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DR. WILLIS AND HARVARD COLLEGE.

Discourse by Dr. F. L. H. Willis, Delivered at Adelphi Hall, Before the First Society of Spiritualists, Sunday Evening, May 19, 1889.
(Specially Reported for The Better Way.)

After some appropriate preliminary remarks, Dr. Willis said:

"When I was twenty years old I entered Harvard College, after four years of preparation with Rev. Thomas Starr King, of Boston, whose name is a synonym to this day in the hearts of those who knew and loved him, for all that is true and gracious, all that is sweet and bright, all that is noble and pure, all that is grand and beautiful in mankind.

At that time I had not a friend in the world who was a Spiritualist, I knew nothing about it myself, I had never witnessed a manifestation. I had never heard of it, save that in a little hamlet in Western New York there was something going on that they called spirit knocking; but I supposed that it was something which attracted only the ignorant, and I was surrounded by conservative intellectual influences. Surrounded by those who looked upon Spiritualism, if they ever gave it a thought, as a species of fanaticism—I shared the same opinion myself, when to my horror I discovered that I possessed these powers, and that I was subject to this strange thing called mediumship.

After I had entered Harvard my eyesight gave out, and the oculist whom I consulted said it would be absolutely necessary for me to leave my studies for a year, and that I must take a voyage on a sailing-vessel, which I did. I was fearfully and unceasingly ill from sea-sickness for fourteen days, so that I was reduced to a shadow of myself. I was too ill to lift my head from my pillow, and during that time I was conscious of some strange experiences in my little stateroom. I could hear sounds like rappings upon the panels of the side of the room. In my moments of intensest suffering I could feel distinctly hands pressing upon me, soothing my suffering. I could see shadowy forms thronging about me. When I recovered sufficiently to get about the ship I banished the thought of these strange experiences from my mind, and formed the conclusion that they were merely the fancies of a sick brain. But when I arrived at my destination I found that I had undergone some strange change, and still had strange experiences which I could not comprehend. For instance, on taking the hand of a person in the ceremony of introduction I would suddenly receive a perfect revelation of the mental,

moral and spiritual condition of that person. Then too, I found that I was conscious of the thought of the absent friends from whom I was separated by an ocean. I could feel distinctly their thought of me; and when a letter was coming to me I knew it, and I knew its contents before it reached me again and again.

But still I did not connect the thing with Spiritualism, because I was ignorant of Spiritualism.

On my return to Boston I called upon some friends one afternoon, and was sitting with three ladies and relating to them some of my experiences when in a foreign country, when suddenly one of the ladies interrupted me with the exclamation, "Fred Willis, I believe you are a medium." "I am a medium," I replied; "what do you mean?"

"One of those persons who produce spirit rappings."

"Thank you for the compliment," said I; "but why do you think I am a medium?"

This she did not know, but it seems that during my absence she had seen a medium and in some way that medium reminded her of me. And after I had expressed my opinion very strongly about something of which I knew nothing, I said, "Let us try and see what we can do. I don't see why we cannot have table dancing as well as anybody else."

It was about three o'clock in the afternoon, the sun was shining, and in the centre of the room was an old-fashioned, square mahogany table—a very heavy table—covered with books and pamphlets. They were removed and we took our seats around it. Soon after I took my seat I noticed some very peculiar movements in the table; a sort of twisting movement, just as if somebody had their foot beneath the base, and I accused the ladies of doing it. But they assured me that they were not in contact with the table, and they drew their dresses back so that I could see for myself. And then the table came up from the floor in the broad sunlight and went up as high as we could reach with our hands, remained a moment suspended, and then descended to the floor. There was something outside of any experience I had ever had. Something that contradicted the law of gravitation, something that demonstrated the presence of a force of which I was utterly and entirely ignorant, and I was overwhelmed with amazement, and when the table rested upon the floor I leaned my elbow upon it and sat with my head upon my hand in deep thought, when suddenly I felt something, as it were, take hold of the muscles of that arm, and the arm commenced moving—I could not control it, and my hand moved with such rapidity that it was impossible to distinguish anything but the outline of it. This young lady present who had seen manifestations, said, "He is going to write." In my ignorance I had never heard of the writing. Pencil and paper were procured and instantly my hand seized the pencil and commenced writing. The paper was foiled, and one page was covered and then the paper was turned with the rapidity of lightning and half of the next page covered. On that space there were half a dozen different handwritings, entirely different in their characteristics and appearance. Each was a simple message of love, purporting to come from the spirit friends of the persons present, and among them was the handwriting of my mother, which at that time it so happened I had never seen, for she died on giving me birth. On procuring some of her handwriting it proved to be a perfect fac-simile of her writing in the earthly form. And so two or three of the other messages were fac-similes of the handwriting of the spirits from whom they purported to come.

When I felt my hand moving and found I could not control it, I was startled. I freely confess I was terrified, for the force of my early education

came up. I remembered that terrible devil that had been presented to me in childhood as such a fearful being, and I felt that the devil had got hold of me sure. I broke into a cold perspiration, and it was under those circumstances that the first writings were given through my hand, independent of the action of my brain, for I did not know one single word of the communications; I was in such a condition of nervous excitement at feeling myself controlled by a power that I knew nothing of, that I was in no condition to take any thought of what was being written. I do not know that my brain would have taken cognizance of the writing, because after that I have held a book in one hand and read aloud from it while my right hand was writing.

When the gentlemen came home they were immediately told of this wonderful story, and were anxious to see something of it, so we had a seance in the evening. I passed into an unconscious state and in that state was controlled by different spirits, as they claimed to be, and each spirit presented itself most marvelously through my organism—even the facial expression changed under the different controls.

I must pass rapidly over this part of my story because the time is limited. I passed through one phase to another until I had had every form of manifestation excepting full form materialization. That I never had; but at that early day I had hands materialized of different sizes, from the small, tiny hand of the infant, and the delicate hand of a lady, to the brawny, muscular hand of a laboring man. So, in after years, when I heard that full form materialization had taken place, I said it must be true. If, thirty years ago, there was a law by and through the operation of which a hand could be materialized, or even a single finger, that law must be in existence still, and by and through its operation it must be possible for the whole form to be materialized.

Then I had very remarkable physical phenomena—I had demonstrations of wonderful power. One in particular that explained to me, or made reasonable to me, the mighty spiritual power that in ancient days rolled the great stone away from the door of the sepulchre. I would take my seat at a piano-forte, or it might be a grand piano, weighing fifteen hundred pounds, and run my fingers over the keys; there might be four or six heavy men seated on top of it, and the whole instrument, men and all, would be taken up and swayed about as though it were a feather in the air, and the house in which the seance was being held would be shaken from basement to attic by this marvelous power. That has occurred again and again in the city of Boston, in the presence of witnesses living to-day, and who are ready to give testimony to the truth of my utterances. On one occasion a gentleman present said, "Oh, well, don't you see that Mr. Willis is a strong biologist, and he makes you think you see the piano move, while no such thing takes place." I said, "Sir, the next time you think you see that piano move will you please put your foot beneath one of the legs?" And so sincere was he that he did so, and limped for a month afterward—as lame as his theory.

I had very remarkable manifestations with musical instruments. A child's drum, a glassichord, a guitar, an accordion, half a dozen handbells, might be placed beneath the table in a room as brilliantly lighted as every burner in a large chandelier could make it, a dozen or more people seated about the table, and these instruments would be played upon in perfect time and tune—sometimes music which was of a very high order, and often one or the other of the instruments would respond to the mental requests of the persons present—especially the accordion. This was a favorite manifestation of that form of test. For instance: if one of the members of the circle had a friend in spirit

life who had some specially favorite tune, they would ask mentally that that tune would be produced upon the accordion, and often, again and again, almost before the thought, the response would come upon the accordion, and the tune desired would be executed.

I very soon began to develop very remarkable healing powers. At that time I knew nothing of disease—I had never looked into a medical book in my life—I knew nothing of anatomy and had but a slight smattering of physiology. I did not know the names of medicines, or the materials of medicines, knew nothing of theory and practice; but I was clairvoyant, and the human bodies to me were like glass boxes, and I could see everything inside as clearly as if I was looking through the clearest plate glass. I was controlled by a spirit giving the name of Dr. John Mason, an old pathological physician of Boston, who had a great deal of skill. When I was under his control I was unconscious of everything and knew nothing of what I had said and done save as it was told me by others present. Under the control of this spirit, as he claimed to be, I performed marvelous cures, that set the City of Boston into a furor of excitement. I cured paralytic limbs, I cured a lady who had been under the care of three of the most eminent physicians of Boston, one after another, for five years, and none had been able to help her. They had ransacked their materia medica in vain, they could not even palliate her sufferings, and when, at the earnest solicitation of a friend of hers, who knew what marvelous cures had been effected through me, I consented to go and see her. I found her suffering so that she could not bear the footfall crossing the floor in her room unless the person stepped just so. She had a fearful and intense inflammation that these eminent men had utterly failed to even palliate. And I, a student of divinity in Harvard College, utterly ignorant of all matters of medical science, made an examination of the woman in the presence of two of the most eminent physicians Boston has ever known. I was blindfolded, and whilst in the clairvoyant state, I described to them exactly the parts affected; one of the physicians drew a diagram of the organs, and I pointed out, in the blindfolded condition, the minutest deviations from the natural positions of the organs as he had drawn them, and they were so astonished at the phenomena they had witnessed through me at that time, that they told the husband to place the case in my hands. But when I came to myself and found that this case had been placed in my hands for medical treatment, I rebelled at once. "Why," I said, "I cannot take that responsibility; it is utterly impossible; I know nothing of such matters." But the husband said to me, "You must. These physicians have been so struck with what has occurred that we all feel that you must take the treatment of the case." And I did, and in six weeks I had that lady so that she could go to the theatre. And I could repeat instances like this for an hour.

I had very marvelous manifestations in those days, called the flower manifestation. It was one that caused me a great deal of suffering, because everybody said who had not witnessed it that it was fraudulent, and that those flowers that came so wonderfully were concealed somewhere upon my person. I was extremely sensitive, and every such accusation brought against me, unjustly and wickedly, by those who knew nothing of what they were talking, cut me like a knife. It commenced in this way: A lady who was present at one of my seances had heard of some leaves which had been produced upon the table by some other medium, and she thought that if leaves could be brought flowers could also. She had a little boy in spirit life about seven years old, and she held communications with him through me when I was unconscious.

She said, "Johnny, can't you bring mother some flowers?"

"Yes," was the response.

"Will you bring them to-night?"

"No."

She asked the question every Saturday night for six weeks and the response was "no" every time. The seventh night after we had taken our seats she put the usual question and the response came, "Yes." We took our seats at eight o'clock and sat until half past ten. Supposing that the seance had ended, I rose from the table and said, "There will be nothing more to-night." No flowers had come and the lady felt disappointed, although she expressed nothing at that time. Suddenly I felt a chill seize me like the chill of death, my hands and feet grew cold, a cold perspiration started to my forehead and I sank into my chair. The ladies and gentlemen resumed their seats. My hand seized paper and pencil and wrote something on the paper, and carried the paper down and laid it upon the floor. Every eye was fixed upon the paper and we saw a dark shadow steal upon the paper and with that shadow the fragrance of fresh flowers filled the room. I reached down my hand involuntarily, brought the paper up, carried it over and gave it to the lady. On it lay a handful of fresh flowers, heliotrope, geranium leaves, violets, etc. Underneath where they lay was written the sentence, "Darling mother, Johnny has brought you flowers." That was the first flower manifestation that I had. After that they came repeatedly.

One night we had been sitting very late. It was a rainy night and the room was locked before the sitting. Suddenly there came dropping from the atmosphere over our heads any number of white japonicas. They were literally laden with rain-drops, and as they fell upon the table the rain scattered off, wetting the table.

On another occasion I went to call on a young lady who was dying with the consumption. A very beautiful lady, whose father was a Spiritualist, and she herself began to be conscious of the presence of spirits about her, and her spiritual vision was opened and she could see, for several weeks before she died, the glories of the spiritual realm. As I sat by her bedside, only a few days before she died, talking with her upon some spiritual matters, I suddenly put up my hand and there came dropping all over the bed and all over her the most exquisite flowers. They were fragrant filling the entire room with their perfume. They purported to come from her spirit mother whom she joined in three days.

Well, as I say, this caused me a great deal of suffering, because those who were not present and knew nothing of the way they came accused me of fraud and deception in it, when they came in such a manner that collusion was utterly impossible, and the witnesses of that manifestation are living and can bear testimony to the truth of every word I utter.

I have frequently been lifted above the heads of from ten to twenty persons at a time, and floated within a foot of the ceiling above their heads. The manifestation called levitation occurred repeatedly at the house of Mr. Farrar, of Boston. During that manifestation my body felt as light as if it were made of cork. Once in a while I would become nervous and terrified, and then I would feel these hands coming beneath my body and supporting it until the nervous sensation passed away, when they would be withdrawn and I would float again upon the atmosphere.

For eleven months these things were going on, and during all that time I was fighting against the spirit world, fought them with all the energies of my being for I knew what it would bring me, if I accepted the belief of Spiritualism. I knew that it would cost me the sacrifice of everything that I held dearest in life, so I fought with all my energies. I read every book that at that time had

been published against it. There was Rogers', one of the strongest ever written, presenting the psychological action of the brain, and yet in one year after its publication he himself was an earnest Spiritualist. I got Mechem's wonderful book about which there was such a great cry as threatening to demolish Spiritualism. The religious press all over the country cried "Eureka!" when it appeared. But it was found that his book attempted too much, and like a two edged sword it cut both ways, and so that was dropped like a hot poker. I read anything against the theory of Spiritualism. I filled my head with these theories. I had worked myself up into a state bordering on insanity, and one evening I went and called on the Rev. Dr. Putnam, a Unitarian minister and one of the officers of Harvard College. I spent the whole evening in his room and related my experiences. After telling them I remember I looked at him and said, "Now, sir, won't you please tell me what shall I do? If I am insane I want to know it and be put where I belong." That was another terrible idea. I tried to work myself into the belief that these were the precursors of insanity and that I was going to lose my reason. He talked with me very kindly and tenderly, as if my father and said, "Now, Willis, as this thing is entirely beyond your control, I advise you to give yourself up to it and see where it will lead you."

(TO BE CONCLUDED.)

SPIRITUALISM—A CHALLENGE.

As a student of mental phenomena, and representative Spiritualist, I make this challenge that the intelligent public of Cincinnati may not be too much influenced by the ridiculous pretensions of an ex-medium, a self-confessed deceiver of men and women, a self-convicted fraud and falsifier, J. W. Fletcher. For a period, extending over forty years, men of learning and scientific habits of investigation, have been accumulating extraordinary evidence and phenomena that spirits exist in nature, and that the evidence and proof may be presented to the public, I now challenge the Rev. M. C. Lockwood to meet me in some place to be agreed upon to debate the following propositions:

1. Resolved, That the phenomena of a physical character, to wit, the moving of solid bodies without contact of other bodies,—independent slate-writing, raps, independent playing of instruments, voices, movement of trumpets, and materialization—attested by men of scientific renown and authority, can be best explained on the hypothesis that they are produced by spirits.

J. Clegg Wright will affirm, Rev. M. C. Lockwood shall deny.

2. Resolved, That the mental phenomena of hypnotism, trance, clairvoyance, clairaudience, all those phenomena grouped under the term mesmerism, and all those phenomena described as psychometric, can be best explained on the hypothesis that the personal consciousness of man is an entity and survives the death of the body.

J. Clegg Wright will affirm, Rev. M. C. Lockwood shall deny.

3. Resolved, That the physical and mental phenomena before named and debated constitute the only evidence to human reason that man is a soul, and that he will not lose personal continuity and identity after the death of the body.

J. Clegg Wright will affirm, Rev. M. C. Lockwood shall deny.

This challenge holds good for acceptance by any representative man of any school of thought in the event of Rev. M. C. Lockwood declining.

J. CLEGG WRIGHT.

We, the Union Society of Spiritualists, endorse, as our exponent and representative, J. Clegg Wright, and will act and manage all matters on his behalf in arranging and carrying out the above debate.

E. O. HARE, Pres.

J. B. GROOMS, Secy.

The world needs love, sympathy, hope and cheer, just as much as it needs science, art and education of mind.—E. D. S.

No person is as large as the cause he represents.—Fletcher.

THE OPENING AND DEDICATION OF PRATT'S TEMPLE OF SCIENCE, WHITEWATER, WIS.

To the Editor of The Better Way.

The opening and dedication of Morris Pratt's Temple of Science at Whitewater, Wis., marks an era in the advancement of those methods which give to spiritualistic and psychical philosophy, a place on the calendar of scientific premise and achievement. Having run the theological gauntlet of "Odium in longum jacens," psychical and spiritual phenomena find on analysis in those subtle principles of nature, underlying atomic structure, the tendency in matter to higher form, the correlation of all of nature's energies, including the conscious principle of man as a formative force, and the continuity of these, as factors in cosmic and biological evolution. For the complete demonstration of these truths and an analysis of underlying principle, Morris Pratt, of Whitewater, Wis., has, at an expense of from \$20,000 to \$25,000, erected a beautiful edifice in his city, to be known as "Pratt's Temple of Science." The building is a model of modern architectural art in exterior form and interior workmanship. Rising from a substantial basement resting on solid rock to three stories in height above, its rooms high, large and airy; it is a symbol in itself of architectural art and the trend of modern science, which it honors in the methods to be employed for human advancement and social enfranchisement. The basement is fitted with modern appliances for cooking and culinary arts, adjoining which is a roomy dining hall, where investigators, students, lecturers and others may be seated during the polemical sessions obtaining.

The structure contains two halls, one on the first floor above the basement, 40x40, intended for socials, lectures upon every topic of biological science and local need. The second hall has been named "Psychic Hall," and is on the second floor above the basement and will be used for the propagation of spiritual, psychical and psychometric truth. This hall is about 40x40, and is seated in parquet order, with opera chairs in an arc of a circle facing the rostrum. This room will seat with an ante room adjoining, and with which it connects with large folding doors, about 500 people.

The rostrum is provided with a cabinet, composed of large glass doors, which, when unused, swing back into proper recesses, thus enlarging the platform. This hall will be used exclusively for the investigation and analysis of spiritual phenomena, including psychical science, clairvoyance and the various phases of mental correlation. Here also may be held paternal discussion upon all of the factors of man's ethical progression. Here earnest and honest thought upon human needs and necessities; but here, let it be understood, platitudes of ancient schismatic speculation will have to meet the sharp, concise inductions of modern scientific analysis.

The third floor of the building is arranged for sleeping rooms, which are large, cheerful and healthful. In addition to the halls on the first and second floors, are several large parlors with adjoining sleeping rooms. The building throughout is lighted by electricity, and there is an air of elegance and cheerfulness in the entire structure, indication of a degree of refinement which speaks volumes for the planning mind and the builders, who could so ably carry out the general design. There remains considerable work yet to be done before the place can be said to be complete. This work will be advanced as fast as practicable.

The opening exercises, which commenced on Friday morning, April 26th, at 10 a. m., has already been published.

The chairman, in a few brief remarks, called the attention of the audience to the fact that a beautiful edifice, built by the generosity of Morris Pratt, of Whitewater, was to be dedicated to the Goddess of Intellectual Liberty, and consecrated to the inductive and deductive formulas of reason. Within these walls the entire scale of man's progressive nature, including the truth of his continued existence, should find expression as a part of the great equation of natural forces and their inherent tendency to higher form. Here, not only the energies which comprise the visible form, but those also which actuate it must be noted in the equipoise, between physical and conscious individuality. Here in this "garden of the west," amid the blaze of a civilization belonging to the nineteenth century, an institution was to be dedicated to the complete analysis of man and his relation to higher orders of existence. No other constitution in our American Commonwealth, if in the known world, comprehended so much for the evolution of humanity.

Human weakness and idle speculation had reared and consecrated many a costly edifice to the unknown gods, but none before this within the memory of man dedicated to the complete analysis of human environment, visible and invisible. Immense treasures and costly piles have lent their aid, and been squandered in the interest of fetish and debasing supernaturalism. How little

comparatively has any civilization done to quicken and brighten that intellectual sheen of consciousness, upon which nature, through modes of motion, projected upon the sensory structure, reveals the grand order and rhythm of her economies. What an honor and privilege, then, to write our names on the page of history which records this era in the complete liberation and evolution of man's mental and moral nature.

The chairman was followed in his remarks by Prof. Loveland and Mrs. A. H. Luther, each carrying the sentiments of the first speaker into sublimer attitudes, eliciting from the audience prolonged applause. The evening's session was largely attended, the janitor having to bring in many extra chairs. Those in attendance had an intellectual treat in the discourse by Prof. J. S. Loveland, of Santa Ana, Cal., upon "The New Instauration of Psychic Thought." The speaker demonstrated that with the advance in modern physical and psychical philosophy, came the necessity of a higher order of social and moral ethics; that the evolution of man's nature comprehended a new instauration, a rebuilding and refining through our entire social structure; and that this order of progression must sequence all advancement in psychical culture. The discourse was replete with brilliant thought and philosophical deductions.

Saturday morning a conference was held and short speeches made upon the economies of labor. Interesting and instructing remarks were made by Dr. H. S. Brown, of Milwaukee, who introduced the topic. He was followed by Prof. Loveland, Dr. Wing, Prof. A. B. Severance, of Milwaukee, Mr. Lieberknecht, Morris Pratt, Mrs. A. H. Luther and others. At the afternoon session the chairman gave a discourse upon "The Five Senses of Man." The speaker presented the idea, that each of the so-called senses of man are only vehicles or avenues of sensation. That the individual ego, consciousness, can only be reached through these avenues of the sensory structure. Hence, all vibrations of external nature projected upon man's consciousness, promote thought and mind; and since nearly every correct sensation of our environment employs two or more of those vehicles of sensation, it follows that man has but one sense—the subjective sense of consciousness—and this consciousness constitutes the ego or individuality of every human being.

Saturday evening, Mrs. A. H. Luther, of Crown Point, Ind., gave an eloquent discourse upon "Progression." The hall was crowded to its utmost capacity, the ante room, aisles and every niche of standing room being taken. The lecturer reviewed in brief the history of our past and present civilization, showing that in proportion as knowledge increased, human welfare and a higher ethical ideal pervaded the public mind. With new appliances in agriculture, in arts and sciences, superstition and its fetid sister, ignorance, faded from human intellect. The dogmas and speculations of a remote ancestral period in the history of human evolution gave place to the intelligible formulas of science and truth. The lecture was grand in thought and masterly in diction; and while cauterizing severely some of the putrid festus that lurk in our general system of moral ethics. The audience listened with close attention to the utterance of the last word, and then responded in a prolonged encore.

On Sunday morning, the 28th, the chairman gave a discourse upon the topic, "Mental action a physical energy or force." This lecture was a continuation of the subject given the previous day on "The Five Senses of Man." The speaker commenced by showing that the order of nature in atomic structure consisted in the rhythmic and mathematical blending or correlation of invisible energies, known under the name of natural elements. That the savants in chemical physics had put their signet upon sixty five of these, and only a small portion of nature's vast laboratory had as yet been explained, the possibilities being that very many new energies or elements would yet swell the list already known. Everything we see in nature to-day is being evolved by new energies projected upon it, or disintegrated by the slow but certain process of chemical reduction. In the department of mental action this same law of nature obtained. The mind of man is constantly receiving new ideas of environment through the energies of objective nature projected upon it. In this process we note the physical character and process of mind building. Nature, for untold centuries, has been pulsating her principles of chemical and physical environment upon the consciousness of man, and he had learned by and through these subtle methods something of the character and structure of that universe, of which he was "bone of its bone and flesh of its flesh."

Sunday afternoon at 2:30, Mrs. A. H. Luther gave the dedicatory address. The speaker commenced by alluding to the early history of our National Republic and its struggle to erect a government of intellectual liberty. How it had been the central ideal of the founders of the American system to construct a legal code of absolute equity before the law for every citizen in the enjoyment of his social, religious and political rights. That congress should make no law regulating the religious formulas of any citizen, and that any abridgement of these inherent rights was a blow at the universal and moral status of citizenship. In this connection the speaker referred to various other matters that needed attention, politically and socially, and dwelt for some time upon the progress made in our civilization through scientific discovery during the last fifty years, and in eloquent language dedicated "Pratt's Temple of Science" to the eternal pro-

gress of man's mental nature, and "Psychic Hall" to the use of those influences visible and invisible, which work for the uplifting of humanity into the pure light of reason and nobility of character. There were passages in this discourse which, for rhetorical rhythm and linguistic diction, surpassed anything the writer ever heard on the rostrum; and we do not believe a more eloquent appeal to rational mind and intelligent formula ever fell from the lips of any orator on the American stage. The audience was a jam during the entire delivery, and although the numerous shafts of reason and logic made many a devotee wince, the decorum and order prevailing was commendatory of the interest in the speaker and the occasion.

Prof. J. S. Loveland gave the concluding discourse of the session. His subject was "The higher moralism demanded by the present status of progress." Fully an hour before the lecture, the hall commenced to fill, and long before the appointed hour every available seat had been taken and hundreds went away. It was estimated by some that over 1,000 people sought admission and the press was so great, that it took fully twenty minutes for those who had a part in the music to get from the sidewalk to the head of the stairs leading to the hall. The discourse was a continuation of Prof. Loveland's lecture of the previous day. In this effort the speaker contrasted the moral and social status of early Christianity, with the enlarged ideals of modern method. He dwelt at some length upon the careless customs in social and religious life during the era of the Nazarene, and showed that the moralism of that age fell far short of the demands of our present popular ideal.

Prof. Loveland is one of the best reasoners and thinkers on the spiritual platform, and this discourse evidenced the scholarly training and philosophic deductions of a mind familiar with the history and scientific attainments of ethical systems of thought and expression. It was an oversight on the part of the management that the services of a stenographer was not secured to report the last two discourses in full, as they contained matter worthy the study and consideration of the general public. The seances given by Mrs. J. C. Blodgett, of Davenport, Ind., and the slate writing on Sunday afternoon, fully sustain the high position this lady occupies as seer and independent slate writer. The interest manifested in these tests, as well as the excellent psychometric readings, given by Dr. J. C. Phillips, of Clinton, Iowa, attest how anxious the general public mind is to receive some message from those who have entered "the silent land." The writer will take up this special feature of the correlation of mind, as demonstrated by the above named readers and others, and make it a subject for a special communication in a future number of THE BETTER WAY. The various sessions were enlivened by voluntary vocal and instrumental music, rendered by Miss Vinnie Phillips, Dr. J. C. Phillips, Mr. Lieberknecht, our genial friends Mr. Walden, of Chicago, and Watson, of Whitewater. These parties did much towards giving variety and enthusiasm to the meetings. At some future time we shall have something more to say about Pratt's Temple of Science, and the work so eloquently began at Whitewater, Wis.

W. M. LOCKWOOD.

Ripon, Wis., May, 1889.

Written for The Better Way.

The Stream of Life.

J. L.

Pure Crystal drops forever flow
Along the Stream of Life,
But cruel rocks come and go,
Making continual strife.
And pebbles thrown by idle hands
Disturb its placid flow,
And send its ripples to the lands,
Depicting life when full of woe.
Sorrow flows and ebb away
And trembling fears subside,
But angel friends have come to stay
Forever by your side.

Peculiar Sickness.

In the newspaper, "Smaalandsposten," Sweden, is found the following: "A short time before Christmas, an eighteen-year-old daughter of a merchant in Helleberg became dumb, but when she fell in sleep she talked like a dreaming person. When she awakened she would not communicate her thoughts in any other way than through writing. Before she lost her speech she was not in a habit of talking in her sleep. She is yet in the same condition." Translated for THE BETTER WAY from the Norwegian Morgendramungen of May, 1889, by C. G. Helleberg.

Fine Forces.

What are the fine forces? It is now well established that the universe presents four grades of matter; namely solids, liquids, gases and ethers; or, as Prof. Crookes calls the last, ultra-gaseous matter. These ethers include electricity, magnetism, light, color, heat, mental force, psychic force, vital force, spiritual force, and are what we term especially the fine forces. These four grades of matter are atomic, but ethereal atoms, being exquisitely fine, are made to sweep through and kindle into brisk action the coarser grades of atoms. Interpenetrating this whole range of atomic being which we term matter, my investigations have shown me that there must be an inconceivably elastic, unatomic intercoil, which is a positive, quickening principle of matter, as matter is the negative, formulated principle of the intercoil. Both matter and spirit must forever work in correlation, but ethereal forces can be wielded more directly by spirit, and are a kind of link between spirit and matter. I am simply here making assertions, but these assertions come from a life study of chemical and spiritual forces, and I have given extensive demonstrations elsewhere. These ethers are efflux and influx through all things, and their pathway can be discerned by hundreds, yes, by many thousands of people whose inner vision is opened.—Dr. Babbitt.

The Planet Mars.

The Lick observatory in California, erected by a philanthropist has already been turned to uses. The Lick Observatory has the largest and most powerful telescope in the world, completely throwing into the shade that of Lord Rosse of Parsonstown. Not long ago those looking through the Lick telescope at the stars, which Byron alleges are "the poetry of heaven," discovered that Mars is not only inhabited, but that it is intersected by canals for irrigation and navigation. The following are among the observations of Professor Wiggins, after a look through the Lick telescope:

"The ridges and lines on Mars, observed through the Lick telescope, are genuine canals, which the people have excavated for navigation, but especially for irrigation purposes. Mars, has more cloud and less rain than any other planet, on account of the 'smallness of its moons.' This 'great' comet is constantly shortening its orbit's eccentricity, and moving very slowly across Mars' orbit makes it peculiarly liable to be attracted and thrown into an orbit about that planet. The earth is the only other planet liable to this danger, which is less realized owing to the comet's greater motion in crossing the orbit of our planet. What would be the effect if the comet were to become another moon to us? The earth's oceans would rise in a few hours twenty feet or more above their ordinary level, overwhelming a large portion of both continents. Australia and the gulf would be no more. The chances are a thousand to one that this will happen, and yet this one might 'contain a certainty.' Mars, however, in on the line of the greatest danger. Encke's comet, it is certain, must, in a few years be come a primary or secondary planet. I have a theory that many floods and earthquakes are caused by dark or tail-less comets invisible even through telescopes, passing near the earth's surface."—The London Agnostic Journal.

Perfectly Cured.

Equality, Texas, May, 1889.
Dr. J. C. Batdorf, Grand Rapids, Mich.

Dear Doctor:—It is with much pleasure that I write this letter. I commenced taking your great remedies the 10th of April. I have used one month's treatment and can say that I feel better than I have in ten years. My sleep is sweet and refreshing. My appetite is good. I can do ten hours work without any trouble. Before I began taking your remedies, one day's work would exhaust me, and could not sleep more than half of the night.

I have been afflicted with nervous debility about twenty years; and have taken different kinds of medicine without doing me any good. I feel as well to-night as if nothing had ever been the matter with me—except that I am a little tired after ten hours' hard ploughing in rough land. I can therefore recommend Dr. Batdorf's remedies to any person that is diseased. I truly believe it can cure any disease that is curable. Any person desiring further information may address me at Equality, P. O., Harrison county, Texas.

P. S.—Dear Doctor: You may use all of this letter and perfectly welcome to it; for I think suffering humanity should know of your great remedies.

Respectfully yours, B. C. WILLIAMS.

CARRIE M. TWING—SPIRIT MESSAGES.

To the Editor of The Better Way.

Mrs. Carrie Twing has been among us and left with her rich gifts that few can appreciate enough. In my sitting she said write three or four names. I wrote four of my nearest relatives; kept them out of her sight, and as she said I might talk to her, as spirits wrote mechanically, I kept up conversation with her, and in less than an hour six messages were written and names signed of my dearest friends, three of them not written by me, every one including tests.

In her lectures in the hall, Mrs. T. opened with a most plain detail of her first experiences in materializations; the first being a downright fraud in Boston; her next experience was in Kentucky, where she had a perfect sight and handling of her darling child, giving her proof positive of her presence. In the hall, by her funny control, "Ichabod," many of the most marvelous tests were given, too good not to be repeated. Among the strange facts that came, was a marked one. "Edward Jewett is here," said the spirits, "and he says his death was by a tragedy." "I knew him," said I, "in New Haven, Vt., a particular friend." "He says he was killed in California in '47." "Yes," "He was driving a span of horses and double wagon and overtook a man who asked him to ride. He had taken his seat and in a few minutes Mr. Jewett felt a shock of his system, and looking over his shoulder, saw the man drawing a dagger from his back and then jump from the wagon. Mr. Jewett drove as fast as he could and lived until he reached the first house, and told the facts and expired. The statement was confirmed by Ichabod.

Let me here make record of what I must report or I shall not be faithful to my duty. We have been holding seances at our parlors once a week for over one year, with most interesting results. Mr. Chester Fisk is one of the most honest mediums in the world. He works hard through the week, walks three miles Saturday evenings to our house. After the cabinet sitting is over, where he sees spirits and hears them, we sit to the table and his hand is controlled, and by our friends we are entertained with the most joyous news from spirit shores.

At our last seance our friend Roberts wrote at a rapid rate, and here is his message of more than usual interest to us all:

"I am happy to greet you and to be able to say that life is real and earnest, and we cannot help but meet its stern realities. I lived in mortal life for a number of years and had, as you all well know, many conflicting forces. I was permitted to accumulate much of the world's wealth, and it came good in fighting the battles of truth and convictions of right against prevailing customs and stereotyped notions of things. My schooling in the knowledge of spiritual things, though fraught with many weary cares and harassing hours of anxiety, was a vast amount of benefit to me. My powers of endurance and unyielding convictions were what has earned for me a vast amount of contentment and satisfaction on the short side of life. The knowledge and that I was true to principle, is the greatest joy that I have. The assistance that I rendered Bliss was the cause of advancing the great truths of spirit return more than many of you are aware, not merely for Bliss alone, but there was a great principle at stake, and showing the front what we were enabled to do, has been the means of awakening the thinking mind wherever the battle was thickest. There I stayed for a time until the external began to grow weary, and I felt so weary and weak that it was impossible for me to work longer in the physical form; so one day I moved out of the old habitation and took a lease of new quarters. I found I was as really myself as before, only lighter, more buoyant. It seemed that I could almost move a world. I have lost none of my zeal, although I have learned much of what there is in store for all of you when the body lives no more. I still live to come near the friends and strengthen them in their development and growth. Now I wish I could reach the mass of mankind to-day and teach them the way to inherit eternal life and be useful while here in order to enter aright the great life beyond. What is the chief end of man to-day? It would seem to cultivate the selfish desires of the soul, a great scramble after that which if not well used, will be a millstone about the neck of man.

We know of these things, for now while I write there are scores looking on and regretting that they knew nothing but to live for the material. Of all the most unhappy, there are none so miserable as those who have been at ease at their worldly possessions. Many are here to-night inquiring, 'what can we do to atone for a wasted life?' It will cause them many weary years of discipline to atone for the neglect of life. There is a man named Mitchell here (a near neighbor,) who had wealth and loved it, too, and passing out, left it in a way that is not likely to benefit him or redound to his glory. Another comes who recently passed to spirit life, and says, 'Tell them to let the cemetery go and teach the people and take care of the suffering.' Act wisely and well, for from such comes peace that shall flow as a mighty river. Go on, friends; there is a crown for all who are faithful—a monument more enduring than sculptured rocks, for those who depart after living wisely and well among their fellow men. It is a great joy to me to be able to converse with you, though your minds are somewhat clouded. Strive to look beyond the vapor, and know that the eternal sunshine is beyond the clouds, and enable the sun to shine in all its glory, but the power is waning and I must go. You can write me as J. M. Roberts. Fraternally, RILEY M. ADAMS.

OBITUARY.

Passed to spirit life Mrs. Elizabeth Phelps, April 17th, aged seventy-five years, and her husband, Mr. William Phelps, aged seventy-seven years, May 5th. They had been earnest Spiritualists over thirty years; they were subscribers to THE BETTER WAY and loved the paper, as they often told me they could hardly wait for its coming. I have heard from Mrs. Phelps; she says she is glad she is at rest; that is what she needed, as she has worked hard at her life. People that know nothing of Spiritualism cannot understand how we may enjoy a communion with our loved ones.

Sycamore, Ill.
Mrs. E. MOORE.

Mrs. Ellen Andrews at the age of nearly sixty years, passed quietly and peacefully away at her residence, 309 Buckeye street, Cleveland, Ohio, Thursday afternoon at 3 o'clock. The deceased was born in Milford, Chataqua county, N. Y., June 10, 1823. Mrs. Andrews was well known by a large circle of friends. During her life she was married twice. Her first husband was Owen W. Mitchell, of Cincinnati, O. The marriage took place January 1, 1861. On March 25, 1875, Mr. Mitchell died, leaving her one son, E. W. Mitchell. After eleven years Mrs. Mitchell was married to Nelson Andrews, of Fredonia, N. Y., on Thanksgiving evening, 1886, who now survives her, together with her son.

In looking back over her past life, she was always found to be a friend of the worthy poor, a self-sacrificing, noble, kind-hearted woman. She was a firm believer in the harmonious philosophy of Spiritualism, inasmuch that the spirit had full power to come back and communicate with earthly friends. The always looked on the bright side of things and was, moreover, a tireless worker, so that the fact of her preserving the good spirit so unflinchingly is all the more remarkable. Such was the life of a true spirit who is no more and whose loss to this community will be felt for a long time. The funeral services were held at the family residence, 309 Buckeye street, Sunday afternoon at 2:30 o'clock, under the direction of Thomas Lees, of Cleveland, and was largely attended by friends of all shades of belief.

Passed from spirit life from his earth home in Monroe Centre, Ashtabula county, O., May 17, 1889, Julius Benson, in the fifty-ninth year of his age. Thus has gone from earth one of those men who loved the truth for truth's own sake, one who dared to have fixed opinions upon certain great questions, and who had the manly courage to defend them in the face of the strongest opposition. For many years Brother Benson was a firm believer in the sunny truths of Spiritualism, and endeavored to make it a part of his daily life. His broad views made him tolerant towards others whose opinions differed from his own. This made him beloved by all who knew him.

He was an active business man, and was everywhere known as a man worthy of confidence and trust. About three years ago, through a failure in business, he lost heavily by being forced to pay some of the partner's debts, or to sacrifice his business. This unkind blow affected him very much, and the mental worry soon undermined his health. He gradually failed, with occasional seeming

return to health, until the evening of the 17th inst., when his spirit took its flight from earth. His funeral obsequies took place on the 19th, conducted by the writer, in the presence of a large number of his friends and neighbors who were so justly entitled to the profound respect in which our friend was held. Just before passing over, he requested that his funeral should be conducted by a Spiritualist, or that it should be held over his remains. His wish was faithfully carried out by the loving wife and three faithful sons who survive him. He lived a Spiritualist, and consistently with his life he died as a Spiritualist.

Orthodox and spiritualistic friends all united in paying the highest of tributes to his memory.—Julius Benson was an honest and upright man. What higher praise could be bestowed upon mortal man? May the loving angels, in whose comforting presence he was so long rejoiced to be near to the dear ones who are called upon to part with an affectionate husband and a kind father to cheer them with the blessed assurance that their loved one still lives and loves, and is with them as of old.

Meadvale, Pa., May 25, '89.
Boston, Mass.
G. W. Kates and wife were given a reception at the new Spiritual Temple, Boston, Wednesday evening, May 22d. The occasion was inspired by the good will and affection of Mrs. H. M. Lake, the present regular speaker at the temple. That lady conducted the exercises with grace and dignity—making the evening charming in its interest and enjoyments. To Mr. and Mrs. Kates, as guests of the evening it must have been full of good cheer in recognition of their labors, and in gratitude for the kindly feeling of their co-laborers and friends in Boston. Indeed, the visitors and guests so expressed their emotions and paid a general tribute to their enjoyments of Boston hospitality. The lecture room in the temple was well filled by a representative audience. The exercises consisted of vocal and instrumental music by Mrs. Clapp and the Misses Parker, addresses by Dr. Storor, Miss L. Barncock, Miss Webster, Mrs. Hugo and Dr. Wilder. Mr. Lake spoke both in the normal and under control. The novelty of the evening was given through the mediumship of Mrs. Herberton, under control of a negro spirit who called herself "Topsy." The medium's dress was blacked and her form draped in garments of red and yellow. The character was perfect in detail of make-up, dialect and so forth. She accomplished everything with the aid of the regular exercises, and added to the program two choice and exquisitely vocalized plantation songs. (These latter songs were not of the medium's own making, but were applied to the negro corks, and holds control until the same is removed. Mr. and Mrs. Kates made a few remarks that were attentively listened to and enjoyed by all.)

Fraternity and union are characterized by such meetings, which inspire all to pursue a best they can a service to truth and the spirits for the advancement of humanity. Mr. Kates aptly put it toward the rounding out of all physically, mentally, morally and spiritually.

The services for the season closed at the temple Sunday, May 27th, with an able lecture by the controlling spirit of Mrs. Lake. She is re-engaged for the major part of the season of 1889 and 90. Her ministry has been a great blessing to the temple, and her attention and friends that will insure its spiritual position and an exalted place equal in the grandeur and beauty of its physical structure. Mr. Ayer, a former and builder of the temple, is inspired by a nobility of purpose, and by a zeal and integrity to the spiritual side of the modern revelations, and is laying foundations of progressive thought surer than those of his predecessors.

Boston Spiritualists are proud of the temple, but in their states of organized labor are not prepared to co-operate in the efforts put forth, which they consider are among the foremost possibilities for a surer and more unselfish growth to permanent usefulness.

Temple Fraternity School. The exercises this morning were conducted as a memorial service to Mrs. Dyer Clough, a person well known to the Spiritualists of Boston and also to many others, as an earnest and unselfish worker in the cause of truth. Her labors were in connection with the temple work and most faithfully and conscientiously did she perform them.

One year ago, the 18th of May, her spirit was born into the higher life. It was deemed fitting that some recognition should be taken of that event by the school that through her efforts has been established in connection with the temple work, and in which she, as a spirit, still laboring for the good of humanity takes such a deep interest. The first exercise was the rendering by Mrs. Clapp of a beautiful and appropriate musical selection. The guides of Mrs. D. E. Caswell gave the invocation at its close, the spirit controlling expressed the wish that those who knew Mrs. Dyer Clough best, who had been connected with her in the temple work from the commencement of her labors there until they closed should be the first to speak. Mr. Gregory, Miss Grovernor, Mr. Randall and others had many words of eulogy and affection to offer. Her unselfish labors, her efforts to establish a school where children in all conditions of life could be instructed in useful occupations as well as taught the truth of Spiritualism, were presented plainly to the school. Mr. D. E. Caswell was listened to with great interest and sympathy to her worth as a medium for the spirit world, spoke of her fidelity and steadfastness of purpose, also of her willingness to be untruthful in the face of the spirit world, and the skepticism and ridicule that is ever the portion of those who accept and labor for an unpopular truth in advance of his time. At the close of the exercises a hymn was sung, the benediction pronounced, and the school dismissed.

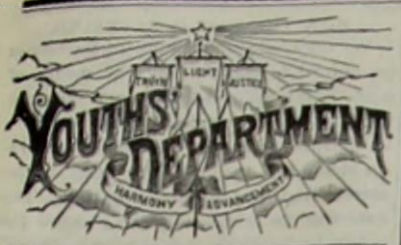
What the Angels Come to Teach.—The Spiritual Philosophy Condensed in a Nut-shell, by Dr. Dean Clarke.

This pamphlet of twelve pages consists of two analytical poems, delivered one in 1883, the other in 1889, and as the title imports, condenses the fundamental principles of the spiritual philosophy in the smallest possible compass. Such condensation can be accomplished with more ease in verse than in prose, and Dr. Clarke has admirably succeeded in his endeavor. Many beautiful passages are scattered through his work, as presentations of principles and the obligations of moral conduct of life.

He beautifully says:
The grave has now its victory lost
And death has lost its sting.
For souls no longer lament lost
The glorious tidings bring.
Then let us raise our standard high
Of 'Truth against the world.'
And now, while we its foes defy
It never shall be buried!

And in the second address:
Immortal teachers now inspire
Our glowing hearts with heavenly fire;
They breathe to our enraptured ears
The wisdom of the upper spheres.
They tell us of that happy life,
Where peace prevails, and joy is rife;
They tell us, too, of dismal hell,
Where sinful man in darkness dwells—
That heaven and hell are states of thought
And are within, as Jesus taught;
Our heaven is peace, our hell is pain,
A guilty conscience brings us hell.

Prettily said in conclusion:
And since they come to bless mankind,
The world break, their robes draw off,
With a cheerful heart and welcome hand,
We shall greet these angel bands.
HUDSON TUTTLE.



Written for The Better Way.

LULIE.
A Spiritual Story for Children by Sunny South.
(CONCLUDED.)

After passing into the house with the strange gentleman, Lullie was taken directly upstairs into a pretty bedroom, where sat a sweet and benevolent looking lady, though young in years. She was alone and reading. When our heroine entered, led by her rescuer, the lady looked up; and when beholding Lullie, smilingly said: "Why, George, what have you brought me to-day—a little wife?"

"Yes, my dear, this is the little girl the spirits promised us. Bright Star was in the office to-day when a beggar woman came in with this child. At once she beckoned to me to follow her, saying, 'There's your baby.' I realized in a moment what it meant, and was told, while following her to her home, that the child was stolen and being used by the old beggar woman for venal purposes. It proved true. But let us first fix her up in Lottie's clothes."

"What is your name?" asked the lady addressing Lullie, while taking her by the hand and leading her to a washstand.

"Lullie Mills, but that lady that made me beg for her, said I must say my name is Annie Mulligan," answered Lullie.

"Never mind what that old woman said," replied the gentleman who brought her there. "Just hold on to your true name."

"But how did you get to that old woman?" asked the lady, who had by this time taken off her upper clothing and began to wash her face.

Lullie told the story in her childish way, as the reader already knows it.

"And how long was that ago?" asked the gentleman.

"I don't know—they kept me a long time in the country before they took me to the cars."

"Can't you remember the name of the city where you lived?"

"No, sir—mama never told me that."

"Well, you'll be safe with us until we can find your mama. We had a little girl like you, but she died several years ago, and the angels promised to bring us another. You look just like her. This will be your mama now."

In a few minutes Lullie was her old self again, and was being admired and caressed by Charley Baker and his wife Maude. And they were as happy as they could be with their little new found daughter. Both Mr. and Mrs. Baker were Spiritualists and mediums. The former a clairvoyant and clairaudient, and the latter a mechanical writing medium.

In order to satisfy themselves that they had done right in abducting the little girl in this manner, they instituted a seance after tea. A spirit purporting to be the mother of Lullie manifested and told them that it was so intended, and that no search after the father should be made. Time would bring them together again, but not yet, as Mr. Mills had a certain development to undergo, which could only be effected in this manner. Lullie's abduction by the ruffians was also foreordained, as it was necessary to bring her under the influence of very contrasting conditions in order to free her from those of a set worldly nature, such as are found among fashionable worldly-minded people, and on which it is extremely difficult for spirits to act. Lullie being a good materializing medium, though undeveloped, was now ready to be controlled or cared for by the spirit world, and would give indications of her mediumship before many months. Mr. and Mrs. Baker were seriously counseled though not to send Lullie to any of the schools of the present day with their unspiritual systems of dealing with sensitive children, saying also that their methods of cramming were detrimental to both physical and spiritual growth. It was like forcing talents that were not active enough to be cultivated, and stunting those that needed unfoldment. The system was good enough for certain classes, but radically false regarding sensitive or mediumistic children, whether the offspring of Spiritualists or other spiritual-minded people, thus instructing Mrs. Baker to teach Lullie at home, and only that for which she exhibited a natural aptitude or taste, the latter being the first indication of dormant talents manifesting themselves or craving development. They promised to fulfill their mission regarding Lullie, after which all three retired for the night.

Three years have passed since the last event. Lullie had seen her twelfth birthday and had not only developed physically well under the discipline of her spiritual-minded instructors, but mediumistically also. In fact she had

become a wonderful materializing medium, and was giving sittings to select circles outside of her home, and sat for her new found parents as inclination prompted.

No one was admitted to the semi-weekly public circle without first being introduced to Mr. Baker at his private office, and who there could determine through aid of his medial powers whether the person was worthy of being admitted. No charge was made for admission, and only a limited number permitted to attend each seance. Mr. Baker did this in the interest of the cause, and did it willingly, but of course under advice of Lullie's spirit guides and her willingness. So far she had not demurred, and was not likely to as long as it did not affect her sensibility or health.

One day a gentleman was introduced as Mr. Mills. Mr. Baker immediately recognized Lullie's father in him, but kept his counsel, being impressed to do so, in order to prepare a surprise for him.

Mr. Mills told his sad story, saying that his only daughter had been abducted a little over three years ago, and that his wife had died a few weeks later, leaving him alone in the world. Since then he had been wandering through the states seeking his daughter and his lost happiness. Nowhere had he been able to find a clue, but about three weeks ago he became interested in Spiritualism, and at a slate writing seance received a message from his wife, who said that his daughter would soon be restored to him, but he should have a little patience, as it was necessary for her (the mother) to materialize to him first; but only one medium existed through whom she could manifest in the form, and that medium was far away in the East—he being then in California. She at the close, said, "Go to New York and initiate yourself into Spiritualism. The lost will be found."

A few days later I left San Francisco and arrived here in due time. Since then I have been attending materializing seances, but at none of them my wife appeared. I became desperate and was about to give it up, when this gentleman, to whom I had related my sad tale, took compassion on me, and said he would introduce me to a gentleman whose daughter was a fine medium, but who only sat for select circles, in hopes that I might be permitted to attend. And here I am—when shall I be there?"

Mr. Baker gave him the address and promised him a private sitting with no outsiders present, for eight o'clock that very evening.

Mr. Mills took his departure feeling very happy, and Mr. Baker was inwardly happy because he could do another good act.

Arriving home that afternoon, he informed his wife of the arrangement, and she was also made happy.

It was then decided to keep Lullie out of the way until it was time for her to go into the cabinet, as she dared not know of her father's coming for fear of exciting her and thus making conditions unfavorable for the materialization.

The hour approached and Mr. Mills was shown into the front parlor, which was parted from the back parlor by folding doors. In the latter was the cabinet. Immediately afterwards Lullie was brought down and taken into the seance room. Arriving there she wondered why the folding doors were closed. Mrs. Baker said it was by order of the spirits. But before Lullie could ask any further questions, she felt herself being controlled and was involuntarily taken into the cabinet. She was hardly inside when a spirit appeared at the aperture. It was Bright Star. She approached Mrs. Baker and whispered, "All is well—open the doors;" then dematerialized without returning to the cabinet.

Mrs. Baker pushed aside one of the folding doors and beckoned to the two gentlemen to enter.

Mr. Baker introduced his wife to Mr. Mills. Mr. Mills bowed respectfully and, after a few remarks, asked for the medium.

"Oh," replied Mrs. Baker, "she became entranced the moment we entered the room and was forcibly taken into the cabinet. We are, therefore, ready for the seance."

Mrs. Baker placed three chairs within six feet of the cabinet door and requested the gentlemen to be seated. The light was not interfered with, as a spirit had already materialized and proved that it was all right.

The trio had hardly seated themselves when Bright Star again appeared. She approached the new comer and extended her hand to him. Mr. Mills took it, but said nothing. Then Bright Star spoke, saying, "My friend, the angels greet you. You have suffered much, but it is over now. Your wife and daughter will be restored to you!"

With the last word she began to sink before Mr. Mills, and a moment later had dematerialized while holding his hand.

When about recovered from his surprise, the curtain of the cabinet parted and a beautiful snow white spirit appeared. She tried to come forward, but had to return behind the folds of the curtain for a few moments to gather more strength. Then with a bound she came forward, and with extended arms towards Mr. Mills, cried in a loud whisper, "My husband!"

Mr. Mills immediately recognized his wife and sprang from his chair to receive her. She threw her beautiful snowy arms around him and he pressed her to his heart; but while in this attitude he felt her leaving him, although he had not relinquished his embrace. Suddenly she fell through his embrace and disappeared.

Mr. Mills returned to his seat somewhat disappointed, as he should like to have had some conversation with his spirit wife. But he had hardly been seated when three spirits, or at least three persons came from the cabinet door. He recognized the two outer ones; they were Bright Star and his wife. But the middle one suddenly had a strange fascination for him. Gazing at her for a moment with intense curiosity then throwing up his hands, cried out, "Oh, my, is Lullie also dead?"

He had recognized his daughter—his dear little Lullie, as she was being escorted from the cabinet by the spirits.

His cry of anguish was so loud as to awaken Lullie from her trance state. At the moment she awoke, the two spirits dematerialized, and Lullie stood alone on the floor. Finding herself awake and standing in the center of the room, she became somewhat confused, and in her still half-trance condition pressed her hands to her temples as if trying to realize her situation.

Being now alone and not having dematerialized like the other spirits, Mr. Mills could not contain himself any longer, and rose from his seat saying, "Is this my Lullie?"

The strange voice awakened Lullie fully. But one glance at the stranger and she recognized him.

"Father!" she cried, throwing herself into his arms. "Father, father, oh, dear father!"

"My child, my Lullie, God bless you—God be thanked!" cried Mr. Mills, with fervor.

At this moment Mr. Baker turned on the light full, as he was impressed that the seance had come to a close.

So it had. In a few moments all was understood, and in a few days Mr. Mills was an invited guest at the Baker family—Lullie not wishing to leave those who had been so good to her, and would not have her father go away either. And as Mr. and Mrs. Baker did not want to part with their adopted daughter, whom they had learned to love as their own, it was decided to make Lullie's father one of the family—a compromise that was acceptable all around. And as Mr. Mills had no desire to return to the old home with its ugly remembrances, he made this his future home, having there found his wife and daughter again, and for which he was so grateful that he purchased the house they were living in and made it over to Lullie's new mother as a present. All were now happy, and especially Mr. Mills, who had his daughter in the flesh and could commune with his wife at any time in spirit. But the happiest of all was the heroine of our story, bright little Lullie. Many times she spoke to her father of her abduction and the fearful times she passed through during those few months that she had to live among fakirs, thieves and pretending blind beggars. But as it was all over now, it was finally forgotten entirely, and Lullie continued to live happy with her father and new found mother—never forgetting the good spirits who united them again. So good-bye, children, and don't forget little Lullie Mills.

Mr. Mills returned to his seat somewhat disappointed, as he should like to have had some conversation with his spirit wife. But he had hardly been seated when three spirits, or at least three persons came from the cabinet door. He recognized the two outer ones; they were Bright Star and his wife. But the middle one suddenly had a strange fascination for him. Gazing at her for a moment with intense curiosity then throwing up his hands, cried out, "Oh, my, is Lullie also dead?"

He had recognized his daughter—his dear little Lullie, as she was being escorted from the cabinet by the spirits.

His cry of anguish was so loud as to awaken Lullie from her trance state. At the moment she awoke, the two spirits dematerialized, and Lullie stood alone on the floor. Finding herself awake and standing in the center of the room, she became somewhat confused, and in her still half-trance condition pressed her hands to her temples as if trying to realize her situation.

Being now alone and not having dematerialized like the other spirits, Mr. Mills could not contain himself any longer, and rose from his seat saying, "Is this my Lullie?"

The strange voice awakened Lullie fully. But one glance at the stranger and she recognized him.

"Father!" she cried, throwing herself into his arms. "Father, father, oh, dear father!"

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CINCINNATI - - - - - JUNE 8, 1889

At Two Dollars per Year to Subscribers in the United States; Two Dollars and a half to any Foreign Country. No subscription entered into for less than one year. The subscription price is paid for, but sample copies will be sent to any address on application. In the United States this paper will be sent Six Months for \$1.00. The *Better Way* cannot well undertake to thank 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 dishonest 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 press every 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 Plum and McFarland, CINCINNATI, O.

Crime is born of selfishness.

The best developing medium is self culture.

Those who have love wish for nothing more.

He who can treat his enemy as a gentleman, is a gentleman.

True reform consists in combating the evil and not the one in whom it exists.

A kind and encouraging appeal to the depraved is more beneficial than contempt.

We cannot give without receiving something in return; nor can we take without losing. It is the law of compensation.

To gain a victory over an opponent we must preserve our self-respect, and this we can best do, by treating him with respect.

Cranky people are generally made to do cranky things by the spirits, for they either attract cranky spirits or pervert the good they are impressed to do.

Abuse brings us to a level with those whom we consider our inferiors in moral worth. A villain invites abuse for this reason. It gives him the advantage over us.

True benevolence consists in lending aid to remove an evil, but harboring ill-feeling for the individual on this account, is uncharitable, and places the former beneath the unfortunate one.

Morality, or spirituality in connection with physical labor, the trade or the profession, aids the development of mediumship more than sitting in indolence awaiting the spirits to do it all.

When the soul is filled with love all desires of the being are gratified. It permeates every niche and fibre of the spirit and body and produces that which man intuitively seeks—happiness.

Truth told in simple guise never misses the mark with all desired effect, but when couched in abusive language or accompanied by angry comment, it is like a gun that explodes in the hands of the marksman—it misses fire to the delight of the one aimed at.

The objection to granting suffrage to the negative sex because the politics of to-day are contaminating should be the incentive for admitting women to the poles. The objection indicates that politics need purifying. And yet men regard themselves as the superior sex.

Contentment or peace is attained through physical purity or abnegation, but love or happiness through benevolence or charity; and while the first may only demand, Diogenes like, a little sunshine the latter asks not even this; for love is the soul's sunshine and it needs no material aids to lend it joy. Love is its own heaven its own comfort; its own sympathizer; its own light bearer, and its own harbinger of peace; for it is the soul in rapport with God—with life itself.

The practice of benevolence and charity opens the soul to a wonderful flow of intuitive truths—love bringing the soul in rapport with spiritual nature, and in addition to the above aids it in the comprehension of causes or of the spiritual side of things. To comprehend this is to see more in this life than under ordinary circumstances. In fact, there are certain truths that can only be comprehended while the soul is in the loving state, and to which we are aided at times by loving spirits who force a temporary love condition on us in order to open our vision to a higher comprehension of things.

A scientific reason for being charitable is because uncharitable thought waves produce suffering in the one on whom they are directed—especially if he or she is mediumistic. The restlessness or discontent we experience at times is an effect of such thought waves striking against our spiritual nature. By exercising charity we make ourselves positive to the fault finding of others, it creating a protective aura around us which wards off such thoughts. This is one of the rewards of a love condition, while the opposite leaves us unprotected and invites its just deserts. Man creates his own heaven or hell in this respect.

THAT EXPOSE.

A belief in the marvelous has never produced a high state of morality, or words to that effect, constituted the opening remarks of a prominent minister of the gospel, at the so-called expose last week. It is indeed surprising to hear a professed Christian utter such sentiments—one who is supposed to believe in Christ, the arisen, the revelator and miracle worker. If the Christian religion was not an outcome of the marvelous or spiritual (the occult), how did it originate? Certainly not on a scientific basis as Spiritualism has originated. Or does the reverend gentleman mean perhaps to discard the Bible record by such an implication? If so, he is departing from the faith. As good Christians we ought to believe God's own words.

But Peter denied his master in a moment of weakness, and Christ himself went down among the lowly and fallen to uplift and redeem them. So our modern ministers are imitating both, only it is not recorded that Christ formed an alliance with ostracized Jews and took their word, in order to tear down the religion of the honest believing Jews. He was too high minded for the former and too charitable for the latter.

But it appears Christianity has outgrown a belief in the marvelous or spiritual and it has devolved upon Spiritualists to revive it, and who seem to now stand where Christians stood about 1850 years ago, and the latter have exchanged places with the Pharisees of old.

The O. V. M. A. has issued circulars exposing the exposé, which may be had on application to W. S. King, president, or M. G. Youmans, secretary, Cincinnati, Ohio.

LOVE LEADS TO THE BETTER WAY.

In harmony there is strength, power, force, perfection. Our little solar system, is a representation of it; our universe of stars another. In earth life we only find it prevailing where love is dominant. Two souls in accord accomplish more genuine good than a dozen single-handed. Then why dissension, discord, vying for supremacy—one struggling to outdo the other and all striving for individual acknowledgment? Is it selfishness or pride which is the incentive? We find it in every department of life: on the rostrum, in journalism; in the pulpit; in business; among the profession, in the schools, and among children at play. Of course, it is argued, that competition is the life of trade; that ambition leads onward; that activity or energy is progress. Admitted; but may not the same in combination lead to still higher results; make progress more active and rapid; accomplish more than is now being done for mankind and for ourselves? Undoubtedly; but the ego steps in between us and those who think as we do; who have the same aims in view; who have similar talents; who obtain the same inspirations from the other side. Such is envy. It perverts ambition and makes progress naturally slow, because men and women will not labor in harmony with each other. Envy is selfishness. We want all the glory to ourselves, and are afraid if we combine our aims, one may obtain all the credit. Thus by standing alone we cannot miss it—honors are not divided. But, after all, what is happiness if we cannot share it with somebody? To sense the happiness of others in consequence of our rewards? It is true, we are often happy when we see others happy, but it must be of our doing—we must be the cause. To be truly happy under these circumstances therefore, we must share our honors with somebody, and to this we must also admit that some credit is due them also. When we do this we have reached harmony with one being. At that moment our work begins to be appreciated, because it is benefitting others besides ourselves—it has tenfold itself perhaps for a general good. If the harmony of two have such effects, what will the harmony of three, five, ten, nay, a hundred accomplish? The Declaration of Independence is an instance, and from which all the world might take an example. Soul harmony is needed to accomplish great results. Whether this constitutes love or whether love is the incentive to create it, is indifferent, as long as we reach it. We may come to an understanding on a strictly intellectual plane and agree to certain things, and even be happy in consequence; but whether this constitutes the sole harmony of the universe is doubtful. Causation is no doubt intelligent, but intelligence without love is but relative harmony, as we have evidence of in earth life—it being subject to amendments, and often so many as to cause disintegration. Could life be absolute if it was subject to alterations? We know that love never dies; that where true love exists between mortals there is no altercations; no differences of opinions, no vying for supremacy; no sharing of honors; no envy; no deceit; no animosity for precedence in anything—except to do the other a service, a kindness, a favor, and as it should be; for such is the nature of God; of law; of intelligence; of causation; of soul; of being love, and love means to live for others—not for self; to think for others; do for others; and feel for others. To think, to act and to sympathize in harmonious vibration constitutes love as it exists in the universe. It is the great motive power of effects; the force that induces progress; the perfecting principle of life, and that which gives strength to the individual in earth life. It is that which is needed for harmony in every condition of life—and which leads us onward to the better way.

ABOUT DIET.

In answer to a question recently handed in, referring to diet in the unfoldment of mediumship, Mr. Emerson said very pertinently that every one should be the best judge of that himself, and not allow others to regulate that for him. Whatever he felt a natural desire to eat he should eat. It was buckshot. He said also when it became necessary to abstain from certain kinds of food, the spirit friends of the medium would make it known by impression or otherwise. Because one man feels that pork is not good for him, is no reason why he should prevent others from partaking of it. There are times and occasions in every man's life when meat is detrimental to him, and especially just before going on the rostrum, on the pulpit or on the stage. A full stomach or one loaded with heavy food affects his finer sensibilities and prevents the best results. Thus the weighty part of the meal should be postponed until the work is finished. But above all things man should avoid becoming cranky on that subject. If a man had a passion for that which he knew was detrimental to his health and happiness, it was his duty to try and overcome that passion. Then abnegation was not out of place and would be beneficial to him. Otherwise nature was the best regulator and a judicious exercise of reason could always prevent bad results.

This is good logic and hardly requires any additional remarks. But experience is the best teacher and is often applicable to those who lack it. Fasting is an old institution, and has been observed in nearly all ages from the time that a historic record of man has been kept. How long before that it was instituted is difficult to determine—except man in his primitive state followed it naturally as the animal does. A sick animal fasts; civilized man tempts his appetite with fancy preparations. That he has to resort to the latter proves that it is unnatural. The stomach is the first organ that is sympathetically affected by almost every disease that the flesh is heir to, and the appetite is the first sense (if this may be termed a distinct sense) that is dulled or allayed in its function or action, and almost seems to be an indicator by which the whole human machinery is or may be regulated. Knowing this we should not regulate it but let the stomach regulate us, and when the appetite fails, do not tempt it or stimulate it; or create a fictitious one. A little fasting can never do any serious injury, for whatever impurities are in the system mostly pass out via the stomach, and if interfered with by false dieting, must prove detrimental to the whole physical system—preventing the discharge of impurities through this channel, and naturally cause them to find other outlets, the results of which must be skin eruptions, boils and disfigurements of this order. Therefore, as well as nature creates desires which may be followed out with reason, the same natural hint should be observed when the appetite is lacking, and no more create one than to abstain by force.

TOLERANCE.

Man passes judgment upon things or compares them with what he has been taught. Such is quite natural and harmless as long as he is personally happy in the belief and tolerant enough to permit others to do likewise. But all do not stop here. In passing judgment upon others' belief or opinion, they use harsh terms, calling them "pernicious," "mischievous," "damnable," "bigotted," etc., ad nauseum. It is just this sort of inwardness which makes their own belief, theory or opinion, pernicious, mischievous, damnable, and bigotted, and in such expressions are voicing what they are in spirit, and what they will make of their belief, religion, or philosophy, if permitted to run riot, or not kept in abeyance by the conservative element of those who are of their opinion or belief. Some of our best, or at least considered so by many, and undoubtedly by themselves also, will rant at some religion or ism or belief as if those partaking thereof were perfectly insane or without any sense whatever for believing as they do, and often accompany their criticism with ridicule or bitterness and then say, look at our religion or philosophy, etc., and behold what beautiful lessons of love and charity it teaches—forgetting that to set forth doctrines now-a-days means to exhibit them in fact and not in theory. Do as I say and not as I do, belongs to the past. We cannot preach charity to-day without practicing it. Those who attempt it are either regarded as hypocrites or cranks, both by their own followers and those they are trying to convert. To talk about the charity of one's own religion and then denounce, ridicule or tear down someone else's, is inconsistent. It must be stopped or Spiritualism will continue to be antagonized and its progress impeded. We can only advance by harmonizing ourselves with our belief or our teachings—be true to what we profess—be true to ourselves. Intolerance is not a gift of Christianity alone. It may be found nearer home if we will look at ourselves as others see us. Introspection is the reform needed to-day, and when this has been attained, we shall sail along more smoothly; and once we have gained a reputation as being a tolerant and charitable people, the world will believe nothing bad that may be said of us, despite exposes, frauds or anything else.

Send THE BETTER WAY to friends.

PRACTICAL SPIRITUALISM.

Coming down to bottom facts, what may we understand by practical Spiritualism? It is well-known that religion is more or less theoretical, and to a degree sentimental as far as the individual is concerned. The latter, though not an adjunct of religion *per se*, is sometimes an effect of the manner in which it is presented by exhorting preachers, and sometimes an effect of an erroneous application that the individual makes of it himself. Though not an evil in itself, it often leads to morbidity or a very sickly form of sentimentality. This may be due to fanaticism or a mania for any one subject, whether religious or secular. But it seldom exists in connection with scientific research or a practical knowledge of facts.

Spiritualism in its simplest form constitutes such an ism, or such a religion, science, philosophy, or whatever the student desires to make of it. But it is not foreign to sentimentality either, many running into a rut from which they either try to scoop all the knowledge or light contained in Spiritualism, or into which they endeavor to draw everybody else. This, in itself, may be only caused by a narrow conception of Spiritualism, and may be indulged without harm to the individual or to the cause. But when sentimentality instead of common sense begins to rule the individual, it generally leads to something unpractical which does not comport with the age in which we are living.

Spiritualism is practical enough to be presented to the world, if our exponents would but hold to the facts and dispense with theories until the convert has found a foothold on which to believe; i. e. to know. But the most practical ones are also the most reticent in approaching others on the subject—not wishing to pounce on an individual until he has been well "sized up" to be sure of a victory.

Now, practical Spiritualism may be presented to an investigator through any one simple phenomena that may be at hand—provided the medium is sufficiently developed to exercise his or her gifts in behalf of an investigator. Any table-tipping medium will do as an introductory; for one who cannot see intelligence operating in this manifestation outside of the medium, is not quite ripe for further initiation. But even this manifestation may be perverted or made to appear ridiculous if accompanied by sentimentality or religious ceremony, always remembering that one who looks into Spiritualism, does so because he is intuitively seeking for something higher or endeavoring to break the bonds of something that is holding him in mental slavery. In the first instance it is generally a materialist or a non-churchman, and to present it with a religious formula, causes a sort of mild contempt to overcome him, believing himself to be taken back to superstition instead of new revelations; or discoveries as such would regard it, and in which guise it may be introduced with good effect at times. In the latter instance it is a churchman gently loosening the bonds of creedism, and who would rather regard Spiritualism as a science or a non-religious something than otherwise. It weighs lighter on his conscience if he has any scruples about it; and it is impossible to present it as a thing sent down by Christ himself. For that would not only shock many, but cause many to imagine it was an affair of the devil, sure. As much as the Christian may believe in Christ, you could not make him believe that he could or would return to earth through a mortal, or even send a message through their own ministers. The one who claimed this would be put down as a crank, and the medium who tries to christianize Spiritualism in order to pander to investigating Christians, would simply make a botch of it.

Present the phenomena as a simple fact and let them draw their own conclusions from it. If the materialist chooses to believe in magnetism, let him do so. If he has no sense enough to note the intelligence in it, let him go. In some it is only pretense after all, their pride not wishing to admit it, or their conceit not permitting them to be taught beyond that which they already know. And the Christian who sees the devil or evil in it, is not advanced enough to be benefited by it, and thus should be cared for by his pastor. But whoever the investigator, let him see what Spiritualism is in itself and not what we would like to have it be. Be practical, for the closer we hold to facts, the better the results—not only in making converts, but in reaching harmony among ourselves—organization.

We are sorry that we are frequently compelled to reject articles from good writers on account of their controversial and often acrimonious spirit. We favor neither the Christian nor the anti-Christian side of Spiritualism, but do not believe in having them antagonize each other through a Spiritualist paper, which is published for the purpose of teaching what Spiritualism is and not what anything else is or was. Besides this, it is offensive to the majority of our readers, and we therefore request that differences of opinion be either expressed in terms charitable towards all, or freed from bitterness. If the Christian side has been favored a little more than ordinarily of late, it is because articles coming from that side contained a more charitable spirit—although we have to condemn as many of these on account of illiberality and sentimentality as of the opposite party on account of extreme radicalism commingled with bitterness.

WE SHALL MEET AGAIN IN SPIRIT.

A subscriber, who evidently takes us for a walking encyclopedia, begs us to answer the following questions through the columns of THE BETTER WAY. But as her letter contains a good loving aura, and full of the right truth-seeking spirit, we shall endeavor to comply with her request.

Are all spirits able to communicate with mortals, and must there be a mutual desire, or can spirits control us against our will?

All spirits are able to communicate through some source, but not all spirits are able to communicate directly through all mediums. A mutual desire adds to the endeavor, even if not always successful or perfect. Higher spirits can control us against our will at times—if not directly, at least in shaping our destiny. Lower spirits can only control us in this manner when we have something in common with them—some weakness or passion that governs us unwillingly, as excessive vanity or conceit, selfishness or hatred, physical habits, not spiritual or pure.

Can spirits come into their old homes and see material objects?

Yes, if it is inviting to them, and you love them enough to permit them to interblend with your spirit. Then they see through your eyes and enjoy or suffer all that you do.

What is the enjoyment of a new-born soul and the nature of their new condition? How do they converse? What of those who reach the other shore in a weakened state, and can mortals aid such?

This depends on circumstances. The more spiritualized through a life of goodness and purity, the less material are their modes of employing themselves. Their condition also depends on this. Earth-bound spirits have all the needs of mortals and experience the same sensations, and from which we infer that they must have a similar organism (but of elements intangible to mortals, and supposed to be principally magnetic.) Those who are still weak in spirit are not yet fully ripened, or are not quite purged from their impurities. A perfectly purified soul or spirit ought to be able to see itself pass out of the body, and rise from the same like a butterfly from the chrysalis. But man has not progressed to this state of things yet, and there are probably but few comparatively who are changed in the twinkling of an eye. We may aid the suffering ones by sympathizing with them, thus drawing them nearer to us, enveloping them in our more material aura, and thus protecting them from the keen action of spiritual law or their discords—nor will it be detrimental to the spirit to hold it at will, if it does not weary the mortal in communing. Nature will dictate in due time, while intuition will warn against encroachment on part of the spirit.

How do people see clairvoyantly with closed eyes? Is it a hereditary gift, one that can be cultivated, or is it the work of spirits?

Clairvoyance is of different kinds. Those who see with closed eyes; see with the soul, while others see with the eyes of the spirit body. The soul has no organs—it constitutes sight, hearing, feeling, etc., in itself. In one it is a lucid condition of the soul; in the other a so-called spiritual gift. In one it is the soul acting independently of the spirit, and in the other it is the spirit body acting independently of the physical body. It may be hereditary or a gift acquired in childhood. It may be cultivated through the exercise of sympathy or charity—this attracting clairvoyant or discerning spirits whose presence is contagious for good as the attraction of hateful spirits is contagious for blood diseases or organic troubles of this nature.

Do the old become young, and old loves mated again?

Purity is eternal youth, and love eternal manhood in spirit—one representing beauty and the other strength. All that which once loved each other will meet again and experience a love that mortals know not of.

If our spirit friends have facilities for progressing faster than we, will that prevent us from entering their sphere at transition?

Spirits have more facilities for progress and then again they have not, thus we may keep pace with them if we will only prevent going backward by any directly selfish action, as taking advantage of another because it is legal according to human statute, or who is good natured or weak enough to be psychologized. Combatting against material surroundings give mortals a soul and spiritual advantage that spirits have not; therefore the desire of many to return to earthly conditions by controlling and obsessing mortals—spirits often obsessing mortals for personal benefit, though it is sometimes overdone and is therefore selfish on part of the spirit. But when a spirit's motive is good, he soon becomes aware of his own selfishness and then tries to make amends, by doing us a favor when opportunity offers or by teaching us something that we may need for our spiritual, and frequently material welfare.—They have higher facilities for study, and for comprehending things of a spiritual nature that we have not, but man has more and better facilities for doing practical good, being able to reach mortals that spirits can neither influence nor aid. Thus mortals can keep up with spirit friends by doing their share in life's work and gain spiritual strength, while spirits are developing in another direction in a more passive way, spirits only beginning to develop strength after they have learned the ways and means of doing so scientifically. As this requires longer periods of time than what we regard as time, there is no danger of our friends outstripping us after they get out of the body. We shall meet all we ever knew on earth and be introduced to some of our ancestors who lived generations before us.

HOW THE PAST IS REVEALED.

We may judge the nature of the crimes committed in the past by the modes of punishment exercised. History does not record the former, because there were no newspapers extant, nor newspapers reporters vying with each other to gather up the smaller details for public reading. The nature of the crimes only came before the judges to decide on, and only their decision was recorded because this was essential in being a thing that had to be carried out according to sentence or law. Crimes of to-day are punished in the same measure, and will appear as barbarous in the future as those of the past appear to-day, only that a record of the crimes themselves will be existing by which to make comparisons. Had we a knowledge of the crimes committed in the past and could realize the enormity of some of them—both *in esse* and in correlation with direct surroundings—we would perhaps excuse much and even feel an inclination to apply the same for like deeds to-day.—Why is lynch law applied in this enlightened age? Men must become terribly roused to resort to this measure; and if some of the crimes were not of an equally terrible nature, they would not have this effect on intelligent beings. A cause must exist for every effect manifested and if the effect is blood curdling the cause (the crime) must have been similar. This does not excuse lynch law though. Under any condition it is a relic of barbarism, and proves the lack of positive spirituality where it is manifested; it lends a cue to the reasons for resorting to the various modes of torture and punishment in the past. If certain crimes to-day arouse men to avenge them as they do, we might imagine what some of the crimes in the past must have been when regarding the modes of punishment resorted to.—A meditative mood will aid the intuitive-minded, or those who are sensitive to influences; or obtaining a clairvoyant or soul vision of the past, and the other a consciousness of them in the form of sensation—do thought bringing the spirit in accord with the aura or conditions of the past and thus its unrecorded history is revealed. Nothing is hidden from the true Spiritualist; for those who live up to the teachings of their philosophy are bound to unfold some form of mediumship of a sensitive or psychic order eventually. Physical purity leads to sensitiveness or psychometry, and love to intuition or soul clairvoyance. With either gift the individual may be happy, and with them enjoy an individual spirit communion, or draw from the fount of spirit as he feels inclined to ask questions—responses never failing to find the earnest seeker after truth. Spiritual light and knowledge surrounds us, and if not too much ourselves or engaged in looking at the wrongs of others, we will be constantly "filled with the spirit" from which we can gather that which most interests us and which gives us the most comfort. The past is no more a sealed book in the light of mediumship, and those who will, may open it. Mediumship reveals everything, even to the unrecorded history of man. But there is naught without love.

THE EFFECTS OF A ROTTEN DAM.

A calamity like that at Johnstown along the Conemaugh river, caused by the breaking of a dam, is not to be paralleled by any in the history of America. When 15,000 people are missing, supposed to have been killed by the catastrophe, it becomes impossible for one mind to realize the circumstances or the fact, and to bring ones sympathy to bear upon such a scene would be death to the individual. Benevolence or charity thus takes the place of sympathy, and is just what is most needed for the survivors and actual sufferers, the spirits of the departed being cared for by the good Samaritans of the spirit world. Money therefore becomes the great mitigator of material suffering and none should fail give a mite. With each goes an angel influence.

Well, the 500 have come in. In six months, or since the new departure, we have received 505 new subscribers. We don't want the earth, but about 1000 more will make THE BETTER WAY—well, tell the friends to send in their names and you will never regret it.

REVIEWS.

"Psychic Studies" is the name of a new monthly magazine published at 210 Stockton street, San Francisco, Cal. Single copies 10 cents; One year \$1.00. Albert Morton, Editor and publisher. The contents of the first number are God—Our Relationship; Fashionable Christianity; Spiritualism; Ancient Myths resurrected; Theosophical Teachings vs. Practice.

PERSONAL.

R. P. W.—Accepted; we do not book prize.

Mrs. E. A. Wells, who has been prostrated with rheumatic fever at Davenport, is reported as having recovered.

R.—A good medium, who sends us a number of subscribers accompanied by the cash, writes: "I will do all in my power to help your noble paper. It is the only paper that mediums can have any hearing in at present." Thanks, good sister. THE BETTER WAY is now entirely in the hands of mediums and—that accounts for it.

Prof. J. Clegg Wright still continues to lecture at Penderly Hall, 192 W. Fifth street, this city. Those desiring to enjoy a soul feast of high thought and obtain a practical elucidation of things in general, should attend. Mr. Wright is well informed and alive to existing facts; views Spiritualism in the light of reason and so explains. His Tuesday and Thursday evening classes will continue two weeks longer. The Sunday lectures take place at 11 a. m. and 7:45 p. m.

SPIRIT MESSAGES

Given through the Mediumship of Henry H. Warner, Cincinnati, Ohio, by the Guides, Waubesa and Watonwan, Wednesday, May 29, 1889.

VIOLET.

I come this morning to the friends to say a few words of cheer to the dear ones. How beautiful the thought and how much more beautiful the fact that the dear ones who have passed on to the spirit world can come back to us and give us messages of love and comfort. Here in this beautiful land of spirit, you would think that all were happy; but it is not so, for there are those here who are torn by sorrow and remorse; who are yet in the darkness created by their own undeveloped natures, and it is to these my steps are bent to endeavor to reach my hand to them and help them to climb the ladder and rise from the darkness into the sunlight of truth and happiness. You make our work harder though by the many you send from the earth to us in unkindness and violence. Our thoughts should ever be pure and kind; our words, loving and gentle; and our actions should correspond with our thoughts and words. I have spoken before to the friends through Miss Shellhamer, now Mrs. Longley, and I came, to-day, because father's presence here, yesterday, attracted me, and I gladly avail myself of this opportunity of sending a few words to them. I want father and all at home to know that Katie Kinzie is watching over them and when the time comes will welcome them to their spirit home. The spirits named me Violet. I cannot say more now as I am unable to retain control of the instrument, but I thank the guides for permitting me to use their instrument. No, I cannot leave as yet for I have gained more strength and this thought I desire to place before you. We need your help on this side of life as much as you need ours. It is not a one-sided arrangement with the giving all on one side, but it is a mutual co-operation. We need your kindest wishes and your best deeds to accomplish the highest good, both for you and those on our side of life.

THEODORE WADE.

This is a grand opportunity of expressing my thoughts to the friends. Many years have rolled away since I dwell here on earth, and but few of my immediate family of that generation are living to-day. Charles, Frank, (B. F.), and "Uncle Ned," as he was called, are here with me to-day, and as for Decius, I have lost track of him, and don't know where he is. We send our greetings to the old friends, who have survived the shock of battle. (The last I knew of Decius, he was a Judge of the Supreme Court of Montana.) The truth of spirit communion is proven beyond a possibility of successful contradiction. The only question there can be, is as to the manner and matter of the communication. I think I shall prove my identity when I say that I have an old friend, living at Oregon City, Oregon, and he knows too, that the matters, I speak of, are beyond the knowledge of the medium, for they occurred before his birth, and have not been matters of history to him either spoken or written. Now, Eben, I want to thank you and Sophronia, for the kind care you gave me in my last sickness. I am not dead by any means. Those were hot times, in the days of the Silver-Gray Whigs. To the friends in Ashtabula and Geauga counties, at Chardon and Newbury, Auburn and Jefferson, I send greeting.

LEWIS GOODWIN.

I come this morning to my old comrades of the 25th Wisconsin, Co. K. To-morrow all over this land our friends will meet to decorate the graves of those who fought for what they thought was right. Some of us have left our bodies in unknown graves, but we shall be with you in spirit. I enlisted from Delton, Wis., and died at Decatur, Tenn.

CHARLES FAY FOX.

Irring, my boy, I am watching over you and Flora and in regard to your eye, be very careful of it. I should advise you to seek the advice of a good oculist, for a slight surgical operation would restore the sight to a great extent, if not entirely. I merely suggest this as my opinion. Use your own judgment as you understand the immediate needs of the case, perhaps, better than I do. The old pains are all gone and I am growing beyond the conditions that surrounded me when I was born into this world a little over a year ago. Tell Charlie and Sophia, I come to them often. Charlie must take good care of himself and not be so careless. Mother is here, and Uncle Franklin Wells, and Aunt Eleanor Wardall. We all send our love to you.

LEANDER E. CARVER.

I do not come this morning to give any test, but to voice thoughts of love to my kindred and friends. The dawn of a new dispensation is coming upon the world and the spiritual philosophy and phenomena are only in their infancy as yet. The bugle notes of progress have sounded the call for the advance. Nature never retreats. Onward, ever onward and upward is the law of life and the apparent death and decay is in reality only a birth to a higher life. To the dear ones, to Robert and his mother, I send my love and say I am with you, and the others unite with me in this.

WALTER BENJAMIN PARKER.

I come with a message to my father and mother, and I want them to know that their boy still lives and loves. Though I

was taken away from you when a young lad, I have grown to manhood here in the spiritual world of love and truth. How many times I have stepped between my brother Harry and danger. I want him to know that it is I that go with him and protect him. Aunt Ida, I come to you also. Love to all.

CHARLOTTE KNIGHT.

My relatives, Austin A. Knight and wife, live in Fayette, Iowa, and to them, I send this greeting of love. Ab, Mary and Austin and Emma, I am with you often and have seen the dark clouds that have gathered at times over your head, but they have all fled away, and now the sunshine lies all around you. The loved ones, Ellen, Fred, and Charles, are with me, and we are happy together.

WAUBENKUH.

Many spirits come here and they try to tell about themselves and they speak all at once, so they get all confused. So I will describe several of them to you friends, so you may be able to recognize them. The first one who comes before us is a man who died of a wound received at Gettysburg. He died in 1863. He was 5 ft. 8 in. tall, square shouldered, stood very erect, held well up. Eyes, black and set deep and full. Nose, roman; forehead, broad and high; black hair, inclined to curl, black mustache and goatee; face oval, clear skinned and ruddy, full lips; dressed in Confederate uniform as a major. Gives his name as

JOHN TALLAFERRO.

Major, C. S. A., West Broad Street, Charleston, S. C.

The next is a young lady, who died of consumption. She is about medium height and has a stately way of moving, graceful and slender; her hair is a golden brown and hangs almost to the floor; eyes, deep blue; nose slightly retroussé, complexion fair; lips arched and full; features oval; forehead, broad and high; she was a great reader; Dickens was her favorite prose author, Little Dorrit her favorite book; of the poets, Longfellow and of his poems, Hiawatha. Her home was here in Cincinnati. The first name is given as

ETHEL.

And she says she was about twenty-three when she passed to spirit life. She left a husband to whom she had only been married but a few months. She says she wants the friends to know that she is with them and watches over them.

The next spirit gives me the name of

JOHN FARNHAM.

Policeman, Oliver Street Station, Cincinnati. He is a very tall, sinewy man, and very dark complexioned; so much like an Indian, that the boys on the force gave him that nickname—Indian John. He says he was killed on his beat, by a man who sprang on him from a dark passage, and stabbed him in the back. He says he has grown out of that condition now and wants the boys to know he still takes a kindly interest in them all.

The next spirit that presents herself for description is that of a young lady, who seems very anxious to communicate. She was a young lady who was determined in her ways, very positive; hair, very dark brown; eyes, deep hazel and full; nose, straight and delicate; lips, pressed firmly together; features, oval; complexion, between blonde and brunette; tall and slender; she was a great lover of music, and was a beautiful singer, her voice being a mezzo-soprano; she passed away with congestion of the brain caused by over-study; she was a great student, both of mathematics and the languages. Her home is at a distance from this place; she leads me west to the great ocean by the setting sun, to the City of the Angels, and to a house near the University. The house is a large two-story house of stone, built around a court, in which is a beautiful fountain surrounded by a garden of flowers. As you enter the house by the main entrance, which faces the west you find yourself in a large hall, on the walls of which hang relics of war and the chase. Here on the right as you enter hangs the massive antlered head of the American elk; opposite, the ferocious silver-tip bear, glares at you with startling naturalness. Here are two Apache spears, and yonder hang two swords, one draped with the stars and stripes, the other with the stars and bars. Over these hangs a picture of two officers, a Colonel in blue, a Major in grey. She says, the Colonel is my father, the Major is my only brother. In this room to the left stands a piano and over it hangs her picture. In the corner stands her writing desk, with her books, as she left them. I hear a name, but it does not come clear enough to give. Hoping we have been enabled to act as messenger for the loved ones, we say: Good-bye.

ACKNOWLEDGMENT.

CINCINNATI, OHIO, May 25, 1889.
To the Editor of The Better Way.
In your issue of May the 18th, there appeared a message from Alice Vernet W., given through the mediumship of Henry H. Warner. We desire to say that the message is recognized as correct in every particular and a genuine test is contained in that part where she says she was always known as Nettie Shirley. We are very grateful to the medium for affording our daughter and sister the privilege of sending us such loving words.

MRS. E. M. SHIRLEY.

MRS. LIZZIE S. GREEN.
235 West Seventh Street.

Mrs. Fiddleby—"What a rude woman Mrs. Hilder is. She always looks back at people who pass her."
Mr. Fiddleby—"How do you know?"
Mrs. Fiddleby—"Why, I've caught her at it several times myself."—Munsey's Weekly.

SPIRITUALIST LECTURERS.

Mrs. N. Andross, Delton, Wis.
Mrs. R. Augusta Anthony, Albion, Mich.
Mrs. M. C. Albee, Barton Landing, Vt.
C. Fannie Allen, Stoneham, Mass.
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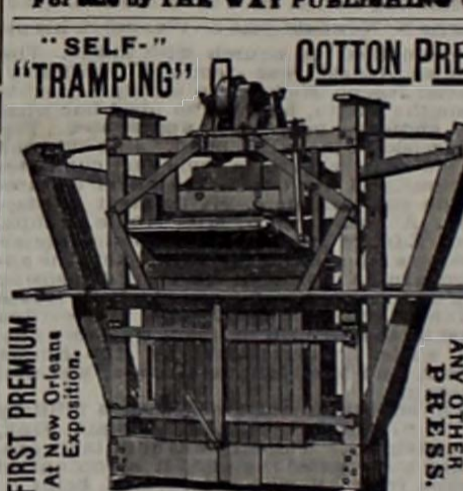
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 Guides of Edgar W. Emerson, G. A. R.
 Hall, Cincinnati, Ohio, Sunday, June 5,
 1899.

MORNING LECTURE.

The morning lecture was from questions propounded by the audience. In terse and pithy way the guides of the medium answered each question and were greeted with appreciative applause at each brilliant reply. Only the substance of the answers can be given here. No spirit having passed through the change called death could present itself in its original form. For purposes of identification they assumed a form which resembled the original closely enough for recognition but it was not the same identical body that had once been inhabited by the manifesting spirit. The friend who had been absent in earth life, for any length of time, did not present the same appearance to us on his return as on his departure, and then why should we expect our spirit friends to look just the same when they return. Self-knowledge and the march of mind were combined in one topic, and handled with such beauty of thought and expression that anything but a full report would mar its effect.

Vaccination was considered as a curse to humanity viewed from a spiritual standpoint, as instead of being a protection it only served as a means to propagate foul diseases, and cause untold suffering to people entirely innocent. The friends who come to you through mediums are certainly under obligation to the medium and the guides, just as you are under obligation to the servant who opens the door for you when you visit a friend. Many other questions were discussed, but space prevents their reproduction, and so below are given the morning tests.

Sunbeam now took control of the medium and after making a few general remarks said that an old gentleman came who made her think of Bunyan, where the burdens rolled away from his shoulders, when he entered the Gate Beautiful. He has left behind the old, decrepit conditions and comes with gladness to the friends here and he wants them to know that he goes to the heights often and he wants them to know that the old pioneer Joseph Coplin is here, and sends his regards to all his friends. Recognized.

A lady comes here who says she passed thirty-five years in earth life, before she came over here and she is glad to come back. She gives the name of Sophia Bitter. With her comes an old lady who gives the name of Mrs. Charlotte Modux and they come here with a man by the name of Charles H. Granger. He says he goes often to the friends on Price's Hill and across the water to Shropshire, England, though I passed away here in good old America. I am rounding out my life over here. The name is Charles H. Granger and he is a man between fifty and sixty, about fifty four or fifty-five. Recognized.

Over here by this lady I see two spirits standing and I hear the name of Stokeman. They throw over you a fatherly and motherly influence. I see two brothers and a sister there and they say they are helping you and before the snow flies again there will come a change for the better and the clouds of trouble clear away. Recognized; the lady stating that she had never talked with the medium before. I see a lady here, an elderly lady, who says she is glad to come, though she is only a novice in communicating, and she has met Jacob and they are happy and she gives the name of Mrs. Catherine Renner. I pass from this influence and come to another. I have been noticing two young ladies standing here, with their arms clasped about each other and one leans her head upon the other's shoulder and they are robed in white, and through it comes the gleam of blue, such as satin would give if under white material. With them there comes a hot burning sensation. The one who had her head on the other's shoulder, stands erect and says: "I came here today because my teacher told me I could reach my loved ones from here. I am here with sister and we want our loved ones to know that united in life we were united in death, and though the smoke and flame consumed our bodies we are here and our teacher has helped us come." The names are Dollie and Lizette Handel, if we hear them rightly. The influence comes to us of a sudden ringing of bells, and the hurrying tread of people running to and fro. "I found rest and sister too—the twin sisters, united in life, united in death, and united in spirit." The names are Dollie and Lizette Handel. Recognized. This closed the tests for the morning.

EVENING LECTURE.

The evening lecture was entitled "The Death Knell of Spiritualism." The guide said:

Mr. President and Friends: The band of intelligences that control this medium, think it best not to solicit topics from the audience this evening, and I am not, here this evening to cater to any one set of people or theories, but I

am here to stand for the interests of truth, for progress, for humanity. We know that as we look around we shall see many strange characters and shall exclaim what a strange world this is but if you will think for a moment you will see that it is not the world that is wrong but the people who are in it. It is but yet seventy-two hours, since we heard in our mind's ear as it were the solemn tolling of a bell. To some this may be the death knell, but it will be such only to the faint-hearted. Only to these will it bring sadness, doubts and fears that this was the death knell of Modern Spiritualism. The angels have brought Spiritualism to the earth and it has come to stay.

Many have opposed it because they said it was Satan, but judging from their methods they needed no assistance to cultivate the acquaintance of his Satanic Majesty.

To some this question may come, as to who are the angels. Do they belong to the great and mighty of earth; those who have been dead for ages; or those who have always existed? The angels who have brought us this truth are none of these but they are our loved ones, who have come to prove their presence with us; these are the angels who have established this truth, that there is no death. The only meaning that can be placed upon recent occurrences, is that one, whom we have looked upon as a messenger, one whom the angel world had found possessed of a power which they utilized, has gone down because of circumstances surrounding him; has fallen from grace. We refer to the so-called exposure and the alleged exposure. We care not through what avenue a truth may come. If it is a truth it will survive and so with what is termed Modern Spiritualism. This man has rung the death knell but it is his own death knell. When a man is found out in his villainy, he invariably tries to drag others down with him, and so this man has endeavored to destroy those who have given him his life as it were. We need not have any fears as to the injury he has done or can do. Peter denied his master and there was a Judas among the twelve, and it would be strange if among the millions who have accepted the truth of Spiritualism, there should not be Peters and Judases who would betray their cause. To us it is a wonder that the clergy do not look at their own back-yards which are heaped with rubbish, before they try to clean other's steps. They talk about the free-love-ism and frauds of Spiritualism. We understand there are barnacles attached to the cause, but God forbid that we should desert the true mediums on their account. If there are any more barnacles attached to our ranks than to the church, God pity every one of us.

Here in this city we have beheld the divine hugging to their bosom the mass of rottenness which we have cast out of our midst. There is an old saying that people are known by the company they keep. And so this Alliance, even though they have a Lock and a Wood to bind them together, are no better than this man J. W. Fletcher. While taking up this man whom the Union Society had discarded, why did they not make inquiries as to the man's previous character? The guide in a keen and caustic manner dissected the pretensions of these two men, and advised the people to let them alone, for if given rope enough they would hang themselves. The discourse of which the above is the substance, was greeted with frequent applause. Below will be found the essential part of each of the evening tests.

TESTS.

Sunbeam added her contribution to the general fund of Fletcherism in her bright and witty way. The first spirit who manifested was Miles Greenwood who gave a message that was recognized. The next was a young lady, by the name of Effie Hyatt and with her came her Uncle Asa Clark. They were recognized. Dr. George Fries made himself known and sent messages of love to his friends. The influence now led the medium into the audience and Harry Turner came to Mrs. Dechante with a loving message and with him the little daughter of Mr. and Mrs. H. A. Stary. She gave a loving message to her brother Clifford and her relatives. George King came and his message was recognized. To Mrs. A. C. Rall came Charlie Carver, her son. Ex-Chief of Police Jacob Gessert came, and identified himself by giving his name, occupation, and his having committed suicide. He spoke of his present happiness and voiced words of kindness to all his friends. Messages of love were given by several spirits and recognized from the words, although no names were given. Caleb B. Green spoke and was remembered by friends in the audience. Dr. Charles Disney gave his name and was recognized. Capt. Wm. Fuller and Benjamin Franklin Brannan were recognized by their friends. This closed the services for the evening.

From Our Reporter's Note Book.

LOCAL ITEMS.

Don't forget the picnic.

Over sixty-three dollars were collected at the Spiritualist meeting, Sunday evening, for the suffering in the flooded districts.

The course of scientific lectures by J. Clegg Wright, 192 West Fifth Street, on Tuesday and Thursday evenings should be well attended.

To reach the picnic grounds on Saturday, take East End cars and Mt. Lookout dummy. The children of the Lyceum will meet at the Hall, 115 West Sixth street, 9 o'clock a. m., where they will be furnished tickets and transportation.

D. F. POOLE, Clinton, Iowa.

Dear Sir:—Enclosed find \$1.10 for another pair of your Malted Pebble spectacles. They are splendid and have helped my eyes wonderfully, besides making my eyes strong.

ROBERT W. WEEKS,
 113 Olive St., New Haven, Conn.

Reported for The Better Way.

THE LAST EXPOSE.

A person calling himself J. W. Fletcher, whose residence is Cincinnati, and who has no connection in any manner with John William Fletcher, of Boston, Mass., the lecturer, gave an expose (?) of Modern Spiritualism at Heuck's Opera House in this city (Cincinnati) on Friday evening, May 31, 1899. In justice to the many readers of THE BETTER WAY, the subjoined report of the proceedings is given that they may know exactly what was done and what was not done by Mr. Fletcher on that evening.

Mr. Fletcher came before the audience, and stated that since his former expose at the Odeon on March 18, 1899, he had been called a liar and abused by the Spiritualists of Cincinnati, but that none of the speakers or followers had attempted to prove his statements to be false in any manner whatever. He also stated that he understood the Society of Union Spiritualists had met in a secret conclave and raised a guarantee fund of \$600 to procure a celebrated medium from the East to meet him and disprove his charges. But the medium had not made his appearance yet though he had been anxiously awaiting his arrival and was ready at any time to meet any physical medium in public or in private and expose his or her methods as fraudulent and mere trickery. He also read a letter from the stage before beginning his expose, which was sent him by the Ohio Valley Spiritualist Missionary Association, warning him that legal steps would be taken to protect its members, some of whom, the letter stated, Mr. Fletcher has endeavored to bring into ill-repute.

The ex-medium answered this by stating that on the 1st of last September there was formed, a mediums' alliance, for the better carrying out of the tricks of the profession. The members of this alliance were himself and many others, including, in fact, nearly all of the mediums of the city.

Mr. Fletcher also read a number of letters, in which were given the modus operandi and certain instructions for imposing, in the form of alleged "spirit" letters, upon Mr. Will Fiedelney, a lawyer of this city. The ex-medium also stated that he was "Dr. Sharp," supposed to be a spirit who, in the past year, wrote hundreds of letters for the various mediums of the city, which were palmed off at \$1 each upon their unsuspecting dupes as genuine communications from the spirit world. He also wrote letters purporting to come from the spirit of Henry Ward Beecher and many others.

Mr. Fletcher showed how "spirit" slate writing was done as practiced by many mediums. He took a couple of slates, washed them clean, and then showed a concealed message by removing a thin piece of silica or false slate cover, which fitted snugly over one surface of the slate.

Holding the slate close to the ear of a gentleman on the stage, he showed how the "scratching of the pencil" was done. Mr. Fletcher's fore-finger of the hand holding the slate was on the other side, and with his nail he made the scratching noise.

Rev. M. C. Lockwood was here introduced and made a few remarks while Mr. Fletcher was preparing a trumpet scene. Among other things, the reverend gentleman said that a belief in the marvelous has never produced a high state of morality and hoped that this expose would be the death of Spiritualism.

Mr. Fletcher took a seat in the middle of the circle, composed of about a dozen clergymen. The trumpet, an ordinary tin speaking tube, was placed out of reach of the medium. The stage was then darkened so that all those on it were invisible to the audience. Soon voices were heard, supposed to be spirits conversing with one another and with the audience, answering questions, etc. The voices of an old man, a colored boy, an aged German woman, "Dr. Sharp," Silver Star, an Indian princess and Gray Eagle, a chief, were recognized. After the lights were turned up, Mr. Fletcher explained that he imitated these different voices by means of a trumpet. He got possession of this trumpet, which was purposely placed out of his reach before the lights were turned down, by asking the circle to "rise and pray." Of course, in the act of rising, the gentlemen who sat nearest him, Drs. Lockwood and Pearson, had to remove their hands from their knees, and in the darkness he quickly grabbed the trumpet.

Other stale tricks were produced before closing. Some spirit messages were read, and an imitation materializing scene was given. Spiritualists present were nauseated, while those who had never witnessed any genuine spiritual phenomena, were more puzzled than ever, and many have already manifested an eagerness to see the genuine, the counterfeit having excited their curiosity.

The O. V. M. A. have issued circulars exposing Fletcher, which may be had on application to any of the officers.

How a Family was Converted to Spiritualism.

Dr. A. B. Dobson, Maquoketa, Ia., Dear Sir: I write you this to inform you of the success you and your band have had in curing my mother. I will say that I have never seen her as well as she is at present. She has used your remedies for two months, and since the second week she has had no trouble with her stomach, or pains in the back. Your remedies have done more good than ten years by the regulars. Father has spent hundreds of dollars and years of labor in attempting to cure what you have done in two months, costing only \$3.35, including postage. She does all her own work now, except washing. Your cure of her has done one thing more, it has made us all confirmed Spiritualists. Yours truly,

MORRIS McDONALD.
 Keithsburg, Ills., Jan. 15, 1898.

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 Glenora, Yates Co., N. Y.

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, 305 Harrison Ave., Boston, will answer calls in the Eastern States.

Dr. Rothermel may be addressed at his residence, 288 Clifton place, Brooklyn, N. Y., for consultation or engagements.

H. R. Wardell, psychometric reader, clairvoyant and test medium. Address 206 Eleventh street, Louisville, Ky.

Mrs. Fannie Ogden, 618 Main street, Peoria, Ill., trance, clairvoyant and psychometric reader. Can be engaged for the season of \$5 and \$10.

Mrs. Mott Knight, independent slate writing medium, is at present located at New Commercial Hotel, Room 3, Kansas City, Mo.

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

Mrs. Maggie Stewart, 264 E. Main street, Piqua, O., platform, test and business medium. Can be engaged for camp meeting work.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 58 Park street, Chelsea, Mass.

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. 8 Beacon street, Boston. Mr. Fletcher accepts engagements in New England only.

Mrs. E. Williams, of New York city, will lecture during the summer months. Arrangements made by addressing her at 232 West Forty-sixth street.

Mrs. Mary C. Knight will be pleased to correspond with societies wishing to engage her services as a lecturer and test medium. Address 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.

Elphop A. Reals, 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.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAbney, 727 Twelfth st., Louisville, Ky.

Henry R. Warner, inspirational-trance lecturer 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 engaged for the season of 1899 and 1900 by addressing her at 105 East Fourth st., North, Minneapolis, Minn. Or in care of H. H. Warner, care of THE BETTER WAY.

Dr. D. M. King will respond to call for lectures and psychometric readings, attend funerals and form new societies in Ohio, and also give dates for camp meeting engagements. Address box 4, Mantua Station, O.

Mrs. Myra F. Paine, Palmyra, 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 Light.

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 Dayton, N. J., and at other places, and surround himself with 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.

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 Sunday visit Norfolk, Va., and in August the leading camps. All dates are filled prior to his leaving for England on August 29th.

Mrs. Edith E. R. Nickless will lecture and give public tests in San Francisco, Cal., during April, May, and June. Address during that time 108 McMillen St., San Francisco, Cal. 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., and at other places, and surround herself with 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, Cal., every Sunday evening, after lecture and tests, by Mrs. Edith E. R. Nickless, the Dr. calls all to the platform who are suffering and gives them treatment. He has performed some wonderful cures.

G. W. Kates and wife are located at 123 W. Concord street, Boston, Mass., during May, June and July, 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 West Street, 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 medicine 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.

Annual Meeting.

The Annual Meeting of the Stockholders of THE WAY PUBLISHING COMPANY, for the purpose of electing officers and for other purposes will be held at the office of the said company, Room No. 1, Boone Block, Scott street, Covington, Ky., on Friday, June 21, 1899, at 2 o'clock p. m.

M. G. YOUNG, Pres.

C. C. STOWELL, Sec'y.

Genuine Bible Miracle

By Dr. J. S. Loucks, now of Worcester, Mass. See what the parents of the child say about it:

Kenington, Cook Co., Ill.—We hereby truthfully say that we sent to Dr. J. S. Loucks at Chicago, at that time, a lock of hair only. He diagnosed correctly the case of our boy, then sick with the fever, and so bad that he was delirious and growing worse; and further say, by applying a magnetized paper sent us by him, in four hours' time the fever was entirely gone and he felt quite well. Our doctor told us that it would have to have a run, but Dr. Loucks said he could break it, and did as he said. The fever had a run four days; no other remedies were used at the time it was done by Dr. Loucks, he being in Chicago at the time. This to us is miraculous, and Dr. Loucks has done this and many similar cures in this place.

MR. AND MRS. JOHN CHISHOLM.

I tell you women are more prudent than men. I tell you, as a rule, women are more faithful than men. I never saw a man pursue his wife into the very depths of degradation and take her in his arms. I never saw a man stand at the shore where she had been morally wrecked, waiting for the waves to bring back even her corpse to his arms; but I have seen women, with their white arms, lift man from the mire of degradation, and hold him to her bosom as though he were an angel.—Col. R. G. Ingersoll.

NEW TOMATOES
 SEEDS & GARDENING
 OUR HOBBY

WE PAY AGENTS \$45 to \$100 Per Month AND ALL EXPENSES. To travel or for local work; state which preferred, also salary wanted. SLOAN & CO., Manufacturers, 24 George St., Cincinnati, O.

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EDGAR W. EMERSON
 THE GREAT
 Inspirational Speaker
 —AND—
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