tellers, fakirs, and such who advertise in daily papers, that have some mediumistic power and in conjunc-Immortality is the hope of mankind-a tion with this practice occultism, magic, character delineation by lock of hair, etc., and even advertise to produce materializaway. Without love, disintegration must tion. But such are neither recommended nor recognized by Spiritualists; and when an occasional medium does fall from grace, Spiritualists know how difficult it is for such a one to regain the confidence of those who have once had cause for suspicion. Such a medium's only chance is to gain adherents from the new converts coming in, and then continue to give satisfactory evidence that he or she has reformed. In fact, more is demanded and expected from a medium who once has been suspected, than one who has been known to be honest right through. Mediums with honest intentions need never fear of being suspicioned-even if an occasional fraudulent spirit imposes on them. Intuition eradicates false suspicion readily nowa-days, Spiritualism having sufficiently advanced to effect almost all in its ranks to a degree that they are enabled to sense truth from error. The few exceptions are those who are too blind to see their faults, or cannot yet overcome their prejudices. Such belong the Ancient Spiritualists, meaning those who have not kept up with the progress of the age, but who still hug old inconoclastic ideas of the last generation, not having yet awakened to the fact that a New Spiritualism has dawned, and which doffed the old habit of illiberality and combativeness, and put on the toga of friendship and love, and raised the banner of charity and good feelings to all mankind in fact, and not in maxim alone. In other words Spiritualists are beginning to practice what they preach, and are not going to permit themselves to be governed by the few old fogies that are still extant. There are some among us who have kept up with the times and are Modern Spiritualists to-day, although having advocated the cause over forty years ago. Such are the only true Spiritualists of this era, and indicate that they have studied self or adyanced individually. For without it, they

> Among the latter are also many who cannot understand the law of mediumship or even obtain a shadow of a comprehension of conditions, making conceited demands and expect the spirits to dance to their fiddle. The spirit world controls this movement, called Spiritualism, and it would be well for certain people to repeat this fact to themselves as a morning and evening lesson so as to have it ding donging in their mental ear like a peice that a school-boy is trying to retain for the pub-

must fall behind the age-spiritual short-

sightedness being to Spiritualists what big-

lic examination or school exhibition. Of course, we are sorry for those who have been really duped. But all the advice we can give them is to be more careful in the future. If we had been duped, we would regard it as a lesson or an experience simply. We cannot repress fraud any more than the church can repress crime. There is an intermediary condition called Law which takes care of such affairs, and the less Spiritualists have to do with such so-called mediums the better, for the Law will get at these sooner or later, and thus it is best to be out of the way when the Nemisis comes.

Puerile criticism is no argument against a theory, belief or an up-hill struggling philosophy, be it ever so ridiculous looking in the eye of the critic. To criticize a thing, good grounds should exist for so doing. To attempt it merely to ridicule s not only ungenerous and uncharitable, but contemptuous, because it is a manifestation of contempt-man is what he thinks or enacts. If an individual feels an intuitive consciousness of an existing truth and honestly endeavors to explain himself, he should be given a hearing as long as he does not arrogate to force his opinions on others; and to ridicule an opinion of this sort is to arrogate to ourselves that only what we can understand is worthy of a hearing. All cannot see alike into causation, and those who are prone to laugh the first are the shallowest.

SPIRITUAL GIFTS.

Referring to those that constitute mediumship they may be regarded as limited, but taking man's talents or virtues in consideration they are without number, all sensations, impulses or emotions that have a positive or spiritual tendency, whether intellectual, mathematical or metaphysical, artistic, scientific or mechanical, are "spiritual gifts" in a broad sense.

Man may practice benevolence or charity from mere humanitarian principles, but every act, whether good or bad, positive or negative, lays the foundation for a force or attribute in his being, that becomes self-acting when the germ has been implanted or taken root as it were.

Every act creates a desire for continuance, and when good or pure, a spiritual force or attribute has been gained or added to his make up. A surplus of the latter over his material tendencies makes man a spiritual being in the true sense of the word. Previous to that he is but a mortal struggling to overcome, what we may, with due deference, term his animal nature. Thus benevolence or charity, when becoming self-acting forces or attributes, may be regarded as spiritual gifts. As benevolence, charity, generosity, liberality, etc., seem to be desirable gifts and only attained through much effort and repeated practice, we may infer that through the same man is intuitively struggling to overcome opposite tendencies. These every one can enumerate for himself.

So other practices, or the mastery of positive over negative tendencies, create other forms of spiritual gifts, virtues or talents. Controlling the unnatural desires for hunger or thirst leads to a keen sensibility to influences, finally enabling the one so gifted to sense the nature of food by a simple rapport with the same; i. e., he becomes conscious of the good or bad ingredients by a sympathetic or spiritual sense of taste, and may thus be warned as to the good or bad effects the same will have if eaten.

Diagnosing of diseases is a gift most ikely attained through the neutralization of some negative qualification; for in many instances the diagnoser is enabled to locate the disease of another by sensing it sympathetically in his own being. Whether an effect of having had the germ of the diseases within and then neutralized, or by some other negative quality spiritualized or made positive by soul growth, we leave undetermined. Though spirit aid may be claimed in the delineation, it would not cover the whole ground; for if this was universal, every medium could send out spirit attendants to other persons for other purposes and become dangerous agents. Thus it must be a gift in itself, and one belonging to the sensitive order. In principle it is the sensing of causes, a gift or spiritual force of this order penetrating beyond effects (matter) into the spiritual of things. When sufficiently unfolded or perfected to be self-acting, no spirit aid is needed in its practice.

Healing mediums are of a different order from the above and need not be in the least sensitive to be efficacious. But having the former gift in conjunction with the atter must constitute valuable instruments. And having a knowledge of medicine in combination with both, would undoubtedly constitute the highest gifted beings in the world to-day.

This form of sensitiveness may also prove valuable where doubt exists as to death. Trance is a temporary cessation of physical action and may result in death if the proper precautions are not observed. In such instances an easy position should be given the body, but the temperature kept as near to blood heat as possible, accompanied by good ventilation, for the blood, when not circulating freely or is temporarily arrested, becomes easily chilled, and at the moment of becoming active again causes congestion of the heart, followed by actual death. A finely developed sensitive of the above order may as readily come en rapport with an inert object as with one containing life. When such come in contact with a lifeless human body, it either repells or causes a feeling of horror to overcome them, as many no doubt will recall by this reminder. But as long as there is life in the body, there is sensation, even if dormant, and a "creeping" sensation or a flush to the head will be perceived. As this cannot be accomplished by any talent acquired through material science, it also belongs to

he category of spiritual gifts. However the spiritualization of all physical or material functions, forces or at tributes, become spiritual gifts. Physical sight becomes clairvoyance, hearing be-comes clairaudiance, feeling becomes clairsentience, and in conjunction with intui-

tion constitutes psychometry.

Music, painting, poetry sculpturing, engineering, carving etc., are all spiritual gifts, and effects of the spiritualizing of the various so-called material functions, forces or attributes. And we suppose when the spiritualizing process comes to an end, the aim of individual life has been attained. Whether this can already be accomplished in the mortal state would be interesting to know, though we may besons are nearest to it.

THOSE EXPOSES.

After and just previous to every socalled expose there is a marked increase in the attendance at the Spiritualist meetings. This was again manifest on Sunday last at G. A. R. Hall, late comers not being able to find seats in the lower hall and had to seek the gallery for comfort. Another expose is now on tapis, as will be seen by a communication in another column. They seem to serve as a stimulus to Spiritualism.

AS WE SOW WE SHALL REAP.

Some persons are so extremely sensitive

to influences that they take on the condi-

tions of all those with whom they come

in contact, even to becoming drowsy or

falling to sleep while gazing upon a sleeping person.-Through this fact we may obtain a cue to the nature of spirit life. In spirit, thought and action are one; but whether this refers to those on the more material plane (earth bound conditions) as well as to those in the higher state, is probably questionable: for if such was the case, many ugly thoughts would or might be enacted that were anything but spiritual. But if earth bound spirits, like mortals, are restricted by matter, then we have nothing to fear except our own inclinations act in concert with the spirits influencing us In either event, it is well to guard our thoughts and not habituate ourselves to thinking wrongly of others, or feeling a desire for revenge on every little occasion of disagreement, or tell of our suspicions because we happen to dislike a person for not thinking or believing as we do. Such petty malice or prejudice only makes blind to the real truth of things, and blunder is the inevitable result-especially when burning to do so in print. Such thoughts enacted are irreversible and often create a desire for continuance. Now, imagine a highly unfolded spirit, one who, through intellectual attainment or mental potency, has elevated himself above the ordinary earth-bound condition, burning for petty revenge. Would not this be a hell or very uncomfortable condition to exist in? And if the thought of a being enacts itself or he is unwillingly moved to act in In other words, constitute the real effects. conjunction with every thought, what a predicament such a spirit must be in, if his thoughts are unspiritual, worldly, selfish and hateful. And if sensitive besides, so as to involuntarily imitate those with subservient they become to matter; or the whom he comes en rapport, what sadness this must cause when compelled to cease higher they rise-synonymous with penethinking of those he left behind and loves, tration into God or causation. Man in his because of their earthly condition. But such appears to be the truth; for in ordinary life already we are prone to be psychologized into imitating others; and as spirit is all sense, the temptations are the more difficult to resist-provided we have the same inclinations or have not yet rooted the entity needed through which to indiout unspiritual habits. Malice and hatred are higher degrees of sensibility than those not intelligence individualize itself without of the carnal; for they are humanity perverted, or acting negatively instead of positively. These unspiritual emotions are also acquired by habit-either by permit- | the spirit or individualized soul into the ting our thoughts to become fixed in that next life instead of detaching itself and direction or enacting them for petty revenges; and as like attracts like we are apt of spirit, why should it be discarded after to come en rapport with those who are in- it has served its purpose? Because only inclined that way, and thus are made to do tended to serve a purpose? Matter has a unwillingly what we once did willingly, life principle of its own-an essense which reaping what we have sown, as it were. is needed to create a covering for that life Of course, this is but a relative state of being and can be changed by directing our thoughts in an opposite course. But it naturally requires a constant impetus for is ejected, the soul principle becomes ingood thoughts or actions to develop a force telligently conscious of existence-beor habit that will neutralize or counter balance the negative or material tendency of to it as the surrounding material essense our intelligence-our spiritual consciousness. And the higher the being is unfolded intellectually, the more potent his thoughts or desires become-either for evil or for good. Thus an increased degree of sensitiveness; for intellectuality or spiritual unfoldment generally (if but as a medium without a primary school education) is synonimous with spiritual or intelligent activity (quickening of the spirit), and matter. Nay, planets, suns, universes if while those who are forgiving, kind, char- needs be. Many changes that have taken itable and benevolent, feel or sense the benign influences of man and nature, those with opposite tendencies, all the more acutely sense the disagreeable or disturb ing and depressing influences of life. Thus the higher we aspire--and development accompanies aspiration-the more spiritual we are compelled to live, the conditions demanding it; for if we do not, we must suffer. It is simply a condition of law. As mortals or life entities we must keep ourselves in accord with the sphere to the attention of some accidentally idle spirit which we have risen. To be spiritually, mediumistically, or intellectually unfolded, we are more or less in rapport with the spiritual of nature, and to indulge in too much materiality, whether to please the physical senses or our animal emotions as selfishness, hatred, etc., creates a discord between us and our natural sphere of the spiritual. All those who are sensitive to influences, whether of mortals, spirits, or conditions, are of this order, and must govern themselves accordingly. If not, we must take the consequences-everyone being sure to reap what he or she has sown.

HARMONY-OUR POLICY.

We are not endeavoring to harmonize Christianity with Spiritualism, as a good friend seems to think, but we are trying to harmonize Spiritualists with Spiritualism -trying to modify the inconclasts or radcals to let up in their fire-eating policy against Christianity for the good of Spir tualism, and to free the opposite end from their sentimentality in regard to human deification. Spiritualism has nothing to do with either, and if both parties were to drop their prejudices and old loves, we, as Spiritualists would be more harmonious among ourselves. And not until this has been attained, need we hope for a successful organization. In the mean time we shall pursue the middle course in the hopes of achieving something that may point in the right direction, and request our brothers in the central current to aid us in our

Abuse places the victory in the hands of our enemies without battling for it.

SOUL. An oft defined word, never failing to interest the seeker after truth, everyone hoping to see a ray of light added to his present knowledge and comprehension of it. So far it has been defined as "the divine essense," "the life principle of matter." "the intelligent principle of life," "intelligence," "life," and "God," simply, The last term conveys the least meaning except we define this again as the all-prevading cause of all that exists in effects. But as effects are analogous to their causes, we may regard even the effects as already having existed before they were manifested in the form in which we are enabled to cognize them. Thus there are no effects in the sense of a secondary condition, but all that which we see is but a condition of the primary cause, or first cause in gestation. Under these conditions matter may be regarded as an evolution of spirit-a condition temporarily assumed in order to effectuate certain results, these results being the individualization of soul or matter, either. If matter is but a condition of spirit or soul, the materialist is not wrong when he begins to build on matter. The Spiritualist of yesterday only went a little farther back, and said that spirit was an entity existing beyond or behind matter and gave life to it. Now come the mediums of to-day and say that spirit and matter are one-that matter is but a condition dead or inert body from which the soil of spirit. According to this we, as mortals, are existing in the cause now-are tions? It may again in time; but not by spirits in gestation, and spirits (immortal, individualized and independent) must constitute the results of this gestatory process. As such they point to a purely intelligent entity as the cause of their existence-spirits claiming that the higher they rise in moral or intellectual attainment, the less purer they become (freed from matter) the grossly material state or as the effect, does not point to God or soul as being a purely spiritual or intelligent principle. But as a spirit or purified soul he does, and again leads us to believe that matter is a distinct entity from soul or spirit, and constitutes vidualize intelligence. If not, why does passing through matter. And if matter was not a distinct entity, why does not the physical body dematerialize and follow "dying"? If matter was originally a part condition which is to be preserved in individuality - suns, planets, flora, fauna, man. As the elemental portion of matter comes again like its original self or as near will permit. Of course, man can never become like God again, for to do this, he would have to give up his individuality; thus the origin of effects will always remain the controlling power, and the highest archangel will always remain a servant of God. Now, if matter was a part of God, why does he not remain subservient to this also? The higher spirits control place in space, in solar systems, on the surface of planets, are due to spirits interposition. Not such spirits as we poor mortals come in contact with, but such who have lived ere this earth came into existence, and who know no more about us than that there is a little struggling planet in this region whose inhabitants are just oozing out of darkness which effect throws out a wee light into the surrounding darkness, and which may perchance call of the universal order to give us a glance and with it a good wish, which throws an influence around this little globe that will greatly benefit it. But for all that we have high spirits laboring in our behalf. They the disease with which many are trouble may be of our own planet, or they may be missionaries sent from superior planets, or worlds, or suns. The whole planet may be in charge of one powerful spirit, who knows every wish, desire or thought of its individual inhabitants. Our whole solar system may be in charge of another under similar conditions. And so this individual greatness may continue to where we can no more follow, not even in imagination-eternity being incomprehensible to the finite mind, and especially so, when still imbedded in matter, not yet having broken the eggshell to see the light of the spiritual day. A spirit as compared to a mortal must be as unlike as a chicken to to the egg from which it was evolved-inferred from the arbitrary change; the total disappearance of the spirit from mortal sight, and its great difficulty in manifestng after its severance from the material body and in identifying itself for recognition. Of course, this may be only due to the undeveloped state of this planet or to the material it is composed of, while on higher planets, it is reported, it is difficult to distinguish the spirits from the mortals on its surface. As there is such a difference in the condition of things, it is a wonder we can die at all; or that our matter can be utilized for the individualization of

spirit; or that the incarnated spirit is en-abled to come forth sufficiently perfected to be self-consciously active—to be indi-

vidualized. That they are, can be a more disputed, but whether they are on inferior planets to the earth might ye prove questionable. However, this does not concern us. What we desire to know is whether soul or spirit and matter are one or whether they are distinct entities. It they are one, we might define soul by size ply defining matter; but as all the defini tions of matter have not yet appeared the individualized soul to this effect, we must regard soul as a substance, entity, principly or element of the universe yet unexplain -except each one answers for himse what thought is. Is thought matter? Ca it be temporarily materialized? Have you ever seen a thought? Is thought divisib If thought and soul or spirit are one, and spirit and matter are one, how can the be separated? Or is thought something definite from soul or spirit? That though exists-is a fact, is proven by its influe -its potency, thus cannot be disputed. also has will or force, and 'is therefor active or energetic-exhibiting life. It is also capable of loving, or loves; and it is intuitively said that God is love. The what is love? If God and love are one then every being who is enabled to love ought to be able to define it. And as man only loves with his soul, we may judgetts nature of soul by its effects or its power Does matter love, think, or will? Does ; has flown exhibit any of these qualificathe same soul. It will be other soul my ter that shall utilize it, and proves such matter to be but an agent. If a part win

But enough. We leave the rest of the theorizing to our readers, and hope to be from some of them-either pro or conbeing a subject in which neither persons. ties can occur nor religions denounce, thus controversy is in order, with the propects of giving either instruction or light

WHAT ARE OUR BASIC PRINCIPLES! A subscriber writes: I do wish yo would frame a few basic principles of whe Spiritualism teaches and is, and public them at the head and front of each issue As yet Modern Spiritualism has gone on half way into true Spiritualism; as yet have simply presented two great in First, spirit manifestation; second, inteligent spirit communion. Here all the Spiritualists seem to stop. I would not give a penny for any or all Spiritualism or any phenomena, unless it will make a me better and live a truer life. Is it not posible for your Bright Genius to frame i basis of love, truth and hope, in union of that three-fold cord right thought, right speech and right action?"

It is difficult to make a selection u many good things having been said through our inspired speakers and writes; and all truth is acceptable, whether belonging to the past or present, only that is this case the truths expressed throughou own mediums should be given the pre ence. But to the two great facts alon named: spirit manifestation (Immortality might add another I (Introspection), ma being unable to avoid gaining a knowledge of himself with its consequent result, so development as an inevitable effect of the first two-the three I's thus represent

our trinity. But this is of no consequence. Le those who interest themselves take up and Spiritualist paper, peruse its columns care fully, and they will find sufficient for our tation, which may be posted up in society rooms, as suggested in a previous issu and thus teach the world of our net truths; our advanced light, and our histe revelations.

As there is a way of expressing tre without emotion or giving vent to pre dice, why not exercise it. Personal fee ings always give offense to the reader, and the most important question of the de goes without effect when presented will bitterness or ill-feeling. To exhibit the wrongs of a question or a party, it must be done in a spirit of righteousness and pur ity, otherwise it loses weight, even in the sight of those whom it concerns. Such who are opposed to the Blair bill. Al though we do not believe it will ever b come a law, yet it could be more effect ally killed if its opponents were to exerci a little more punctiliousness in meeting for, no doubt, many of those who favor are as honest in believing it to be right we are in believing it to be wrong. Ho est belief must be met with true dignity! overthrow it.

E. W .- Accepted and will appear in du

in our next issue.

Miss Emma J. Nickerson, who will be a visit in Cincinnati during a part of Ju will give private sittings while here. 0

where he may be addressed for a short at 225 Moss avenue, by societies and combees wishing his services for the summer fall, as an inspirational trance-speaks.

PERSONAL.

S. A. R .- You questions will be answer

G. F. P .- Communication received and will appear in its proper turn.

side of holding developing circles and at of healing meetings, she will teach the ! losophy of healing. She comes recome ed by Boston's best critics as a lady ture, a fine elecutionist and a good i Prof. J. M. Allen has fluished his labor

lineator and singer. On week at of speech and the art of representing give instruction in his new univer



Worcester, Mass.

This is the last Sabbath Mr. F. T. Ripley will be with us, giving his wonderful tests. He goes to North Scituate for part of June. Mr. H. F. Merrill, of Augusta, Maine, will be with us the first two Sundays of June.

Worcester, Mass.

The Progressive Lyceum movement seems to be taking on new life in several sections. Worcester's Lyceum by persistenc and through efficiency of Conductor Hildreth has gained a widespread attention in the city, and worthy of commendation. A New Lycum is formed in Norwich, Conn., and bids
fair to success. This is as it should be. The
young should not be neglected. The Cathoiles understand this, and therein is their
power. Spiritualists, awake!

Portland, Me.

Word comes from Portland that the Spiritmalists there have become incorporated. chartered under the name of The First Spiritual Society. Meetings have been held there under the auspices of some one or some body of individuals for years, but more or less of inharmony accompanied; but now with banded purpose, the Spiritualists hope and work for better results. Already are they securing their talent for the season of '89 and '90. H. C. Berry is the president and P. L. Peck the secretary, both able and efficient men.

Springfield, Mass.

Sunday evening, May 19th, the society were favored with select readings from Shakespeare, rendered by Miss Emma Nickerson Passages from Hamlet, Macbeth and Merchant of Venice were given with fine spirit and feeling. The trial scene from Henry VIII brought out fine dramatic points, as Katherine accused Wolsey, and finally left the court. A brief resume of the great Bard's labors and present unfoldment as a progressive spirit carried the audience by storm. The guides of Miss Nickerson have reason to be proud of their pupil. Spiritual fervor and fire make her utterances. A treat awaits all who may need her, an able exponent of our philosophy, based upon careful training and preparation for her work.

Cleveland, O.

A "Society for the advance of scientific Spiritualism" has been organized with a charter from the State to the effect of its calling. The organization is composed of the best class ings will have only cultured speakers. Profs hem during the first part of the month, and will be followed by Mrs. R. S. Lillie. At present the society, which is composed of nearly sixty members, meets at the parlors of Mrs. Almons, 1639 Euclid avenue, but will secure a hall for the next season. Its officers are: F. B. Skeels, president; W. W. olman, vice-president; F. C. Bangs, Treasurer; S. A. Jewett, secretary. The latter may be addressed for speakers' engagements, Hayward street, near Prospect street, Cleveland, O.

who passed out in infancy, told her of the illness of her father, and that he would soon pass over It was a large circle of twenty persons, and tests were given right and left—so rapid that one could not keep track of them. The trumpet and guitar floated through the air; stars and bright lights were

seen everywhere.

McKees Rocks is a small town located on the Ohio River, about eight miles from Pittsburgh. Spiritualism seem to have taken the people by storm. Every one seems to be interested in the phenomena.

S. A. GARBER.

Santa Barbara, Cal.

Will you kindly say in your next issue that Rich and others. the price of lots in Summerland will be advanced after June 22d from \$30 to \$35 each. The price of \$30 per lot does not equal the

ready made and contemplated in the immediate future would, in a business sense, justify a greater advance, but in evidence that I do not make it for my own benefit, but for the good of the cause, I shall hereby agree to give all over \$30 per lot 'o the town for its improvement and benefit. The losts are assessed for taxation for the present year to me, therefore purchasers from this time on will have no taxes to pay until December, I give notice of this advance that I may not be charged with unfairness, and that all may have due notice of the same.

Fraternally, H. L. WILLIAMS. Fraternally, H. L. WILLIAMS.

Toledo, O.

f wish to state, for the benefit of your readers, in Southern Michigan and North- Chicago. western Ohio, that the Devil's Lake Grove Meeting Association, which was organized last season, will hold their first annual meeting in Allen's Grove, which is situated on the shore of Devil's Lake, on the line of the Cincinnati, Jackson and Mackinaw Railroad; the meeting to commence on Monday, June 24th and last until the 30th inclusive. A cordial invitation is extended to all friends of the cause within reach of this point to co-operate with us in making this meeting a success. Come along with your tents and enjoy a week in nature's temple on the shore of this beautiful lake.

I will send you a list of speakers and medi-

ums to be present, as soon as possible. I would be pleased to hear from any speakers I would be pleased to hear from any speakers or mediums who may intend being present, and I will assist in any way. Tickets to the lake can be obtained for one fare for the round trip for parties of five or more. A charge of one dollar will be made for each tent privilege, the same to be paid to the treasurer of the association to be used in paying the expenses of the meeting. I would be pleased to hear from any of the friends who are interested in the matter. More particulars in next letter.

No. 2014 Adams street.

Peoria, Ill.

The Childrens' Progressive Lyceum will have a picnic on Sunday morning, June 2d, 1889, in A. H. Barnewalt's private park (said to be the most beautiful spot in Peoria Co.) This park is situated on his farm on Seventh avenue, next to Shoaff's gardens; and for convenience of those not acquainted with the location, two small flags will be attached to the gate post, which will designate the place.

the gate post, which will designate the place. In addition to the regular Sunday morning Lyceum session, there will be special selections of music, recitations, etc., by the children and adults; and at 3 p. m. addresses and messages from the spirit friends through different mediums present.

Dinner will be served in the park, and for those for whom it is not convenient to bring baskets, or pay fare for transportation, provision has been made, so come, don't stay away on that account. Omnibus will leave Union Hall at 9, 10 and 11 a. m. for the park, and will return at 6 p. m. in time for all to attend the regular services at Union Hall at 7:30 p. m.

Barnewalt has kindly consented to have swings in working order for the little

Cleveland, O.

Mr. Hudson Tuttle, of Berlin Heights, O., ectured last Sunday (26th) before "The Society for the Advance of Scientific Spirit- evening, May 13,1889, at their church, Thompualism." His subject was "Psychic Science," incidentally touching on psychic phenomena, its uses and abuses.

The annual memorial services, in hono of the workers and friends who have passed to spirit life the past twenty-five years, will be held Sunday, June 2d, in Memorial Hall, 10:45 a. m., under the anspices of The Childrens' Progressive Lyceum. Speaking by Mrs. F. O. Hyser, the well-known inspirational speaker, and others. Mrs. Hyser will also speak at the evening service in the same place. The Lyceum will holds its twenty-fourth annual picnic about the middle of June.

A grove meeting will be held the first or second Sunday in July, probably at Geauga Lake, with Moses and Mattle Hull as speak-Cleveland now boasts of Five Spiritualistic

Stafford, Conn.

Miss Jennie B. Hagan writes that her work at Willoughby, Vt., and at Meadville, Pa., was rewarded by large audiences, many having been turned away for want of room. From there she had an engagement to fill at Titusville, Pa., and followed by Walter Howell and Helen Stuart-Richings. At the latter place she was entertained by Mr. and Mrs. Gaston.-She arrived again at Fitchburg, Mass., on the 22d of May and was re ceived by her many friends. There she lec-

ceived by her many friends. There she lectured and improvised to appreciative audiences. On the 28th and 29th she lectured at Hillsboro Bridge, N. H., and on the 30th and 31st at West Barrow, Mass.

On the 7th, 8th and 9th of June, she, in company with Mrs. Addie M. Stevens and Mrs. Craddock of Concord, N. H., are to lecture at Keene, N. H., for the New Hampshire Spiritualist Convention.

As to the rumor of her going abroad by invitation, is yet out of the question, having engagements for at least two years to fulfill in the United States.

She says that the people of Stafford are very progressive in all that pertains to the the cause; have their own hall and are never in want of attendance.

Summerland, Cal.

Things are progressing at Summerland. The big meeting was held May 11th and 12th with many illustrious persons present, an account of which appears in the Golden Gate. It was a harmonious assemblage. Building

H. B. Allen holds seances in his new building made for that purpose. At a developing circle, on May 14th, Mr. J.W. Morris received a message from his spirit wife, in which was wrapped a sea shell that he had picked up on the beach and kept at his boarding place. The shell was carried one-half mile by the H. B Gould and Hudson Tuttle addressed spirits. The following is the message, written independently.

Your Mollie.

Your Mollie.

Your Mollie.

Your Mollie.

Your Mollie.

Your Mollie.

I had a private sitting with Mrs. Weeks from Los Angeles. Many Spirit friends came and gave their names, some shaking hands and bringing words of consolation. Some illustrious spirits also came and gave their names—Leonidas Sexton, a familiar acquaintance of my native town, once Lieutenant Governor of Indiana, while Thomas Hendricks was Governor. Abe Lincoln, John Brown, Horace Greely, Benjamin Franklin, H. W. Beecher, Wm. Penn, Ann Lee, Amy Post, Biackhawk, friend of humanity, Garrett Smith, Raiph Waldo Emerson.

These spirits informed me that I am their school of thought;" that they are with me in my work and neiping me on in life. This, of course, was encouraging and to Yours pass over It was a large circle of twenty Your MOLLIE.

Jackson, Mich.

in Vandercook's grove three miles south of notable reply to a local and prominent cler-Jackson, commencing June 22d and closing

Among the speakers with whom negotia- both the Leader and the Plaindealer devoted tions are either closed or pending for that columns weekly to the reports of his lectures meeting are Moses and Mattie E. Hull, Dr. and seances, as did the Enquirer upon the A. B. Spinney, Fred Heath, Mattie Strick- occasion of his winter visit to Cincinnati. land, Mrs. Cartis, Dr. P. T. Johnson, Mrs.

acre price of land similar situated. Over half of them are sold, and an advance to nearer real value would seem to be due those already having purchased. The improvements almost all seems to be due those already having purchased. The improvements all areas and others.

The grove is beautifully situated on Twin Lakes, and has a dining hall, dance hall, swings, merry go-rounds, and every other facility for innocent amusement between meetings. Good boating and fishing on the lakes.

ontinuous months. San Francisco, Qal., endeavored to secure him for its June camp meeting and were met at the depot and conveyed by teams to the home of the Deuels, about two miles distant. The speakers for the occasion were Mrs. A. L. Lull, of Laurence, and Will C. Hodge, of Topeka, the former giving psychometric readings and the latter descriptions of spirit friends from the platform. A goodly number of local mediums added to the interest of the meeting; among the number three young girls (sisters) who are inspirational singers, neither of whom have evertaken a lesson in music, and while one plays the organ, they all sing in unison, and when their age is taken into consideration, their development is remarkable.

Topeka, Laurence and Leavenworth were represented, while from the latter place there were a number of old veterns from the Soldiers' Home, who are nearing their last camping ground, and who are deavly interest.

represented, while from the latter place there were a number of old veterns from the Soldiers' Home, who are nearing their last camping ground, and who are deeply interested in the phenomena and philosophy of the new dispensation. Brother Deuel has a comfortable ball in one of his barns, where meetings are held whenever the weather prevents outside gatherings, as was the case at this meeting, and himself and good wife found lodging and other substantial comforts for about thirty people. We were compelled to have recess for about ten minutes on Saturday evening on account of a sudden hall storm, which created such a din that not a word could be heard, while on Sunday evening there was a severe wind storm which, happily, passed without serious damage. The closing exercises were held in the house Sunday evening and consisted of short speeches, songs, tests and relation of personal experiences. Among the number who favored us with a very interesting experience, was the veteran reformer, Mr. Vincent, founder of the New Conformist, who was on his way to visit his sons in Winfield. Not withstanding the storms, the meeting was a grand success, the lectures were well received, the readings very clear and satisfactory, the tests nearly all recognized and the number harmony prevailed.

We can but wish that Spiritualists everywhere possessed but a little of interest in the cause manifested by the Deuels, in which care Spiritualism would speedily become the leading religion of the world.

Philadelphia, Pa. In accordance with the law the Second Association of Spiritualists met on Monday son street, below Front, for the purpose of

holding the annual election. The following Moers and trustees were elected: President, T. J. Ambrosia. Vice-President, Joseph Lieberger.

Secretary, Leonard I. Abbott. Treasurer, Mrs. Thos. J. Ambrosia. Trustees (to serve three years). Theo. J Ambrosia, Ciara A. Von Baum and Leonard

I. Abbott, secretary, 1223 Third street. Trustee (to serve two years), Emanuel M Trustee (to serve one year), Mrs. Florence

The business of the society was harmonious, The treasurer's report was read and revealed a healthy condition of the treasury. showing a balance of \$65 in the hands of the

treasury after all bills had been paid. The secretary's report, however, did not show such satisfactory condition, as the inas per yearly atsessment due, show a delinquency of \$145 on the part of the members, yet we hope to be able to collect a considerable portion of this arrearage from our members. The work in the cause does not nor shall not suffer because of the above fact, knowing that the vineyard is large and the laborers few; our courage lacks not nerve, notwithstanding the rugged road abounds in stubborn skepticism, conscious that the angel world is with us. Why should we tremble or fear? Even as Jesus of old, his divine footsteps never turn backwards, and why should we? knowing our cause is just. Why fear the enemies of Spiritualism, in a land replete, under a benignent national constitution with religious toleration. We have no real reason to apprehend any act of extreme intolerance from our Christian neighbors. It is the ignorant malevoient schemers who work in the dark that real danger lies. So much the more our duty to lead a proper life, whereby the machinations of such evilminded designers will be discomforted, however harsh the persecution and ridicule aimed at our mediums. minded designers will be discomforted, how-ever harsh the persecution and ridicule aim-ed at our mediums. Was not Christ scoffed and mocked by the alleged wise men and teachers of his period and age? What then can we hope for from those would-be follow-ers of the divine Lord? Let our watchword and motto be, "Gird on the armor of the spiritual."

Progress! Upward and onward! and do unto our neighbors as we wish our neighbors do unto us. Be law-abiding, and with a sindo unto us. He law-abiding, and with a single eye let us be true to ourselves and our religious cause, and conscious of being right our hearts will approvingly acquit us with a knowledge of having earnestly, fearlessly and honestly performed our duty.

By the President,
T. J. AMBROSIA, 1223 N. Third St.

One of the busiest of the busy speakers and mediums is Mr. J. Frank Baxter. Steadily and indefatigably for years has he labored, a'good part of the time in our largest cities; "I have magnetized this, your shell. Always keep it safely with you; it will help you. I helped to bring it here without the aid of mortal hands."

as New York, Brooklyn, Cincinnati, Chicago, Philadelphia, Boston, Washington and many others, though kept mostly in the East. California Coloredo and other West. East. California, Colorado and other Western States continually demand him, and it

ary Mr. Baxter worked effectively in Cleveland, Grand Army Hall accommodating A Spiritualist camp meeting will be held large attendance, and on the occasion of a gyman who had attacked Spiritualism, the hall was literally packed. In that city, too,

The first two Sundays of May Mr. Baxter lectured in Fitchburg, Mass., good reports of

and, Mrs. Cartis, Dr. P. T. Johnson, Mrs. Rich and others.

A mong the mediums to be present are Mrs. Cutter and Mrs. I. Pet Anderson, of Chicago, and Mrs. Virginia Rowe, of Jackson, Mich., The strore is beautifully situated on Twin Lakes, and has a diniug hall, dance hall, swings, merry-go-rounds, and every other facility for innocent amusement between meetings. Good boating and fishing og the lakes.

Day board can be had on the grounds, Tents can be furnished for all who ask for them in advance. Busses carry passengers from the city to the grounds and back for 25 cents. Admittance to the grounds and fishing of the progress with railroads to return campers from points in Michigan and from Chicago, at one-third the usual rates.

Speaking and conference meetings every day. There will be two camp dances during the meeting. Come and get your spiritual strength renewed.

Fairmount, Kan.

As your readers are presumably interested in all that is transpiring in the spiritual field. I thought a short report of the two days meeting at this place might be in order. The meeting was held under the auspices of the Leavenworth County Association on the 18th and 19th of the present month at the farm-house of Brother and Sister Deuel, who are earnest workers in the cause of Spiritualism.

Notwithstanding the heavy rains, which made the roads almost impassible, a goodly number assembled, most of whom came yet are not on the side of the present month at the farm-house of Brother and Sister Deuel, who are earnest workers in the cause of Spiritualism.

Notwithstanding the heavy rains, which made the roads almost impassible, a goodly number assembled, most of whom came yet are the control of the present month at the farm-house of Brother and Sister Deuel, who are earnest workers in the cause of Spiritualism.

Notwithstanding the heavy rains, which made the roads almost impassible, a goodly number assembled, most of whom came yet are arened workers in the cause of Spiritualism.

Not with the following. The first two Sundays of May M

make you look so young? Oh, nothing much, 50 cents. only been using Hall's Hair Renewer to restore the color of my hair.

BRIEFS.

Mr. Giles B. Stebbins has been ill with ma-laria at Stafford, Conn. Dr. J. C. Street will be at Cassadaga Camp during the first three weeks of the meeting.

San Bernardino, Cal., has organized a new spiritual society with Mrs. Eila Wilson-Mar-chant as the speaker.

The Grove Meeting at Potterville, Mich, takes place on 1st and 2d of June. Moses Hull will be the main speaker there.

Dr. J. S. Loucks will be at Onset Bay Camp Meeting through the entire session, having taken a cottage there for himself and family. The Olive Branch, a long and favorite visitor to many homes, has passed over. Its subscription list has been merged with that of the Banner of Life, and the name of the latter changed to The Spiritual Instructor.

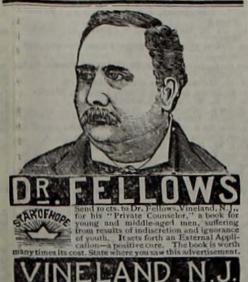
It is believed that an autopsy was performed on Bishop, the mind reader, while yet in a trance state, only five hours having intervened between his catalepsy and the operation, while he has been accustomed to remain in trance for days after an unusual exhibition. The M. D's. have been put under arrest for their stupid haste.

WESLEYAN COLLEGE



Healing and Developing Medium, J. M. WALTERS,

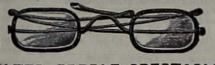
Box 52 ', Sarnia, Ontario, Can. To above address send \$1.00 and stamp, with age, sex and leadin symptom and receive spirit treatment. Magnetized healing and devel plug paper, 50 cents per package. Magnetized plasters for lung, liver, heart a dkidney ciscases, 50 cents. Developing circles for and by letter, \$1.00 for developing paper and instructions for forming circles.



Inquiries are frequently received asking what we know about Dr. Fellows, of Vineland, N. J.. First, we know that he is a reliable gentleman of rare professional skill, who has earned success by good work. Second that he fulfills all his agreements to the letter. Third, that he has performed cures of hopeless cases that in the olden time his skill would have been called miraculous. Fourth and last, we know him to be an honest man, and a staunch Spirithalist.—The Better WAY.

Ask Your Druggist for





MELTED PEBBLE SPECTACLES

RESTORE lost vision. My Clairvoyant Method of fitting the eyes never fails. Sent by mail for \$1.10. State age and how long you have worn glasses, or send a 2-cent stamp for directions. Address B. F. POOLE, CLAIRVOYANT OPTICIAN, Clinton, Iowa. Mention this paper.

MRS.

BY HER FAMOUS

New Process Cure Treatment,

IS GIVING HEALTH -TO THE-

MOST CONFIRMED INVALIDS

In All Parts of the Country. Her treatment, which has given her so much celebrity, removes all POISONS and POISONOUS GERMS from the system and speedily restores the patient to health.

MEN, WOMEN and CHILDREN treated with equal success. She makes a specialty of treating diseases peculiar to women.

The treatment of tape-worms a specialty. She is endorsed by the editors of The Great West, Tablet, Sun, Times, and many other leading papers.

leading papers.

She can cure you at your home. She treats by letter. Charges low. Write for particulars and question-list. Inclose stamp. Address, Mrs. Dr. AUGUSTA SMITH, 3020 Easton Ave., St. Louis, Mo.

Under the Auspices of the AMERICAN ECLECTIC MEDICAL COLLEGE

PENDERY HALL,

192 W. Fifth Street.,

SUNDAY, JUNE 2, PROF. J. CLEGG WRIGHT

WILL LECTURE AT 11 A. M. AND 7:30 P. M Subject, Morning: Spiritualism a Religion. Subject, Evening: Trumpet Seances and Spiritual Phenomena—Continued. Admission 10 Cents.

LADIES TRY FREEMAN'S POWDER dicated-Free from Polson-Harmless as Dew.

reduces soft, beautiful complexions. Ask for free samples Freeman's 'Hlawatha,' the exquisite new Perfume, 500 For. Sold and recommended at the following pharmacies MARY K. BOOZER,

Poetic and Musical Improvisatrice, SEER & PSYCHOMETRIST,

Gives sittings and seances at 409 Lyon Street, Grand Rapids, Mich. Take cable road. Sittings \$1.00, and admission to musical seance,

SOLDIERS all set Pensions, if M disabled; Officers' travel pay, bounty collected; Deserters a. W. McCormick & Son, Washington, D, C. & Cincinnati, O.

NEW YORK ADVERTISEMENTS

MRS. L. H. WOODHOUSE,

No. 232 West 21st St., New York.

TRANCE AND BUSINESS MEDIUM

CONSULTATIONS WITH ACCURACY AND FIDELITY.

SANITARIUM

232 W. 21st St., New York City.

PLEASANT HOME FOR THE SICK WHERE PATIENTS ARE ATTENDED, And every Comfort and Care rendered for speedy recovery. Send for Circular.

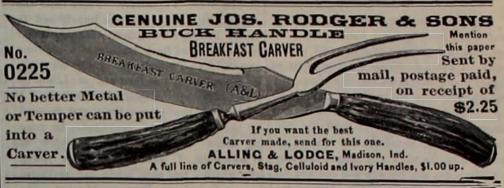
SEDGWICK WOVEN STEEL WIRE FENCE AND GATES.



Best Fences and Gates for all purposes. Free Catalogues, giving full particulars and prices. Ask Hardware Dealers, or address, mentioning this paper. SEDGWICH BROS., RICHMOND, IND.



CINCINNATI O



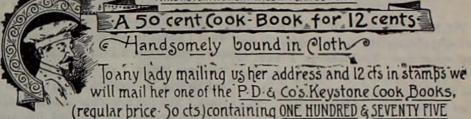
YOU can secure a permanent paying and exclusive agency. Our safes can be handled either as a specialty or in connection with any other line of business by an Agent or Business House. We make a special line of Safes for families, professional men and small trades people, gotten up for this express purpose at prices that defy competition. Sizes and prices as follows:

> 31x22x20 18x14x12 41x27x20 27x19x12 Send for Illustrated Catalogue, with special Terms to Agents. Our safes ere given highest award at the Cincinnati Centennial Exposition, 189

No. 3 Safe, 28x18x18 inches, 15x10x10 inches, 500 Pounds, \$35.00

INSIDE MEASURE.

ALPINE SAFE & LOCK CO., CINCINNATI, OHIO.



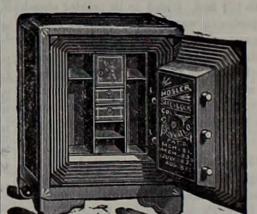
choice recipes furnished by the leading Chefs and principals of the foremost?" Cooking Schools of the Country and embracing nearly every branch of the Culinary Art: Paine Diehlalo

ADDRESS ALL ORDERS TO THE FIRMS 1430 - SOUTH PENN SQUARE . PHILADELPHIA - PAR

MOSLER SAFE AND LOCK GO.

Sole Manufacturers and Proprietors of the

MOSLER IMPROVED & PATENTED



Extending through to Pearl Street.

FIRE AND BURGLAR PROOF

SAFES, Vaults, Locks, etc.

OFFICE & SALESROOMS:

Nos 86, 88, 90, 92, 94, 96 Elm St.

Shipping Department:

W. 2nd Street.

O BOILER. NO COAL.

NO ENGINEER.

No Extra WATER RENT

INSTANTLY STARTED.

or INSURANCE.

DURABLE, RELIABLE.

SAFE and ECONOMICAL.

16, 18, 20, 22, 24, 26, 28 & 30 Burrows, 136, 138, 140, 142, & 144

CINCINNATI, OHIO.

NEW YORK OFFICE: CORNER BROADWAY AND TENTH STREET.



We will guarantee the "LOVELL" WASHEB to do better work and do it easier and in less time than any other machine in the world. Warranted five years, and if it don't wash the clothes clean without rubbing, we will refund the money. ACENTS WANTED can show proof that agents are making from \$75 to \$150 per month. Farmers make \$200 to \$500 during the winter. Ladies have great success selling this Washer. Retail price, only \$5. Sample to those desiring an agency \$2. Also the Celebrated KEYSTONE WRINGERS at manufacturers' lowest prices. We invite the strictest investigation. Send your address on a postal card for further particulars.

LOVELL WASHER CO., Erie, Pa.



MOODY & CO RAW FUR SKINS Highest Cash Prices Paid HONEST ASSORTMENT.

end for description and prices. Van Duzen Gas Engine CO., E. 2nd St., CINCINNATI, O.

DO YOUR OWN ELECTRIC IF 25 LIGHTS OR LESS WILL DO IT HOW? WHICH WILL TELL YOU. BELL IN YOUR HOUSE OR SHOP CAN DO ITYOURSELF WITH OUR \$2.50 OUTFIT C. E. JONES & BRO. CINCINNATI O A.E. BURKHARDT & CO., 118 W. Fourth St., and 118 and 114 Burnet Street, CINCINNATI, O.

SPIRIT MESSAGES

Given through the Mediumship of Henry H. Warner, Cincinnati, Ohio, by the Guides, Waubenekuhn and Watonowan, Wednesday, May 22, 1889.

GEORGE GORE.

My wife: I come to you this morning, to say that I have seen the dark shadows that have risen over your head and I have tried to chase them away and I believe I have succeded to a large extent and may you ever know that I am near you at your home in Ottumwa. Take care of yourself and let nothing over come you.

HENRY DUCHANTE.

growing brighter and live for Harry's sake, until another opportunity. my dear wife. The boy needs you and he will be a help to you. I passed out by a sudden fall. More soon.

regard to old associates, and my deep and abiding interest in the welfare of the Mississippi Valley Association. Brothers and Sisters who have labored so hard for Mt. Pleasant Camp, you have my hearty cooperation in the work you are endeavoring to accomplish, and I thank you one and all ladar whom I had not keep me long, for one morning I walked out of Libby by means of a pass somebody had sent me. I got back to the Union lines, and finished out the war with my regiment. In coming home, after the Grand Review at Washington, I was married to a young to accomplish, and I thank you one and all ladar whom I had not keep me long, for one morning I walked out of Libby by means of a pass somebody had sent me. I got back to the Union lines, and finished out the war with my regiment. In coming home, after the Grand Review at Washington, I was married to a young to accomplish, and I thank you one and all ladar whom I had not keep me long, for one morning I walked out of Libby by means of a pass somebody had sent me. I got back to the Union lines, and finished out the war with my regiment. In coming home, after the Grand Review at Washington, I was married to a young to accomplish, and I thank you one and all ladar whom I had not been long. Mrs. A. C. Chamberlain, Eureka, Cal. Dr. James Cooper, Bellefontaine, O. A. C. Cotton, Vineland, N. J.

Mrs. Marletta F. Cross, W. Hampstead, N. H.
Mrs. Belle A. Chamberlain, Eureka, Cal.
Dr. James R. Cooke, 1681 Washington at., Boston, Mass.

James R. Cooke, 1681 Washington at., Boston, Mass.

Mrs. E. Culier, 1749 N. 4th st. Philadelphia, Pa Mrs. A. C. Cotton, Vineland, N. J.

Washington, I was married to a young to accomplish and I thank you one and all ladar whom the complex to a complex

a land of progression, where my spirit may grow and become stronger. Mother, your boys are near you and we often try to impress Kittie, but have been unable to do so satisfactorily as yet. I think mother, that you and father and the girls, will be back at Mapleton during the year. You have had a hard siege of it this year but that is not going to last long. Mina, you have done exactly right in your move. G. will have to come down from his high horse; but never go back.

name was Eleanor DeCourcy. She followed me six months later. We have as months later. We have as son and daughter living in with their uncle, Judge Asa Stone, at Roxbury. The son is named Charles DeCourcy Stone, and the daughter is Alice Evelyn Stone. We want our children to know that we are ever watching over them with tender loving care and that father and mother are not dead but only gone before. Oh, children, we want you to be all that is manly and womanly in life. Angels ever aid you.

I mame was Eleanor DeCourcy. She followed me six months later. We have ason and daughter living in with their uncle, Judge Asa Stone, at Roxbury. The son is named Charles DeCourcy Stone, and the daughter is Alice Evelyn Stone. We want our children to know that we are ever watching over them with tender loving care and that father and mother are not dead but only gone before. Oh, children, we want you to be all that is manly and womanly in life. Angels ever aid you.

I mame was Eleanor DeCourcy. She followed me six months later. We have as on and daughter living in with their uncle, Judge Asa Stone, at Roxbury. The son is named Charles DeCourcy Stone, and the daughter is Alice Evelyn Stone. We want so is named Charles DeCourcy Stone, and the daughter living in with their uncle, Judge Asa Stone, at Roxbury. The lower As Judge Asa Stone, at Roxbury. The son is named Charles, DeCourcy Stone, and Mass. J. L. Enos, Enos, Fla.

Judge Asa Stone, at Roxbury. The son is named Charles DeCourcy Stone, and the daughter living in with their uncless. As Judge Asa Stone, at a land of progression, where my spirit horse; but never go back.

EBENEZER SMITH.

My wife lives on New York street in Indianapolis, and she comes here to Cincinnati, sometimes. The message I want to send her is that I am watching over her and am glad to see her take so much interest in the cause of Spiritualism. You may rest assured, that I shall watch over you with tender care until the time comes for you to cross the river, and then we shall rejoice in the triumph over death. I want to say much to you in this but cannot because the matters I desire most to to touch upon are sacred to you and me.

sends this to his old comrade in-arms, Carl ine Bartholomew, Cincinnati, Ohio. Gustaf Helleberg.

AGNES COOK.

Thee may say, friends, for me that I am Agnes Cook, one of the early workers in the cause of anti-slavery, and desire thee to send this message to my daughter, Mar-Indiana. Daughter Martha, I come to thee soon burst through the clouds and thou shalt rejoice in its beautiful rays. Tell Mabel and Bertha, that I am watching over them and rejoice in their happiness. Mabel, thee must take good care of thy babe. I know thee does, but thee cannot be to careful. Tell Charles, that William and George Ennis send their love to him, and Bertha, James and Charles Wade, say the same to thy husband. Farewell.

but the English called me White Fawn, because my mother was as English girl who Indian name does not mean my English one, and they are right. I want everyone to know that Watonowan loves the paleface and she has made this her work. From her wigwam in the spirit land she comes as a messenger. Many people don't like the Indian, but don't you know a thief always hates the man he steals from. But I want to help everyone I can, and I say there is a grander development awaiting our cause. Some say the early manifestations of Spiritualism were more wonderful than those of to-day. They appeared more wonderful to that age because unusual. The manifestations of to-day far transcend those of 1848, in beauty and power. There is no retrogression in the movement.

EVELINE WEEKS.

I come to the dear ones on Price's Hill

ing. I am anxious to have you know, sister, and Dr. Schultz, that I am near you and am trying to help you. Martha, you must take better care of yourself, for we have a work for you here, yet to do. You and sister have not been so uscless in this world, as you sometimes think you have been. When you come to our side of life you will find a beautiful mansion ready over here that has been builded by your kindly words, thoughts, and deeds in earth life. Life is grand and beautiful, when we know that it is immortal. Without immortality all is mockery. With me to-day are Aunt Mary and Cousin Mary, who world, as you sometimes think you have send their love to you. And Martha, there comes to you a lady who says her It not is so many years since I passed from name is Mary Schultz, and she says, "Ask sickness that have clung to you ever since wrong." As there are many here who are Mrs. Ellen M. Bolles, Eage Park, Providence,

anxious to communicate, I step to one side, growing brighter and live for Harry's sake, my dear wife. The boy needs you and he will be a help to you. I passed out by a sudden fall. More soon.

JAS. G. ANDERSON.

Oh, yes, Brother Hull, the medium knows my name and my history, but I am

Libby Prison, having been taken prisoner

anxious to communicate, I step to one side, until another opportunity.

CHARLES STONE.

Wass born in Wilbraham, Mass., and when I was 27 years old I enlisted in Co. E. 21st Mass. Volunteers. I rose from the ranks to be a Major and was imprisoned in Libby Prison, having been taken prisoner

Libby Prison, having been taken prisoner

Miss S. C. Blinkhorn, 23 Concord Place, Cincult, O. Mrs. H. Morse-Baker, Granville, N. Y. Jas. A. Bliss, 18 Park Place, Detroit, Mich. 'Mrs. S. E. W. Blishop, Sterling, Ill'

A. Brown, Worcester, Mass. Mrs. Nellie S. Baade, Capuc, Mich. 'Mrs. Nellie S. Baade, Capuc, Mi knows my name and my history, but I am Libby Prison, having been taken prisoner not here this morning to give a test to anyinside the rebel lines while on a scouting
body. I come to voice my sentiments of expedition. They did not keep me long.

Mass.

Mrs. Hettle Clark, Onset Bay, Mass.

G. W. Carpender, M.D., 230 Pearl Ave., South
Bend, Ind. body. I come to voice my sentiments of expedition. They did not keep me long, to accomplish, and I thank you one and all for the kind words you have spoken of me and all you have done for Mollie.

RAY CONE.

I am not dead but have only passed to a land of progression, where my spirit land was Eleanor DeCourcy. She fol-

ing for a test, so I am going to give you Sarah Graves, Grand Rapids, Mich. Cornella Gardner, 118 Jones st., Rochester, N. and George, a message straight from my heart. The life over here is beautiful, and I am happy here, but my work lies among the weary ones of earth to help them to rise. The work must be done through earth means, and whom should I endeavor to impress if not you sister dear, (you are sister by marriage and not by blood), to whom I am attracted. Our work together, may not make the great noise in the world, and George, a message straight from my An opportunity will be given soon.

OLAF FRESE.

Skoal to the Northland! Home of my childhood amid the firs and mountain only begun and as the years roll on, unpage of old Sweden thou art dear to me.

An opportunity will be given soon.

OLAF FRESE.

Skoal to the Northland! Home of my childhood amid the firs and mountain only begun and as the years roll on, unpage of old Sweden thou art dear to me.

An opportunity will be given soon.

Make the great noise in the world, that some do, but it shall be none the less effective. Stillest waters deepest run, is an old saying. Your development has only begun and as the years roll on, unpage of old Sweden thou art dear to me. peaks of old Sweden, thou art dear to my folding day by day, you will climb the heart! But I come here to-day to send a greeting to the friends in America, as I know they will translate my words and send them to the dear ones in old Sweden.

Ab Gustaf many days have passed since. Ah, Gustaf, many days have passed since it pushes its way steadily upward unfoldyou and I messed together in the king's ing and expanding, until at last the snowservice. The friendship (wanskap) is just white trumpet with its golden throat pours the same to-day. In the King's name. forth its melody from the grand symphony Amalia gives her regards and the friends of nature. That is the type, the symbol all send their love. Olaf, Count de Frese, of your life. Farewell. To Mrs. Joseph-

ine Bartholomew, Cincinnati, Ohio.

SUSIE WINCHELL.

'Twas only a name whispered so that I might gain the power to gather with those who are waiting to speak to their dear ones in earth life, and father and mother I want in the speak to their dear ones in earth life, and father and mother I want in the speak to their dear ones in earth life, and father and mother I want in the speak to their dear ones in earth life, and father and mother I want in the speak to their dear ones in earth life, and father and mother I want in the speak to their dear ones in earth life, and father and mother I want in the speak to their dear ones in earth life, and father and mother I want in the speak to their dear ones in earth life, and father and mother I want in the speak to their dear ones in earth life, and father and mother I want in the speak to their dear ones in earth life, and father and mother I want in the speak to their dear ones in earth life, and father and mother I want in the speak to their dear ones in earth life, and father and mother I want in the speak to their dear ones in earth life, and father and mother I want in the speak to their dear ones in earth life, and father and mother I want in the speak to their dear ones in earth life, and father and mother I want in the speak to their dear ones in earth life, and father and mother I want in the speak to their dear ones in earth life, and father and mother I want in the speak to their dear ones in earth life, and father and mother I want in the speak to their dear ones in earth life, and father and mother I want in the speak to their dear ones in earth life, and father and mother I want in the speak to their dear ones in earth life, and father and mother I want in the speak to their dear ones in earth life, and father and mother I want in the speak to the speak to their dear ones in earth life, and father and mother I want in the speak to the spe you to know that the children are ever near you. We gather often with you when you sit around the big table and we have tha A. Gill, 452 Broadway, Indianapolis, near you. We gather often with you when you sit around the big table and we have wan't to know who called him. It was Sueie, who did that, father, and George and I and Katie are often with you, in that way. I want Clifford, to know that sister is with him watching over him. He is my special care, and I have influenced

N. Y.

Mrs. Lizzle Manchester, West Randolph, Vt. Celia M. Nickerson, 223 Purchase street, New Bedford, Mass.

Miss E. J. Nickerson, 123 West Concord st., Boston, Mass. him often, unconsciously to him in many things. We all send our love to you. The days to come hold out a grand promise to you, Clifford, of a useful life and a noble one, if you only use the opportunities that are presented to you. You aro too impulsive at times and too slow at others. You should cultivate a steadiness of action and services as the same to the cause my mother was as English girl who should cultivate a steadiness of action and Caleb Prentiss, 10 Hudson st., Lynn, Mass.

Mo.*

Caleb Prentiss, 10 Hudson st., Lynn, Mass.

Miss Jennie Rhind, 804 Washington street was taken prisoner by the chief Miantono- a continuity of thought, concentrate every moh, when young, and brought up by him energy to the accomplishment of the work Mrs. Helen Stuart-Richings, P. O. Boston, as a wife for Canonchet, his son. So this in hand. You can be successful in any-



SPIRITUALIST LECTURERS.

Mrs. N. Andross, Delton, Wis.
Mrs. R. Augusta Anthony, Albion, Mich.
Mrs. M. C. Alibee, Barton Landing, Vt.
C. Fannie Allyn, Stoneham, Moss.
Wm. H. Andrews, M.D., Cedar Falls, Ia,
James Madison Allen, Peorla, Ill.
F. Algerton Lecture Bureau, 6 Beacon, Boston
Mrs. Nellie J. T. Brigham, Colerain, Mass.
Mrs. E. H. Britten, Cheetham Hill, Manchester, Eng.

are Aunt Mary and Cousin Mary, who J. Frank Baxter, 181 Walnut street, Chelsea, Mass. Mrs. L. E. Bailey, Battle Creek, Mich.* Mrs. Abby N. Burnham, 30 Hanson st., Bos

It not is so many years since I passed from this earth life and left my wife and child to mourn for me. I know the sorrow and was on earth. She was right and I was Mass.

I ton.

Mrs. Emma J. Bultene, Denver, Cel. Miss L. Barnicoat, 175 Tremont st., Boston, Mass.

Mass.

Prof. J. R. Buchanan, 6 James, st., Boston, Mass.

have been hard to endure, but the days are anxious to communicate, I step to one side, Miss S. C. Blinkhorn, 23 Concord Place, Cin-

MARY DE GRAFF.

I only gave you a proof of my identity when I spoke to you the other evening, and now, Josephine, I know you are not look-

Boston.

Mrs. R. G. Kimball, Lebanon, N. H. J. W. Kenyon, 40 Woodland st., Worcester,

D. M. King, Mantua Station, O.
F. L. King, c o of Banner of Light, Boston
Mrs. M. C. Knight, Fulton, Oswego Co., N.Y.
G. W. Kates, Greenville, O.
Mrs. Zaida Brown-Kates, Greenville, O.
Robert H. Kneesbaw, 22 City Councillors st.,
Montreal, Can

New York. Prof. M. Milleson, care Banner of Light, Bos-

s. T. Marchant, 15 Willoughby st., Brooklyn,

Dr. H. B. Storer, 406 Shawmut ave., Boston, Mass.*

M. L. Sherman, Box 1205, Adrian, Mich. Mrs. Adah Sheehan, 159 Plum st., Cincinnati, Ohio.

Mrs. K. R. Stiles, 16 James st., Boston, Mass. Thomas Street, Lockiand, O. Mrs. Fannie Davis Smith. Brandon, Vt. Mrs. S. A. Smith, Athol, Mass.

Giles B. Stebbins, 107 Henry st., Detroit, Mich. Juliet H. Severance, M. D., Milwaukee, Wis. Mrs. Julia A. B. Seiver, Tampa, Fla. Mrs Aimira W. Smith, Portland, Me. Mrs. L. A. F. Swain, Union Lakes, Minn. J. W. Seaver, Byron, N. Y. Mrs. Fanny W. Sanburn, Scranton, Pa. Mrs. L. M. Spencer, Milwaukee, Wis. Joseph D. Stiles, Weymouth, Mass. Austen E. Simmons, Woodstock, Vt. E. W., Slosson, Alburgh, Franklin Co., N. Y. Mrs. H. T. Stearns, Cassadaga, N. Y. Miss Hattle Smart, Chelsea, Mass.

A. J. Swarts, Ph. D., President S. S. University, 1443 Michigan ave., Chicago, Ill. Mrs. Julia C. Smith, Hotel Cabe, Appleton st, Boston.

Hoston. Mrs. Julia A. Spaulding, 44 Front st., Wor-cester, Mass.

Mich,
Mrs. E. M. Shirley, 123 Main. Worcester Mass
Mrs. J. W. Still, Morris, N. Y.
Dr. J. C. Street, 181 Tremont st., Boston, Mass
Addie M. Stevens, Washington, N. H.
H. W. Stratton, 8 Concord Square, Boston,
Mess,
Thos. W. Suiton, box 790, Worcester, Mass
Geo. W. Taylor, Lawton's Station, Eric Co.,
N. Y.

N.Y.
C. M. A. Twitchell, 120 Prospect st., Somer-ville, Mass.
Anna M. Twiss, M. D., Watkins, N. Y.
Carrie E. S. Twing, Westfield, N. Y.
A. E. Tisdale, Merrick P. O. West Spring-field, Mass.

field, Mass.*

Mrs. Emma Taylor Johnson's Creek, N. Y.
Elizabeth L. Watson, P. O. Box 240, Santa
Clara, Cal.*

Dr. F. L. H. Willis, 46 Avenue B, Vick Park,
Rochester, N Y

Mrs. E. A. Wells, 990 Sixth Ave., New York
A. A. Wheelock, care Banner of Light, Boston, Mass.

Mrs. E. A. Wells, 990 Sixth Ave., New York
A. A. Wheelock, care Banner of Light, Boston, Mass.
Mrs. Elvira Wheelock, Janesville, Wis.
H. H. Warner, Care of The Better Way.†
Sarah A. Wiley, Rockingham, Vt.
Marcenus R. K. Wright, Middleville, Mich.,
Box 11.
Samuel Wheeler, 1402 Ridge ave., Philadelphia, Pa.
Mrs. N. J. Willis, 8 De Wolfe st., Old Cambridge, Mass*
Mrs R. Walcott, 817 North Fremont ave. Baltimore, Md.

Mrs. R. Walcott, 817 North Fremontave. Bal-timore, Md.
R. Witherell, Chesterfield, Mass.
Mrs. M. S. Townsend Wood, Box 175, Stone-ham, Mass.*
Dr. D. Winder, Wyoming, O.
Mrs. E. C. Woodruff, South Haven, Mich.
Mrs. Susie Goodhue Wagner, Fort Seneca, O.
Mrs. Julieite Yeaw, Leominster, Mass
James H. Young, Obset, Mass.*
*Will also attend funerals.

THE RIVER AND BEYOND. The RIVER AND BEYOND.

This record was received through the mediumship of Mrs. Adelaide Squire and contains the story of the reception, first thoughts and experiences of a

BAPTIST PREACHER,

who did not think it possible to return from the spirit world and communicate; also, the the story of others, in the Beyond, who had learned the truth of spirit return before passing away.

passing away.

This is a new and very interesting book of 141 pages; published by H. H. KENYON 701 East Third St., St. Paul, Minn. Paper covers, 50 cents. For sale by THE WAY PUBLISHING CO.

FOR EVERY CASE OF

Nasal Or Post Nasal Catarrh -THAT-DR. LIVINGSTON'S

Positive Cure for Catarrh

Every bottle is guaranteed or money refunded when our rules and instructions are carried out in full. The only catarrh medicine of merit, and the only Company that gives you this chance. This is to show the public that we do not come before the people with a worthless nostrum, but one of merit. Do not let your druggist sell you a bottle unless it has our guarantee on same. For sale by all drug trade. Price \$1.00 per bottle. If your druggist does not have it, send \$1.00, and we will pay express charges.

Dr. Livingston Medicine Co., Dayton, O.

Send for Circular. "Echoes from an Angel's Lyre."

New and Beautiful Songs, with Music and Chorus, in Book Form, by the Well-known Composer,

C. P. LONGLEY.

This book is nicely gotten up, printed on fine paper, sheet music size, neatly bound in boards, and is embellished by a finely executed title page, the symbolical picture of which was depicted to Mr. Longley by his iriend, the late Dr. S. B. Brittain, many years ago. The work contains twelve choice and original songs, three only of which have before appeared in print. Its contents are as follows:

Only a thin vell between us. Only a thin vell between us.
There are homes over there.
Mother's love purest and best.
Open those pearly gates of light.
They'll welcome us home to-morrow.
All are waiting over there.
On the mountains of light.
In heaven we'll know our own.
Glad that we're living here to-day.!
We'll all meet again in the morning land.
The angel kisseth me.
We'll ail be gathered home.
The book is now on sale at this office, and besides being a choice and appropriate work for the parlor of every singing person in the land, will be found a suitable gift for friends.
Price \$1.00, postage 12 cents.

Price \$1.00, postage 12 cents.

THE WAY PUBLISHING CO., S. W. Cor. Plum and McFarland Sts.

THOUGHT FOOD FOR THINKERS

OF

TRUTH;

-OR-

LIGHT

FROM THE

SHADOW LAND.

A Book For The Times. Buy It! Read It! PRICE 75 Cents. For Bale by

THE WAY PUBLISHING CO.,



BRADLEY HANDY Buck Board

W. Stewart, 11 Ionia st., Grand Rapids, GET THE BEST AND TAKE NO SUBSTITUTE, STITES & CO'S STANDARD IRON HALF BUSHEL NO STABLE BUCKET Combined 1590 Eastern Avenue, Cincinnati, Ohio.



PROF. J. B. CAMPBELL, M. D., V. D.

AMERICAN HEALTH COLLEGE,

VITAPATHIC METAPHYSI-CAL INSTITUTE.

CULLY chartered and in successful operation for many years. Teaches the full Vitapathic System embracing the best of old and new, making s superior system of practice for the cure of all dis eases of body and mind.

Send stamp for free pamphlets, etc., to its President, Prof. J. B. Campbell, M. D., V. D., Fairmount, Cincinnati, Ohio.

N. B.—Board and treatment for all diseases at its Sanitarium

DR. BHODES' FAMILY MEDICINES.

Purely Vegetable (All Sugar-Conted)

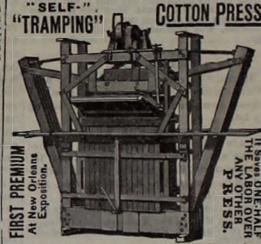
Medical Confections.

A Universal Blessing, SUITED TO OLD OR YOUNG.

A PERFECT Liver and Kidney Renovates A and blood Purifier. Cleanses the entire system from all Biliousness and Blood Poisons from Maiaria, etc. And cures Headache, Backache, Side and Stomachache, Diarrhosa, Dysentary, Pains in the Limbs, Lameness, Numbness, Constipation, Piles, Worma Dyspepsia, Consumption, Nervousness, Weakness, Kidney and Bladder, and all other urinary aliments., etc. Also Rheumatism, Neuralgia, and in fact almost all the various aliments of humanity.

PRICES: Trial box, 25 cents—by mail 38 cents; second size, 50 cents—by mail, 55 cents, 12 boxes, second size, \$.500; large boxes \$1.00; 6 large boxes, \$5.00.

For sale by THE WAY PURLISHING CO.



very strong, quick and durable.
CIN HOUSE KINC : ENCINES.
Quality

"IDEAL" HAY PRESS, \$150 and \$185. PROGRESS MANUFACTURING CO., Meridian, Miss.

Good Books FOR SALE AT THE OFFICE

The Better Way.

FARADAY PAMPHLETS.

No. 1—The Relation of the Spiritual to the Material Universe; The Law of Control, New edition, enlarged and revised, by M. Faraday. Price 15 cents.

No. 2—The Origin of Life, or Where Man Comes From. The Evolution of the Spirit from Matter through Organic Processes, of How the Spirit Body Grows. New edition, enlarged and revised, by M. Faraday. Price 10 cents; postage, 1 cent.

No. 3.—The Development of the Spirit After Transition: The Origin of Religions, by M. Faraday. Price 15 cents; postage, 2 cents.

No. 4—The Process of Mental Action; or How We Think, by M. Faraday. Price 15 cent; Postage 2 cents.

No. 5—Jesus Cirista Fiction, Founded upon the Life of Appollonius of Tyana. How the pagan priests of Rome originated Christianity. Startling confessions of its founders. Transcribed by M. Faraday. 208 pages. Price, boards, 75; paper, 50; postage, 5 cts.

Rome, Not Bethlebem, the Birth-Place of Jesus. Extract from No. 5. Price, 10 cents.

Who Wrote the New Testament. Extract from No. 5. 10 cents.

No. 6—Obsession or How evil Spirits Inflaence Mottais! by M. Faraday. pp. 23. Price, 10 cents; Postage, 1 cent.

No. 7—Progression; or How a Spirit Advances in Spirit Life:—The Evolution of Man, by M. Faraday, pp. 35. Price, 15 cents.

BOWLES PAMPHLETS.

BOWLES PAMPHLETS.

No. 1—Experiences of Samuel Bowles, Integrity of the Springfield (Mass.) Republican, in Spirit Life, including Later Papers. Carrie E. S. Twing, Medium. pp. 91. Price 25 cents; postage, 2 cents.

Later Papers from Samuel Bowles, Carrie E. S. Twing, Medium. pp. 27. Price 10 cents. No. 2—Contrasts in Spirit Life and Recent Experiences of Samuel Bowles in the First Five Spheres. Carrie E. S. Twing, Medium. pp. 142. Price 50 cents.

No. 3—Interview with Spirits, by Samuel Bowles. Carrie E. S. Twing, Medium. pp. 207. Paper, 50; cloth, 75 cents; postage 5 cents.

Ed. S. Wheeler in Spirit Life—Materialization; The True and Faise: Reincarnation, and its Deceiving Spirit Advocates; The War of Wills in Spirit Life Over the Spread of Spiritualism on Earth, as seen by Ed. S. Wheeler since his Entrance upon Spirit Life. pp. 52. Price 15 cents; postage, 2 cents.

Elsie Ainsle, a Victim of Social Wrong, by Caroline Lee Hentz. Sarah L. McCracken, scribe. pp. 108. Price, 25 cents; postage, 3 cents.

The History of Jesus and the Mythical

cents.

The History of Jesus and the Mythical Genesis and Typology of Equinoctial Christolatry, by Gerald Massey. This book is written to show the identity of Christianity with the astrological myths of Egypt. The evidence is taken from the monuments of Egypt and from the Egyptian "Book of the Dead."

RULES AND ADVICE

They may Commune With

Spirit Friends Together with a Declaration of Frinciple and Belief, and Hymns and Songs for Circ and Social Singing Compiled by JAME H. YOUNG. Fourth thousand; revised an enisrged. Published by the Onset Publishir Co., Onset, Mass. Price 20 cents; postage fre



Combined Grain and Clover Threshers for qual to regular grain machines on grain, and enuine Clover Huller in addition. Two Speed Traction and Plain Engines, 5 Horse Power, positively the most desirable alghtness, Economy, Power and Safety, Bo has horizontal tubes, and is therefore free from

Containing the Spiritual Sermons by the Guides of MRS. CORA L. V. RICHMOND.

Reason or Intuition: Which Discern God? What is the Meaning of the Resum No. 9



\$3.00 to BOSTON. \$1.50 to New York, Buffalo & Nisgara Falls

And offers you the advantages or a system of Through First and Second class by Coaches to New York.

Laily limited, solid trains. No missed connections. No midnight changes. The only line operating Pullman Cars is on and New England via Alb

T. W. Burrows, Supt. F. C. Donald, GPA

STARTLING FACTS

Being a graphic account of all manife tations and materializations of spiritual

Its author, an able exponent of Spirits facts in the clear light of an unbiased mit and sound judgment, making, in his pleasing style of diction, an historic work great value and merit. The book cor prises 600 pages and many appropriate

Sent free by mail to any address Fine English Cloth, gold back & sides - RD

The Way Publishing Company: S. W. Cor. Plum & McFarland SU

WITH A PREFACE BY

TABLE OF CONTENTS

2. Mediumship: Its physical, mental and spiritual conditions.

5. The natural, spiritual and celestial plan of second state. 6, The soul world: Its beils, heavens and

Appendix-Answers to Questions.

The above lectures were delivered to a Morse's private classes in San Francis Cal., during October, 1887, and are now pilshed for the first time. The two lects upon mediumship are especially valuable all mediums and mediumistic persons. On

THE WESTINGHOUSE CO., Schenectady, N.Y. -THE-

Weekly Discourse

No. 1 How is the Spiritual Force of the World Kept Alive?

No. 2 A Spirit of Criticism.

No. 3 A Spirit of Appreciation.

No. 4 The Coming Crisis: When, How and and What it to be?

No. 5 The Inventor's Home in Spirit Life.

No. 6 The Anniversary of Spiritualism and Wisnower.

John Bright.

Price 6 cents each. Single copies of as numbers of Volumes I, and II, will also be supplied at 5 cents each. Also The Week Discourse, containing fifty-two numbers is each volume, handsomely bound in Hall Roan, Gold Ruled. Volume I, \$3.00; Volume II., \$3.00. For sale by THE BETTER WAY.



82.35 to Albany and Troy.

Tickets may be purchased from all agets of connecting lines. CHICAGO CITY TICKET OFFICES, 105 S. Cart street, Palmer House, Grand Pacific Hotel.

CHICAGO.

-IN-

BY DR. N. B. WOLFE.

and America since the advent of Modern Spiritualism, March 31, 1848, to the present time. ism, has presented a remarkable array o

illustrations.-Exchange.

For Sale by

J. J. MORSE.

WILLIAM EMMETTE COLEMAN

The trance as the doorway to the Occal Its magnetic, natural and spiritual for of induction.

3. Mediumship (continued): Its foundation development, dangers and advances 4. Magic, soreery and witchcraft.

7. Life, Development and death in min

To the Editor of The Better Way.

AN INTERESTING SEANCE.

Please do me the favor of publishing the following account of a spiritual seance, held at the residence of C. C. Stowell, Esq., 32 Bates avenue, in this city on the night of May 15th inst.

And for fear some knowing ones might say there was a previous arrangement made, or that there were confederates by which means apparent manifestations could be produced. I will state that aside from there being any arrangement for holding a seance, we had counted on going to the theatre, but at the eleventh hour concluded to hold a seance.

And I hazard nothing when I say that never were four mortals better paid for remaining away from a theatre since the world began! First I wish it distinctly understood that neither of the four at this seance could be hired to practice fraud or take anything for granted that was doubtful or suspicious. And further, to show that the will or the doubt of a person has nothing to do with the phenomena produced, I will state that the fear was expressed before we seated ourselves at the table that the spirits would not be able to do much. You see, we were in a doubtful mood. We seated ourselves at a walnut table, 31/2x41/2 feet; first to my right sat Mrs. Stowell, and to my left Mr. Stowell. and my wife at the opposite end of the table to myself. Upon the table was placed the following articles in the order named: First, a music-box, in front of Mrs. Stowell; second, a tin trumpet, 32 inches long and 4 inches in diameter at large end, set on end in the middle of the table; and lastly, a glass of water. The doors were fastened as well as the windows. We had the lights put out and wound up the music-box, and the music had scarcely begun when such loud raps were seldom ever heard by any of us four, being much louder than we could produce with our knuckles without pain. Understand, we all had our hands on the table all the time (over one hour) except Mr. Stowell, who, with one hand, wound up the music box, when music was called for by the spirits. Soon after the raps, began what are termed spirit lights to appear, principally above where Mrs. Stowell was sitting. These stars or lights can't be described by me. Suffice it to say that the light enabled one to see the trumpet. The next manifestation was the sprinkling of all of us from water in the glass spoken of. Then the trumpet was taken up from the table, and a spirit held quite a lengthy conversation through it with Mr. Stowell, after which, by request, the trumpet would be taken around over our heads, while some spirit would be talking through it, and at each one's request, they would be tapped lightly or otherwise on the head or chest with the trumpet. Then came a great surprise; hands began to be felt touching us on our heads, faces, arms or hands. And a spirit began calling my wife by name, which we could all hear distinctly. This purported to be my wife's father, and he spoke with the plain language (he being a Quaker) and held a conversation with my wire, which was most affecting, then said a few words to me, not fully understood on account of defective hearing, then after a few words spoken to Mr.

after laying down this mortal body. With my heartfelt good wishes for you and all those who aided you in raising and placing on the pinacle of spiritual literature that which should be maintained by not only money, but by every heartthrob of those who are seeking THE BETTER WAY.

Stowell, left. Bright Star gave all of us a

great surprise by talking and laughing to

which made a perfect jargon, but it proved

that all of us were in our places at the

table; then the trumpet was set on the

floor without any noise four feet at least

from and behind me. Thereafter some of

my relations, who had lately passed over

the river called death, came and talked to

me and my wife through Mrs. Stowell and

told us how glad they were to have an

opportunity to come back and talk to us.

With many kind farewells in God's good

and great name by both spirits and mor-

tals, one of the best seances of our lives

was by mutual reluctance broken up, with

thankfulness to our Creator for solving

the greatest problem, namely, "If a man

die, shall he live again?" And if we have

a regret, it is because everyone has not

the evidence we have of a continued life

Fraternally thine, s B. WILLIAMS. P. S.—I want it distinctly understood, that all praise for these grand manifestations is due to Mr. and Mrs. Stowell, who are the mediums, and to the spirits, who so kindly came to our aid, for we, especially my wife, were drifting away, but we are reclaimed, thanks to the above named agencies.

Important Instruction for Children.

Children should be early taught anatomy, physiology and hygiene. This is imperative in order that, knowing the structure of their bodies, the functions of their various organs, and how in a general way to preserve health, may become strong in body, vigorous in mind, and thus enabled to grapple with the problem and duties of life, as they alone can who are in the enjoyment of health. It is strange that for nturies children have been compelled to delve in Greek and Latin, but remain ignorant of their own constitutions and those general laws of health, the ignorance of which lay the foundation for more disease and death than almost any other one cause. Parents, look to it that your children are supplied with some of the numerous works now written for the young, treating on these subjects. We regard this as one of the solemn duties for which parents will be held accountable if they neglect it.—American Spectator.

In a Small Minority.

I felt (on a certain occasion) like the drunken Irishman who got up at the wrong time in prayer meeting. The par-son asked all those who loved the Lord to son asked all those who loved the Lord to please stand. Everybody in the house stood except this Irishman, who was asleep. The minister's eyes caught the unlucky man. "Now," he thundered, "I want those who don't love the Lord to stand." The Irishman had partly come to his senses, and not fully grasping the situation, sprung to his feet, thinking the others in the congregation would follow. But staring about him and seeing every man, and woman seated but himself, he looked at the minister and exclaimed: "Parson, (hic) you an' I are in a very (hic) on, (hic) you an' I are in a very (hic) I minority, ain't we?"—Lewistown

Written for The Better Way. THE LESSONS OF SPIRITUALISM. The Trance.

NO. VII. BY HENRY H. WARNER.

The trance is one of the phases of mediumship that is but little understood and the magnitude of its bearings to the subject of Spiritualism scarcely comprehended. We have endeavored in the present series of articles to keep ever in the background any assumption of personal infallibility, for these articles are simply a record of our opinions, given as such, for the purpose of creating a current of thought upon these topics. If they accord with the reason and judgment of others well and good.

The trauce, as it appears to us, is a condition wherein the physical faculties of the medium have been rendered quiescent, while the spiritual faculties are dominant, The trance is not more of an abnormal state than is sleep. Both are suspensions of voluntary physical activity, while the spiritual man is in activity, independently of the physical man. The trance has ever been regarded with superstitious awe and it has been a mine well worked by the priesthoods of ancient and modern religions for their own aggrandizement. They have caused a glamour of credulous belief to be thrown over the least act or word of the entranced personage. This unfortunate state of affairs has been bequeathed to Spiritualism, and the most incoherent and rambling balderdash foisted upon us as the emanations of intelligent spiritual beings, and of men and women who in earth were noted for the beauty and finish of the iterary work they produced. This can be remedied, however, by education to the natural and legitimate function of the spiritual man, having its laws, the contraven tion of which entails suffering upon the trangressors, even though innocently so,

The trance is, however, a complete sub-ugation of the forces of the subject by stronger operator, and that operator may be either an embodied or disembodied spirit, and the results are of a high order or otherwise according to the character of the operator and the motives that actuate him. The medium then who is seeking entrancement, should choose his company from the spiritual side of life as carefully as they would their earth companions, and avoid promiscuous circles. The trance need not necessarily be a deep slumber with the eyes closed, but it may be that the subject is in full possession of every one of the so-called special senses, and yet by means of a foreign agency, his brain is cut off from its regular avenues of communication and thus forced to do the will own door, in this self same magnetic docmunication and thus forced to do the will of another. The person may be fully conscious at the time of all that is transpiring, vet unable to hinder the action or speech of the controlling energy, and also unable to remember or repeat any of what has into the very road, we were passing unoccurred. This we know to be true as to ourself, but we will reserve our personal experience for a later part of this article The trance is a state of induction as in the magnet, differing according to the temperamental, physical and spiritual organization of the medium, and the power, quality and intelligence of the directing force. it, to relieve suffering, and prepare for the heads. We were all four talking to her, as the mediums. Some require music, in- it and recommended the same physician, strumental or vocal, some require intense Dr. Dooley commenced his treatments excitement, others absolute rest and silence and marvelous was the result. Exhausted with seclusion from all other material human beings.

> Our own personal experience in this phase of mediumship, may not, perhaps, be uninteresting and may lead others to relate theirs, and thus furnish the data for a clearer understanding of this subject. (Let it be understood that the first person plurals are used in this article because of an instinctive aversion to be continually thrusting "big I" and "little u" in the face of the reader.) The experience we have passed through may then be a help to some one to understand what they are unof mediumistic gifts, but up to three years ing truths, refining tendencies, or aspiraeffect upon us mentally that a red cloth inherited belief of religion, and manner of has upon a wild bull. But at that time, living or that these traths were ever taught when lying upon a bed of sickness, far restored to us by obeying implicitly the di-Indian or ancient spirit, but by a brother, uncle, and cousin. It may have been an these new thoughts, he gave me many ineffect of a diseased condition, but if it sights into the spirit world, that had come was, it was a happy one for it brought us to him inspirationally. All of which I re back to life again when our feet had alhour to this we have been a firm advocate my comprehension. of the truths of Spiritualism. The guides whom we shall particularly name in this, are four in number and use us in different manners. Orontides always manifests While resting one day from transcribing man of large stature, clad in ancient ar- my hand, I felt a power seize and pass mor, and very dignified. He shows a down my arm, and instantly the hand beameter and of three colors. The center intelligent sentence. is a deep rose orange, then a sapphire blue I had always desired this power; and Dr. the feeling is one of absolute rest and re- phase of mediumship. moval from every care; our spirit seems to stand back and listen and observe, while that time I have written daily under consciousness of our surroundings, but over and friends. what he says or writes we have no control and he has proved himself worthy of the trust we have reposed in him. For want of a better name we have denominated this condition as an inspirational trance. Ithamar is the name given by a guide of Ithamar is the name given by a guide of keen perceptive and reasoning faculties, who holds all his conversation with us by clairaudiance, or writing by means of our hand. His person he has constantly kept than the head and the person has a constantly kept than the head and the person has a constantly kept than the head and the person has a constantly kept than the head and the person has a constantly kept than the head and the person has a constantly kept than the head and the person has a constantly kept than the person

and so also with his companion Canon

of our personal spiritual experience.

HOW I BECAME A SPIRITUALIST. AND A MEDIUM.

To the Editor of The Better Way, "God moves in a mysterious way His wonders to perform."

Wishing to add my mite to the cause of Spiritualism, I send the following sketch, which may assist some poor, struggling soul to feel there are truths and not theories, for which we are making the stand. PERSONAL.

I have been for eight years an intense sufferer from hip disease and confined lo the bed most of that time. I had consulted and been under the care of a number of our leading surgeons in different parts of the country. Had submitted to the knife, and heroic treatments of many kinds, but received no help. I have spent month after month at the famous Hot Springs, Ark., using freely of healing waters, which have restored so many, but no relief. Had visited the seashore, and bathed in the Father of Waters, but all with the same result. Nature in time became too weak to throw off the disease, and Septicema set in, and all know that whatever was done, must be done at once, or all hope was useless.

In strong opposition to my own wishes, was forced to go to Kansas City, Mo., to indergo the fourth surgical operation. There I lingered from day to day, waiting to gain strenght, as I had but little left, to rebound from this last test.

STRANGE PATHS.

When we reach our goal and look back ipon the way we have come, we see how many guide posts were on the way, pointing the direction. But man looks for elevated fingers, instead of the little straws, fact that the trance is, in and of itself, a that may lie in our very path. Such was my own experience during those dark times. The first day on arrival at the hotel in Kansas City, the little elevator boy spoke to my mother about a wonderful magnetic physician in the city, who had performed marvelous cures.

The next day the chambermaid also alluded to the same physician. But I received all of this in disdain, as I had tried magnetism, and it did not seem able to reach my case. We had much trouble in getting suitably located, just as all was settled, something would occur to cause a change of plans, until a chance advertisement, came in our way, which proved a temporary home; and all we desired. We were scarcely in the house, when the lady began to relate a most wonderful experience of her own, seeking relief from easttor. I questioned to myself, were we to hear of this physician at every turn and move we made? I began to feel as if the way was hedged about me, and we being led heeded, so we decided to consult him. The doctor was called, came and gave a clear diagnosis, clairvoyantly; said a knife could never reach the source of my sickness. After several days we concluded to give magnetism another trial, and when the surgeon was spoken to about trying nature was soothed under this power and natural sleep follwed. I rested for the first time in years without opiates. The whole system underwent a change. In a few weeks all thoughts of a surgical operation were abandoned. With his wonderful touch came freedom from pain, healing power to the wound, and vigor to the body. In a few weeks I was able to take my exercise on the street.

SPIRITUAL STRENGTH. Under the same physician's force the spirit and mind received treatment, as well as the body. Spiritual truths were dergoing. There has never been a time unfolded day by day. Though not adverse since we were ushered into this earth ex- to Spiritualism; I simply knew of the table istence, that we have not been possessed tipping and rapping sort, none of its elevatago the word Spiritualism had about the tions to look beneath the surface of our living, or that these truths were ever taught by communication with the departed, and away from every friend or relative we had that our great desire should be to mould in the world, and from any medium that our lives and thoughts so as to draw we had any knowledge of, our health was around us only those influences, who would give us the highest spiritual food. rections given us in a vision, not by any Through his daily teachings the spiritual sight became stronger, and as I grew into ceived according to my powers of spiritual most crossed the threshold. From that digestion, many then being too strong for

MEDIUMSHIP DEVELOPED. After bodily strength was restored, I commenced the study of Stenography. himself to the clairvoyant vision first, as a my work; and still holding the pencil in light of disk shape about six inches in di- gan to glide over the paper, and write an and the outermost and broadest is a deep Dooley told me I posessed it, yet I had royal purple. When he assumes control done nothing to develop it; but my good to speak or write, the hands grow cold to doctor knew it was steadily progressing the touch, while the whole being is thrilled under the occult forces, though we seldom as by a strong current of magnetic energy; talked of it; nor ever of any particular

the other talks or writes. His voice is a trol, many clear and logical articles on deep resonant base, while our own is a spiritual subjects, poems, and have received tenor. At no time do we lose our con- treatments, and medical advice for myself

During a cessation of treatment, as my physician was in the far west, I returned to my home, which is in the country. I simply held to the teachings of Dr. Dooley, and followed the advice of my influences, with the sympathy of some of the memin the background, the only manifestation of his presence other than his control being three white stars at the points of a triangle of deep sea blue. When speaking through us he uses the complete trance ing through us he uses the complete trance. strongly on the bliss of communications, chet. Ithamar is only a spirit-name and his earth-name and time of living are of no consequence. He has been the inspiring genius of this series of articles and this closes them. We hope to be able to give in the near future a more full account

Rivercene, Mo.

Has been saved by the prompt use of Ayer's Pills. Travelers by land or sea are liable to constipation or other derangements of the stomach and bowels which, if neglected, lead to serious and often fatal consequences. The most sure means of correcting these evils is the use of Ayer's Cathartic Pills. The prudent sailing-master would as soon go to sea without his chronometer as without a supply of these Pills. Though prompt and energetic in operation, Ayer's Pills leave no ill effects; they are purely vegetable and sugar-coated; the safest medicine for old and young, at home or

"For eight years I was afflicted with constipation, which at last became so bad that the doctors could do no more for me. Then I began to take Ayer's Pills, and soon the bowels recovered their natural and regular action, so that now I am in

Excellent

health."-Mrs. C. E. Clark, Tewksbury,

"I regard Ayer's Pills as one of the most reliable general remedies of our times. They have been in use in my family for affections requiring a purgative, and have given unvarying satisfaction. We have found them an excellent remedy for colds and light fevers."— W. R. Woodson, Fort Worth, Texas.

"For several years I have relied more upon Ayer's Pills than upon anything else in the medicine chest, to regulate my bowels and those of the ship's crew. These Pills are not severe in their action, but do their work thoroughly. I have used them with good effect for the cure of rheumatism, kidney troubles, and dyspepsia."—Capt. Mueller, Steamship Fehcia, New York City.

"I have found Ayer's Cathartic Pills to be a better family medicine for com-mon use than any other pills within my knowledge. They are not only very effective, but safe and pleasant to take —qualities which must make them valued by the public."—Jules Hauel, Perfumer, Philadelphia, Pa.

Ayer's Pills,

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Dealers in Medicines.

MEETINGS.

Cincinnati, Ohio.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. R. Hall, 115 W. Sixth atreet, 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 Lyceum for children and adults meets at G A. B. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 10 a. m. All are cordially invited. Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 P.M at the American Health College, Fairmount. Free

Douglas Hall, N. W. Sixth and Walnut streets,trance lecture every Sunday at 3. p. m. by Mrs. Adah Sheehan. Admission free. Strangers cordially invited.

Boston, Mass. BANNER OF LIGHT CIRCLE-ROOM, No. 9

Bosworth street—Seances are held every Tuesday and Friday afternoon at 3 o'clock promptly, Admission free. For further particulars see notice on sixth page. L. S. Wilson, Chairman. BOSTON SPIRITUAL TEMPLE, Berkeley Hall

-Lectures by able speakers Sundays at 10% a. m and 7% F. M. Bichard Holmes, President; Albert F. Bing, Treasurer; O. L. Bockwood, Corresponding and Recording Secretary, FIRST SPIRITUAL TEMPLE, corner Newbury

and Exeter streets—Spiritual Fraternity Society will hold public meetings every Sunday.

The Temple Fraternity School for children meets at 10½ a.m.; afternoon services at 2½, and Wednesday evening social at 71/2.

SPIRITUALISTIC PHENOMENA ASSOCIA-TION, LADIES' AID PARLORS, 1031 Washington street—Sunday meetings at 2½ and 7½ r.m. Solicits correspondence from mediums everywhere, through whom interesting phenomena may occur, suitable for a public platform. J. E. Hall, President. Children s Progressive Lyceum No. 1 - Sessions every Sunday at 11 a. m. in (large) Paine Memorial Hall, Appleton street, near Tremont. All scats free Every one invited. Benj. P. Weav-r, Con-ductor; H. O. Torrey, Corresponding Secretary.

1031 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society meets every Friday. Private scance, for members only, first Friday in each month. Public meetings every Friday evening at 7½. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary.

COLLEGE HALL, 34 Essex street-Sundays at 10% A. M. 2% and 7% P. M. Eben Cobb, Conducto EAGLE HALL, 616 Washington street, corner

EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2½ and 7½ P.M.; also Wednes days at 8 P. M. Able speakers and test mediums Excellent music, Dr. E. H. Mathews, Chairman America Hall, 724 Washington street—Services each Sunday Dr W A Hale, Chairman A Public Social Meeting will be held every Thursday evening at 7½ in the office parlors of Evans House, 175 Tremont street. Eliza J. Bennett.

The Spiritualistic Phenomena Association hold their meetings in the Lyceum Hall, 1031 Washington street. It is the hall above the Ladles' Aid Hall.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.

Meetings are held at Grand Army Hall, Sundays at 2½ and 7½ p. m. All mediums invited. G. F. Slight, Chairman.—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M. L. Dodge, Sec. Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

New York, N. Y. The American Spirituali-t Alliance meets at 219 West 42d street, New York City, on each alternate

Wednesday at 8 p. m.

Wednesday at 8 p. m.

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.

active part in its work.

Spiritualists who are disposed to aid the American Spiritualist Alliance condo so by sending subscriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remitances.

Washington st., who will acknowledge all remittances.

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 Cooss, Pres dent.

J. F. Jeaner, Secretary, 232 W. 46th street, N. Y. Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritual meeting, Services every Sunday at 24 and 734 p. m. Mediums and speakers always present. F. W. Jones, Conductor Arcanum Hall, 57 West 25th street, N. E. corner. 6th avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 p. m. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Con. Adelphi Hall, corner 52d street and 7th avenue.—First Society of Spiritualists holds meetings every Sunday at 11 a, m. and 734 p. m. Admission free. A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M.O. Morrell.

Ethiladelphia, Pa.

Philadelphia, Pa.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 p. m. at their church, Thompson Street. Seats free. Public invited.

T. J. Ambrosia, President.

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 Liberalists earnesiy invited to send their children, and the public cordiality invited to attend free.

E. W. Gaylord, Conductor.
Spiritualist Meetings, Memorial Hall, 170 Superior street, Every Sunday at 7:30 p. m.
Children's Lyceum every Sunday at 10:45 a. m.
E. W. Gavlord, Conductor. Friends and public cordially invited.

dially invited.

The Spiritualists' Progressive Thought Society meets every Sunday at 2:00 p. m. in Probeck's Hall Franklin Avenue. Admission free.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Con-gress street. Mrs. G. Dore, Secretary.

Toledo, O. First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. President, J. B. J. nson, 2018 Locust street; Secretary, W. M. Smith, 949 Dorr street.

Chicago, III.

Chicago, 111.

Mrs. Cora L. V. Richmo c discourses before the First Society of Spiritualists every Sanday.

The Chicago Spiritual Fraternity hold public meetings every Sunday at 3 and 7:45 p.m., at Kimball Hall 247 State street, cornel of Jackson. Bev. Micaes Hull, formerly a noted Advent minister, and one of the best biblical scholars living, will conduct the services the four Sunday in January. Seats free. All are invited. S. M. Biddison, Sec.

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 1½ and 7½. The best speakers and mediums are always engaged.

Peoples' Spiritual Society meets at 116 Fifth Ave,

Peoples' Spiritual Society meets at 116 Fifth Ave, every Sunday at 2:3) P. M. All are made welcome who visit Chicago. G. L. S. JENIFER, Pres.

Brooklyn, N. Y. Johnston Building, Flatbush avenue, corner o Nevins street.—Brooklyn Progressive Spiritual Con ference every Saturday evening at 80 clock.

Troy, N. Y. Progressive Spiritual Association No. 2, meets at Star Hall, corner of Third and Fulton streets, (en-trance on Fulton) every Sunday.

Albany, N. Y.

First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ a.m. and 8 p.m. Admission free. Ladies' Aid meets at the same place every Friday at 3. p. m.; supper served at 6. p. J. D. Chism, jr., Secretary.

Brockton, Mass.

First Spiritualist Ladies Aid Hall, Bay State Block 57 Centre street, Meets every Wednesday at 2 p. m. Sundays, lecture at 7 p. m.

Mrs. M. H. Fletcher, Pres.

Brockton Spiritual Instructive Lyceum at 1.15 p. m. every Sunday.

T. H. Loring, Conductor.

Peoria, Ill.

At'Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, instirational and trance speaker; commencing promptly at 7½.

Chattanooga, Tenn.

First Spiritualist Society meets in Odd Fellows Hall, Market street, every Sunday at 7:30 p. m.. M. D. D. Higley, President; J. Seeman, Treasurer; J. W. Poyner, secretary Geo. A. Fuller, M. D., Regular Speaker.

Grana Rapids, Mich.

The Spiritual Union Society meets Sunday and Wednesday eveninings at Kennedy's Hall, corner Waterloo and Louis streets. Admittance free. The Religio Philosophical Society meets every Sunday, 3 p. m., at A. U. U. W. Hall, 44 Canal St.



Received First Premium at N. Y. State Fair, in 1880, 1881, 1882, 1883 and 1885, including the Grand Gold Medal and two Silver Medals, over Dederick and others; also World's Fair at New Orleans, Callfornia State Fair, New England and Dallas (Texas) State, 1886. The most rapid, powerful and durable press made; puts over ten tons in car; bale every three minutes; fully warranted and protected; three bales to any other press's two. Also Horse Powers, Cider Mills, Corn Shellers, Feed Cutters, &c. Send for illustrated circulars. Address. WHITMAN AGRIC'L CO., St. Louis, Mo.

SPIRITUAL PUBLICATIONS.

THE CARRIER DOVE An Illustrated Weekly Journal, devoted to

Spiritualism and Reform. Each number will contain the Portraits and Biographical Sketches of prominent Mediums and Spiritual workers of the Pacific Coast and elsewhere. Also, Spirit Pictures by our Artist Mediums. Lectures, essays. poems, spirit messages, editorials and mis-cellaneous items.

DR. L. SCHLESINGER, Publishers. TERMS-\$2.50 per year. Single Copies, IUC. Address, THE CARRIER DOVE, 32 Ellis Street, San Francisco Car

GOLDEN GATE.

Published every Saturday by the "Golden Gate Printing and Publishing Company," at Room 43, Flood Building, San Francisco, Cal. A journal of reform, devoted to the eleva-tion of humanity in this life and a search for the evidences of life beyond.

J. J. OWEN,..... Editor and Manager Mrs. Matrie P. OWENAssistant TERMS—\$2.50 per annum, payable in advance; \$1.25 for six months. Clubs of five (mailed to separate addresses) \$10, and extra copy to the sender. Send money by pestal order when possible, otherwise by express. Address GOLDEN GATE, Room 43, Flood Building, San Francisco, California.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE PHILOSOSOPHY OF

SPIRITUALISM.

ISSUED WEEKLY. ** Specimen Copies Sent Free.

Per Year - - - - 83 00 COLBY & RICH, Publishers. No.9 Bosworth st., Boston, Mass

MODERN THOUGHT, Devoted to the spiritualization of humanity.

Pub. Monthly by CHARLES FILLMORE, Journal Build'g, Kausas City, Mo. St.00 Per Year. Sample Copies Free, : *

Alcyone Free for Two Months. This is a journal devoted to the philosophy and

phenomena of Spiritualism without religious con-troversy. Price, 81,00 a Year. Sent free for two months to any one who will enclose 10 cents n stamps with address. in stamps with address.

Issued by the Star Publishing Co., H. A. Budingron, Editor, 93 Sherman Street, Springfield, Mass.

Youth's Lyceum.

MA four-page, illustrated paper for the children and youth. Published weekly. Single copy one year, post paid, 60 cents; five copies one year, post paid, one address, 55 cents; ten copies one year, post paid, one address, 50 cents. For either of the above address E. H. ADAMS, Liberal, Mo.]

A Favorable

Opportunity.

For treatment to cure Diseases of the human organization, by the Magnetic and Clairvoyant or Mind or Spirit system; or for brief written Spirit Messages, or Advice about Business or other affairs, to be sent to order by letter any distance, Address

Box 1135, Lewiston, Maine

Requirements for a trial consisting of a written diagnosis of the person's disorders, if curable, etc. Prescriptions of needed advice and remedies, and one package of spirit-magnetised, medicated, powerful curative Healing Papers, which may be all that is needed to effect a cure. Inclose, with order, lock of patient's hair, or recent writing, statement of age, sex full name, residence, description patient's hair, or recent writing, statement of age, sex, full name, residence, description of illness and \$1.00; or for a more full treatment \$2.00; or for even a brief written message; or advice about a stated matter of business or other affairs, 50 cents. Diagnosis separate, only 25 cents. Twenty-six years' of successful and extensive practice of this system as a magnetic healer and clairvoyant physician, test, writing, business and trance medium, clairaudien., psychometrist, etc., gives him a long list of cures and testimonials, approved tests, spirit commnications and advice about business.



THIS PAPER MAY BE FOUND ON FILE AT

PARVINS SONS' ADVERTISING AG'Y.

175 Vine Street, Cincinnati, Where advertising contracts can be made

Grain Threshers, Horse Powers Engines



20 YEARS' EXPERIENCE. MAGNETISED REMEDIES

Sent to all parts of the World. Satisfaction Guaranteed. Readings and Examinations from letter or lock of hair. State age and sex. -Send one dollar and three 2-cent stamps. Per-

DR. J. C. PHILLIPS, 330 Ninth Ave., Clinton, Iowa.

Our \$15 Shot Gun now \$10. "\$15 Breechloader"\$9.00 catalogue. POWELL & CLEMENT. 180 Main St., Cincinnati, Oh.



Jet. That one man can dig from two
to three hundred holes two feet
deep in ordinary ground in one day.
2d. That it will dig holes any size
or depth required, and will work
successfully in very hardor rough
ground where other diggers and
angers will not work at all.
3d. You stand up straight while using it hence no back-breaking work.
It will pay you to send for descriptive circular and prices to
LAGONDA MFG. OD. race'rs to P.J. Cole & Co.



CINYATE HAND TON GUAY JONE DE CINCINNATIO Parlor Chair Cars on Day and Sleepers on Night Trains "Year Round Reclining Chair Car Cincinnati to Decatur, Ills., Springfield. Ills. and Ceokuk, Iowa Daily. For full toformation. Tickets, Sleeping Carspace te., inquire of or address W. H. FISHER, General Agent; Indianapolis, Ind JOHN BASTABLE, Dist. Pass'r Agent, Toledo, O W. H. WHITTLESEY, Cent. Pass'r Agt., Dayton, O H. J. RHEIN, Nor. Pass'r Agent. Detroit. Mich. WM. A. WIGGINS, So. Pass'r Agent, Chat'ga. Tenn. J. G. MASON, City Pass'r Agent, Cincinnati, O J. G. MASON, City Pass'r Agent, Cincinnation Or General Passenger Agent's Office, No. 200
W 4th St., Cincinnati O
C WAITE CHAS H ROCKWELL
V. P. & Gen I Manager Gen I Pass & Tkt. Ag

THE ALLEY CENTRE SHOT GUN \$1.25 (to introduce)

J. J. WATROUS, Manf'r, 213 Race St. Cincinnati, O.

Specially Reported for The Better Way. SOCIETY OF UNION SPIRITUALISTS

Lectures and Tests Delivered by the Guides of Edgar W. Emerson, G. A. R. Hall, Cincinnati, Ohio, Sunday, May 26,

MORNING LECTURE.

The morning lecture was concise and pointed in its treatment of the questions presented to the speaker. A brief synopsis of the more important points is given herewith. Doubts could certainly remove good in pressions. The reason we made so many mistakes in life was because we allowed our doubts to get the upper hand of our impressions, which should be heeded when they led to good. We should learn to discriminate between the good and bad, and sometimes good may be evolved out of that which is apparently evil. We are in this world to grow, to unfold to the highest type of manhood and womanhood the immortal soul that the divine nature has planted within us. We are

Lingo is here." Recognized. As this man passes away from us and we go out into the surrounding conditions, we out into the surrounding conditions, we their son is here. I took my own life see a spirit who gives us the impression They live at Mason, Ohio. Mr. Shepof an individual well along in years. He says that Lingo helped him to come and he seems to be reaching out to the almost stumbled over my body. I tions as very bright and joyous. The spirit says he goes often to the home and watch by the children and send them this greeting. I am not alone; Charles is with me and we reach out from the spirit spheres to communicate to our friends and I shall be remembered as Jacob Worth. Charles is here by my side and says he wants his dear ones to know that he is glad to communicate from this place and let them know that he is with them to bless. The name is Charles Peppembrink. Recognized.

As this influence leaves we come in contact with that of several young ladies and a young man. The young man ognized. seems to be wonderfully developed and unfolded and he is acting as a teacher. He says: "Though I passed away suddenly, it was not death but a new birth. I see here many friends whom I used and I want father and mother to know I am here, and I remember so pleasantly in this hall. I have enjoyed this life, and though the waters passed over my body, Aleck Kibby is here, and my beautiful sister Lily. Mother said when I went that it seemed as if troubles always a compared to the solution of white draping, some of them beautifully illuminated, and sometimes two at a time. Finally the medium was brought out through the wire door of her compartment, which had been fastened by a padlock and the keyhole covered with a not come alone, that Tillie was with him and they gave loving messages to their friends and to father and mother. Recognized. The next spirit who came was one who said: "The Reds are all right! I have been out where I used to ways came at once. But my soul found Lily who had gone just before me and the others waiting for me with outstretched hands. We come often to the home to minister to you, my sisters and me. I have found everything just as represented. And there are many here to day who are your brothers and sisters, and under proper conditions, they may manifest to you. They tried to save me but failed; but the angels lifted me up and now 1 come to father and mother, as Alexander Kibby." Rec-

Messages were given and recognized as coming from Dr. Joseph Webb, Dr. H. E. Foot, and Dr. Stevens, but the full message could not be caught by the reporter.

The closing message of the morning was one from Capt. Robt. Air, of Newport, Ky., who came and said: "I don't want the friends to think that none of the Newport people are ever resurrected or that all the Cincinnati folks have gone to heaven while the Newport folks have gone to the other place." The remainder of the message, except where he spoke of his daughter Mary K. Air, as being with him, having welcomed him, was of a general character, filled with beautiful thoughts.

EVENING LECTURE.

subject chosen by the guides of the medium and was "The Problem of Life." In eloquent and well-chosen words the guide took the audience with him through the various conditions of life showing that no matter what processes of addition, multiplication, subtraction, or division we performed, the only corprogression. The controlling intelli gence was very brief in his remarks, saying he recognized the fact that the majority of those present, preferred to ually. listen to messages from their loved ones

TESTS Of the evening services. The evening those who were present. The first intelligence to communicate was described as a man between forty and fifty years concerning the controversy between Dr. of age. He gave his name as Leving- Wace, principal of King's College, and Prohere to help each other to climb; to ston Hopper, of Cincinnati. Recogever press forward and upward along nized. I see a large number of beauti- a song. Mrs. M. E. Williams, the materialinized. I see a large number of beautiful the mountainside of life. Immortaility has been discoursed upon from this rostrum many times—it is an old, and yet, an ever new subject, constantly unfolding and evolving new beauties of thought and existence. Life proved itself to be immortal. Spirits changed their forms on as to identify themselves, by appearing as they were when in earth life. Compensation is a fixed and unalterable fact in the laws of not interest the strong and the spirits of the subject constant. Their interest is a fixed and unalterable fact in the laws of not proving it to the world. At this interest the strong and the spirits and the mountainside of life. Immortality ful flowers and they seem to whirl facts in the science and philosophy of Spir-

to faint, and then the spirit said: "I want father and mother though they are not here to know that Emerson herd tell them that Emerson was here. tell them that Emerson, their boy, the progress of humanity?" reaches out to them to comfort and love In regard to the last question, the speaker they were unknown to the medium.

The next was a young lady, who gave into fanaticism. her name as Stella Hamilton Stillman,

right! I have been out where I used to go when I was here. I am interested in the boys and want them to know I come back and look on, and sometimes feel like giving them a tip. I will be remembered as Walter Coyle, Baseball Reporter." Recognized.

A young man comes here surrounded by children singing, and he says: have never communicated before, and I want my friends in Covington to know that I come to mother and have heard her sighs and father is here with me. My name is Albert L. Yelton and father's name is Mason Yelton." Recognized. We are led out from this influuence, and sense that of a man who was called peculiar and eccentric. The man gave his name as John Price and the message was recognized. Messages were also received and recognized from Charles Schaeffer, (Carl), killed by the cars; A. H. Roes, of the Big Four building; Helen Shields, of Loveland, her father, E. M. Shields, who went first; Emil Helleberg; and George Doughty, of the N. O. & P. R. R.

From Our Reporter's Note Book. LOCAL ITEMS.

Those desiring to reach the Pic-nic, on June 8, will take the East and West End Line of cars, to Pendleton, and change to Dummy which will land you at the gate of the grounds at Mt. Lookout Park.

Mrs. Adah Sheehan, the popular lecturer, has returned from Anderson, Ind., where she has been giving much satisfaction by her lectures and tests. She will The evening lecture was from the lecture as usual at Douglass Hall, Sunday.

The subject of Dr. Fred L. H. Willis's morning discourse was "What power has man to control his destiny? He said in part: The law of heredity is as immutable and widespread as the law of gravitation. All men are subject to its control. But canuot rect solution was to be found in broth- least sufficiently to fit ourselves for our life erhood of man, in immortality and work? All men are not required to have the muscular force of the digger of ditches, neither do all need intellectual power of the brain-worker. We should endeavor to progress physically, intellectually and spirit

Dr. Willis made an earnest appeal to w men to raise themselves intellectually and to listening to a sermon, so patterning become the needed power in the world in after his example, following will be the government of nations; for until the masculine and feminine elements are blended we shall not have perfection in govern-

The meeting for manifestations in the afis one that will long be remembered by ternoon was opened by the congregation singing that familiar hymn, "Over There." Mr. Henry J. Newton spoke, calling attention to an editorial in the New York Tribune fessor Huxley. Miss Maud F. Pleasant sung

Sunday morning and evening. Fraternally,

Mrs. Nellie J. T. crigham in the morning discourse upon the following questions: "As ye sow, so shall ye reap," "Make to yourself Oh, when I woke to realize what I had friends with the mammon of unrighteousdone, how bad I felt for mother, who ness," "Courteousness is always in order," "What is the difference between mind-readdear ones and we get the home condi- come often to her and the poor crippled ing and clairvoyance?" "Is occult telegraphy father. You know what drove me to a fact?" "My Father worketh hitherto, and I that deed, and I will not tell that, but | work; what of those who continually retard

them. I found that by helping others said, I think one the greatest words in the who suicided, I could help myself." New Testament is that little one of two let-Mr. Shepherd rose and stated that the ters-do. Jesus went about doing good. But facts as given were correct, and that the brakes on the train of human progress are necessary to prevent us from running

Mrs. Brigham improvised poems on "The of Covington, Ky., and said she passed Celestial City" and "A Cloudy Day." At the away from consumption, and with her opening of services this morning, the presicame her father, whom she said wel-comed her to the spirit world. Her out the notices, gave an account of a seance, father's name was Hosea Stillman, and held by Mrs. Etta Roberts for the test comhis residence, when in earth life was on mittee last Friday evening, May 24th. He Second street, in Covington. The said before the sitting a committee of three names were pronounced by the spirit, ladies disrobed the medium, and put upon as if spelled Steelman. They were rec her a dark bath rapper; there was not a thread of white anywhere about her. Two I see a blue cloud that looks fleecy, other gentlemen and myself covered the and in it I see the letters, F. W., and cabinet with wire netting so as to preclude it settles over the head of that gentle- the possibility of any fraud through the floor man, who stands under the picture, or walls of the room, while the medium was over the door. The gentleman with a in her compartment. (There are two to the bouquet on his coat. The letters are the cabinet, separated by a wire partition.) More initials of his name. The last name is than a dozen forms came out of the other, to know, both in earth and on this side | Weber and a spirit takes me down to clad in a profusion of white draping, some of

supposed that Spiritualism was the subject; still should he talk on reincarnation it might suit some and might not suit others, or if he should talk on orthodoxy it might suit some and might not suit others. He spoke on the decrease of the orthodox reli ion, and the corresponding increase of Spiritualism. He spoke in unmistakable terms, using statistics to support his position. Mrs. M. E. Williams followed Mr. Newton, taking the same position, and also alluded to the subject of Washington Irving Bisbop's murder, stating that his mother must have great remorse of conscience in placing her sou in a false light before the public for the sake of popular opinion, instead of acknowledging the fact that he was a medium and subject to trances. Mrs. A. C. Henderson prepared her psycometric readings with very earnest and practical remarks upon the beauties of Spiritualism. Next Sunday, at 2:45 p. m., the meeting for manifestations will have an interesting discussion through the mediumship of Miss Maggle J. O'Neili, a medium of recent partial development, that without the advantages of even a common school education, speaks several languages with fluency that surprises our greatest linguists, her leading control being a Castillian girl, an actress of 350 years ago. Mrs. Neille J. T. Brigham will, next Sunday morning, take subjects from the audience, and in the evening at 8 o'clock lecture upon "The potential forces of silent Spiritualism or the silent work of unseen spiritual forces." Fraternally, PATTERSON. New York, May 28, 1889.

Notice.

The Annual Meeting of the Stockholders of THE WAY PUBLISHING COMPANY, for the purpose of electing officers and for other pur poses will be held at the office of the said company, Room No. 1, Boone Block, Scott street, Covington, Ky., on Friday, June 21, 1889, at 2 o'clock p. m. M. G. YOUMANS, Prest.

C. C. STOWELL, Sec'y.

B. F. POOLE, Clinton, Iowa.

Dear Sir:—Enclosed find \$1.10 for another pair of your Melted Pebble spectacles. They are splendid and have helped my eyes wonderfully, besides making my eyes strong. 113 Olive St., New Haven, Conn

MOVEMENTS OF MEDIUMS

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week Dr. F. L. H. Willis is now residing at Glen-ora, Yates Co., N. Y.

Mrs. Carrie C. Van Duzee lectures at Syracuse, N. Y., during May. Address 6 Jackson street.

J. H. Randall will answer calls to lectures on Spiritualism. Address, 229 Honore street, Chicago, Ill.

Mrs. M. E. Aldrich, inspirational speaker, may be addressed 55 West Exchange street, St. Paul, Minn.

Mrs. T. J. Lewis, speaker and test medium, 205 Harrison Ave., Boston, will answer calls in the Eastern States.

Dr. Rothermel may be addressed at his residence, 388 Clifton place, Brooklyn, N. Y., for consultation or engagements.

H. R. Wardell, psychometric reader, clair-voyant and test medium. Address 206 Eleventh street, Louisville, Ky. Mrs. Fannie Ogden, 818 Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of 88 and 89. Mrs. Mott Knight, independent slate writing medium, is at present located at New Commercial Hotel, Room 8, Kansas City,

Judge Featherstone is ready to answer calls to lecture. Terms moderate; correspondence solicited. Address for the present Henrietta,

Maggie Stewart, 264 E. Main street, O., platform, test and business me Can be engaged for camp meeting

Miss Jo form Test medium, will answer calls for the fall and winter months. 98 Park street, Chel-

Dr. Delavan De Voe, the renowned automatic slate writer and magnetic healer, is now located at 208 W. Fourteenth street, St. Louis, Mo.

Mr. J. W. Fletcher, lecturer and public test medium. Address No.6 Beacon street, Bos-ton. Mr. Fletcher accepts engagements in ton. Mr. Fletcher New England only.

Mrs. Mary C. Knight will be pleased to cor-respond with societies wishing to engage her services as a lecturer and test medium. Ad-dress 61 Chesnut street, Bradford, Pa.

Miss Emma J. Nickerson will accept engagements for New England for the coming season; one month's engagements preferred. Address 123 W. Concord street, Boston. Bishop A. Beals is engaged at Bangor, Me, and vicinity until the middle of June. Can be engaged for last three Sundays in June. Address, 86 State street, Albany, N. Y.

psychometric reader, is open for engage ments. Reasonable terms. Address Dr. Thos McAboy, 727 Twelfth st., Louisville, Ky.

Miss E.A. Viel, health and business medium 216 West Fifty-third street, New York City will give advice in the above and read character according to the new science of solar

Henry H. Warner, inspirational-trance lec turer and test medium may be engaged by societies within easy reach of Cincinnati. Address in care Better Way.

Mrs. Sophronia E. Warner-Bishop may be be engaged for the season of 1889 and 1890 by addressing her at 105 East Fourth st., North Minneapolis, Minn., or in care of H. H. War-ner, care of The Better Way. Dr. D. M. King will respond to call for lec

tures and psychrometric readings, attend funerals and form new societies in Ohio, and also give dates for camp meeting engagments. Address box 45, Mantua Station, O. Mrs. Myra F. Paine, Painesville, O., would

like engagements to speak for societies in northern part of the State the first and 4th Sundays of May, June and July. Present address, care of C. Clapp, East Claridon, O. Frank T. Ripley, the platform lecturer and test medium, can be engaged for grove and camp meetings for June, July and August, anywhere by addressing him at Alliance, O., until April 29th; thereafter care of Banner of

Mr. Harrison D. Barrett of Meadville, Pa., is specially recommended to us as an inspirational speaker of unusual promise. He is ready to fill engagements upon the Spiritualist platform, and would be pleased to correspond with societies with a view to engagements.

Dr. James A. Bliss, the developing medium, on and after May 7th, by special engagement, will give private sittings in Detroit, Mich. Engagement book now ready for names, and can be found at 18 Park place, Detroit, Mich.

Frank T. Ripley lectures at Worcester, Mass., the two last Sundays in May, and at North Scituate the first two Sundays in June. Open for engagements for last three Sundays in June, July and August. Will attend camp and grove meetings on liberal terms. Address care Banner of Light.

Mr. J. J. Morse will speak during June in Conservatory Hall corner Bedford avenue and Fulton street, Brooklyn, N. Y., every Sunday morning and evening. During July he will visit Norfolk, Va., and in August the leading camps. All dates are filled prior to his leaving for England on August 29th. Mr. W. A. Mansfield, the well-known slate-

Mr. W. A. Mansheld, the well-about a state writing medium who spent the summer at Cassadaga Camp, has returned to Boston to pursue his studies in the Monroe College of Oratory. He is now located at 566 Columbus Avenue, and will devote a portion of his ime, afternoons, to the exercise of his gifts

Mrs. Edith, E. R. Nickless will lecture and give public tests in San Francisco, Cal., during April, May, and June. Address during that time No. 108 McAllister St., San Francisco. Can be engaged for Tuesday and Wednesday evenings of each week, in a radius of 100 miles of her residence during those months.

Mrs. H. S. Phillips is doing a good missionary work as a platform test medium at Trenton, N. J., Philadelphia, Pa., and surrounding towns and cities, and will occupy her cottage at Parkland during camp meetings at that beautiful summer resort. Address 563 Spruce street, Camden, N. J.

Dr. J. R. Nickless, Spiritual Healer, is meeting with wonderful success in San Francisco, California. Every Sunday evening, after lecture and tests, by Mrs Edith E. R. Nickless, the Dr. calis all to the platform who are suffering and gives them treatment. He has performed some wonderful cures. G. W. Kates and wire are located at 123 W. Concord street, Boston, Mass., during May. They speak at Lowell, May 12th, and for the Phenomenal Association, 19th. Will serve the Spiritualists of Montreal, Canada, during June. Their route to California is rapidly being made. Address them at Wheat Sheaf Lane, station E, Philadelphia, Pa.

Sheaf Lane, station E, Philadelphia, Pa.
DR. A. W. S. ROTHERMEL, of Brooklyn,
New York, the noted medium, will give a
medical examination and one lot of medcine free to all new subscribers for THE BETTER WAY for one year. Subscription price \$2.
Send a lock of hair or some article of clothing worn by the person, enclosing price of
subscription and five two-cent stamps and
address him in care of the Way Publishing
Co. Cincinnati, and receive a diagnosis and
medicine FREE.

Marvelous Cures by Dr. J. S. Loucks, of Worcester, Mass.

FREEMONT, O., January 18, 1886. This certifies that Alva Woodford, aged 19 years, son of William Woodford, residing in Riley township. Sandusky county, O; in the Spring of 1834 experienced a decline in health—general weakness and nervons prostration and other diseases which increased in severity until August, 1835. He was very much emaciated, his weight having decreased from 140 to 113 pounds and his strength had failed so that he could scarcely walk around the house. During this time above mentioned he was examined and treated by two of our best regular physicians without any apparent benefit or relief, and after having tried various other remedies to no good effect, and almost despairing of a cure we saw in a newspaper the advertisement of Dr. J. S. Loucks, of Canton, N. Y., Clail voyant and Magnetic physician. We wrote him and sent him a lock of his hair. He sent us a true diagnosis of the case and a box of magnetic remedies each month for four months, which has so improved his health that he can now perform manual labor, and weighs 135 pounds and still gaining in flesh and feels quite well, and we think he does not need any further treatment. We most sincerely thank you and your good band for your kindly assistance. May you prosper in your good work.

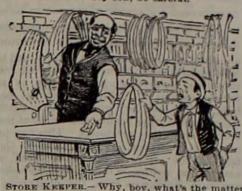
Sworn to and subscribed before me this 18th day of January, A. D., 1886. Riley township, Sandusky county, O; in

JOHN L. GARVIN. Justice of the Peace.



WE PAY AGENTS \$65 to \$100 Per





DUARANTEE Sore Shoulders and Galls lively cured and prevented by the collar, are pos-cess." Sweet Part





COMBINED SOAP CLEANER POLISHER POLISHER

LEAVES SKIN SOFT AND SMOOTH CLEANS AND POLISHES ALL METALS AND WOOD WORK WITHOUT SCRATCHING. 5 CENTS A CAKE. ASK YOUR GROCER. The MODOC TRIPOLI MINING CO. Cincinnati, O.

is Nature's Greatest Remedy for KIDNEY+TROUBLE

LAME BACK. THE HEALING QUALITIES OF THE PINES ARE KNOWN THROUGHOUT THE WORLD.

OIL OF PINE CO., 186 Race St., Cin'ti, O. BUGGIES & HARNESS WE CUT S21 Cart. \$12.50 THE PRICES \$ 9 Harness, \$ 4.75 U.S. BUCCY & CART CO. CINCINNATI, O.



ALWAYS FRESH AND RELIABLE. Everywhere acknowledged the Best.

J. M. McCULLOUGH'S SONS, CINCINNATI, OHIO.



The ORIGINAL FIVE-CENT Brand of Pure, White, Floating Soap for all purposes. A Beautifully Colored Picture Book free for Ten Wrappers mailed us. H. & G. A. BOEVER, Cincinnati, C.



Inspirational Speaker

-AND-RENOWNED

TO-MORROW SUNDAY

Morning and Evening

-AT-

No. 115 WEST SIXTH ST.,

CINCINNATI AND EVERY

SUNDAY MORNING

AND EVENING

DURING THE MONTH

OF MAY AND JUNE, 188

Mr. Emerson

Is one of the best and me popular speakers on the Spin itualistic Rostrum and neel no commendation. His par record and eminent talents n commend him. His

TESTS,

After each lecture, are infall ble, convincing skeptics an strengthening the glorious le lief of the ability of our depart ed friends to manifest the presence through this grad instrument to us.

Morning Service begins at . . . II

GOOD MUSIC Both Morning and Evening

Will be furnished by the "Trio Orche Mrs. M. A. Ross, Pianist; Mr. C Cook, Violinist; M. Heidel, Come M. Heidel was the instructor of Herm Bellstedt, Jr., and other famous cones of Cincinnati, and is one of the firest solo players. The other members of orchestra are equally fine in their des ments and lovers of music will find a fe of good music at each service.

Admission to either service, 10 Car No Reserved Seats, therefore those wish for a choice of seats should a early.

E. O. HARE, President J. B. GROOMS, Sec) No. 169 Freeman Avenue, Cincint

DR. McLEAN, the DENTIST

230 W. Fifth St., (near Plum) Che Employs the Most Modern and la proved Methods in all Operations up MOUTH AND TEET

Local Ansesthetics used for FILLING & EXTRACTING TEETH WITHOUT ARTIFICIAL TEETH

Examination and Consultation

J. Wm. Fletche No. 6 Beacon Street, Boston,

SPIRIT

JOSEPH LAGE
Manufacturer of Specialtic
N.W. cor. Sixth and Main sta. Cir.

PROF. J. D. LYON, BUSINESS AND TEST ME essfully diagnosed. Circles, M. Forty years experien

188 Richmond street. CINCINNATI, 0 Mrs. J. H. Stowell.

TRANCE MEDIL No. 32 Bates Avenue

CINCINNATL Sittings Daily, for Inform Take Colerain Avenue Co