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## THE BETTER WAY.

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## CINCINNATI - - - - JUNE 8, 1889

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## DR. WILLIS AND HARVARD COLLEGE.

Discourse by Dr. F. L. H. Willis, De-livered 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 enof preparation with Rev. Thomas Starr peculiar movements in the table; a sort be true. If, thirty years ago, there was not bear the footfall crossing the floor denly there came dropping from the at-King, of Boston, whose name is a syno- of twisting movement, just as if some- a law by and through the operation of in her room unless the person stepped mosphere over our heads any number of an ex-medium, a self-confessed denym to this day in the hearts of those body had their foot beneath the base, which a hand could be materialized, or just so. She had a fearful and intense of white japonicas. They were literally ceiver of men and women, a self-con-

again. ant of Spiritualism.

you are a medium." ."I a medium," I right hand was writing. replied; "what do you mean?"

"One of those persons who produce pirit 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 nedium 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 nothhave table dancing as well as anybody else."

It was about three o'clock in the afand we took our seats around it. Soon tered Harvard College, after four years after I took my seat I noticed some very

moral and spiritual condition of that came up. I remembered that terrible life who had some specially favorite person. Then too, I found that I was devil that had been presented to me in tune, they would ask mentally that that onscious of the thought of the absent childhood as such a fearful being, and tune would be produced upon the acfriends from whom I was separated by I felt that the devil had got hold of me cordion, and often, again and again, al an ocean. I could feel distinctly their sure. I broke into a cold perspiration, most before the thought, the response thought of me; and when a letter was and it was under those circumstances would come upon the accordion, and coming to me I knew it, and I knew its that the first writings were given the tune desired would be executed. contents before it reached me again and through my hand, independent of the action of my brain, for I did not know But still I did not connect the thing one single word of the communications; I knew nothing of disease-I had never she put the usual question and the re- over the country cried "Eureka!" when with Spiritualism, because I was igno I was in such a condition of nervous looked into a medical book in my lifeexcitement at feeling myself controlled knew nothing of anatomy and had but seats at eight o'clock and sat until half book attempted too much, and like a On my return to Boston I called upon by a power that I knew nothing of, a slight smattering of physiology. I past ten. Supposing that the seance two edged sword it cut both ways, and ome friends one afternoon, and was that I was in no condition to take any did not know the names of medicines, had ended, I rose from the table and so that was dropped like a hot poker. I itting with three ladies and relating to thought of what was being written. I or the materials of medicines, knew said, "There will be nothing more to- read anything against the theory of them some of my experiences when in do not know that my brain would have nothing of theory and practice; but I night." No flowers had come and the Spiritualism. I filled my head with a foreign country, when suddenly one taken cognizance of the writing, because was clairvoyant, and the human bodies lady felt disappointed, although she these theories. I had worked myself up of the ladies interrupted me with the after that I have held a book in one to me were like glass boxes, and I could expressed nothing at that time. Sud- into a state bordering on insanity, and

they were immediately told of this in the evening. I passed into an unconscious state and in that state was itself most marvelou-ly through my organism-even the facial expression chauged under the different controls. ing, I said, "Let us try and see what my story because the time is limited. I cured a lady who had been under the the paper up, carried it over and gave it me very kindly and tenderly, as if we can do. I don't see why we cannot passed through one phase to another until I had had every form of manifesternoon, the sun was shining, and in ly day I had hands materialized of dif- materia medicas in vain, they could "Darling mother, Johnny has brought the centre of the room was an old- ferent sizes, from the small, tiny hand not even palliate her sufferings, and your flowers." That was the first flower fashioned, square mahogany table-a of the infant, and the delicate hand of when, at the earnest solicitation of a manifestation that I had. After that very heavy table-covered with books a lady, to the brawny, muscular hand friend of hers, who knew what marvel- they came repeatedly. and pamphlets. They were removed of a laboring man. So, in after years, ous cures had been effected through One night we had been sitting very when I heard that full form materiali-

"No."

I very soon began to develop very remarkable healing powers. At that time

She said, "Johnny, can't you bring been published against it. There was mother some flowers?" "Yes," was the response.

"Will you bring them to-night?"

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 Spiritualism. The religious press all sponse came, "Yes." We took our it appeared. But it was found that his xclamation, "Fred Willis, I believe hand and read aloud from it while my see everything inside as clearly as if I denly I felt a chill seize me like the one evening I went and called on the was looking through the clearest plate chill of death, my hands and feet grew Rev. Dr. Patnam, a Unitarian minister When the gentlemen came home glass. I was controled by a spirit giv- cold, a cold perspiration started to my and one of the officers of Harvard Coling the name of Dr. John Mason, an forehead and I sank into my chair. The lege. I spent the whole evening in his wonderful story, and were anxious to old pathological physician of Boston, ladies and gentlemen resumed their room and related my experiences. Afsee something of it, so we had a seance who had a great deal of skill. When I seats. My hand seized paper and pen- ter telling them I remember I looked at was under his control I was unconscious cil and wrote something on the paper, him and said, "Now, sir, won't you of everything and knew nothing of and carried the paper down and laid it controlled by different spirits, as they what I had said and done save as it was upon the floor. Every eye was fixed insane I want to know it and be put claimed to be, and each spirit presented told me by others present. Under the upon the paper and we saw a dark where I belong." That was another control of this spirit, as he claimed to shadow steal upon the paper and with terrible idea. I tried to work myself inbe, I performed marvelous cures, that that shadow the fragrance of fresh to the belief that these were the preset the City of Boston into a furor of flowers filled the room. I reached cursors of insanity and that I was go-I must pass rapidly over this part of excitement. I cured paralytic limbs, I down my hand involuntarily, brought ing to lose my reason. He talked with

care of three of the most eminent phy- to the lady. On it lay a handful of my father and said, "Now, Willis, as ans of Boston, one after another, for fresh flowers, heliotrope, geranium this thing is entirely beyond your contation excepting full form materializa- five years, and none had been able to leaves, violets, etc. Underneate where troi, I advise you to give yourself up to tion. That I never had; but at that ear- help her. They had ransacked their they lay was written the sentence. it and see where it will lead you."

me, I consented to go and see her. I late. It was a rainy night and the zation had taken place, I said it must found her suffering so that she could room was locked before the sitting. SudNUMBER 101.

Rogers', one of the strongest ever written, presenting the psychical action of the brain, and yet in one year after its publication he himself was an earnest Spiritualist. I got Mecham's wonderful book about which there was such a great cry as threatening to demolish please tell me what shall I do? If I am

(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 who knew and loved him, for all that and I accused the ladies of doing it. even a single finger, that law must be inflammation that these eminent men laden with rain drops, and as they fell victed fraud and falsifier, J. W. Flecher.

kind.

world who was a Spiritualist, I knew sunlight and went up as high as we nothing about it myself, I had never could reach with our hands, remained that explained to me, or made reasonwitnessed a manifestation. I had never a moment suspended, and then descend- able to me, the mighty spiritual power and whilst in the clairvoyant state, I the presence of spirits about her, and heard of it, save that in a little hamlet ed to the floor. There was something that in ancient days rolled the great described to them exactly the parts af- her spiritual vision was opened and she in Western New York there was some. outside of any experience I had ever stone away from the door of the sepulthing going on that they called spirit had. Something that contradicted the chre. I would take my seat at a pianoknockings; but I supposed that it was law of gravitation, something that dem forte, or it might be a grand plano, something which attracted only the ig- onstrated the presence of a force of weighing fifteen hundred pounds, and norant, and I was surrounded by con- which I was utterly and entirely igno- run my fingers over the keys; there servative intellectual influences. Sur- rant, and I was overwhelmed with might be four or six heavy men seated rounded by those who looked upon amszement, and when the table rested on top of it, and the whole instrument, Spiritualism, if they ever gave it a upon the floor I leaned my elbow upon men and all, would be taken up and thought, as a species of fanaticism-I it and sat with my head upon my hand swayed about as though it were a the husband to place the case in my fragrant filling the entire room with shared the same opinion myself, when in deep thought, when suddenly I felt feather in the air, and the house in to my horror I discovered that 1 pos- something, as it were, take hold of the which the seance was being held would sessed these powers, and that I was sub- muscles of that arm, and the arm com- be shaken from basement to attic by ject to this strange thing called medi- menced moving-I could not control it, this marvelous power. That has ocumship.

experiences which I could not compre- whom they purported to come.

and bright, all that is noble and pure, in contact with the table, and they its operation it must be possible for the I, a student of divinity in Harvard Col- wetting the table. all that is grand and beautiful in man- drew their dresses back so that I could whole form to be materialized. see for myself. And then the table At that time I had not a friend in the came up from the floor in the broad phenomena-I had demonstrations of

and my hand moved with such rapid- curred again and again in the city of

After I had entered Harvard my eye- ity that it was impossible to distinguish Boston, in the presence of witnesses sight gave out, and the oculist whom I anything but the outline of it. This living to-day, and who are ready to of such matters." But the husband way they came accused me of fraud and and all those phenomena described as consulted said it would be absolutely young lady present who had seen mani- give testimony to the truth of my utnecessary for me to leave my studies festations, said, "He is going to write." terances. On one occasion a gentle- cians have been so struck with what such a manner that collusion was utfor a year, and that I must take a sea- In my ignorance I had never heard of man present said, "Ob, well, don't you voyage on a sailing-vessel, which I did. the writing. Pencil and paper were see that Mr. Willis is a strong biologist, must take the treatment of the case." that manifestation are living and can I was fearfully and unceasingly ill from procured and instantly my hand selzed and he makes you think you see the And I did, and in six weeks I had that bear testimony to the truth of every sea-sickness for fourteen days, so that 1 the pencil and commenced writing. piano move, while no such thing takes lady so that she could go to the theatre. word I utter. was reduced to a shadow of myself. I The paper was foolscap, and one page place." I said, "Sir, the next time you And I could repeat instances like this was too ill to lift my head from my pil- was covered and then the paper was think you see that piano move will you for an hour. low, and during that time I was con- turned with the rapidity of lightning please put your foot beneath one of the I had very marvelous manifestations at a time, and floated within a foot of that he will not lose personal continuscious of some strange experiences in and half of the next page covered. On legs?" And so sincere was he that he in those days, called the flower mani- the ceiling above their heads. The my little stateroom. I could hear that space there were half a dozen dif. did so, and limped for a month after- festation. It was one that caused me a manifestation called levitation occurred sounds like rappings upon the panels of ferent handwritings, entirely different ward-as lame as his theory. the side of the room. In my moments in their characteristics and appearance. I had very remarkable manifestations body said who had not witnessed it of Boston. During that manifestation of intensest suffering I could feel dis. Each was a simple message of love, with musical instruments. A child's tinctly hands pressing upon me, sooth- purporting to come from the spirit drum, a glassichord, a guitar, an accoring my suffering. I could see shadowy friends of the persons present, and dion, half a dozen handbells, might be forms thronging about me. When I among them was the handwriting of placed beneath the table in a room as recovered sufficiently to get about the my mother, which at that time it so brilliantly lighted as every burner in a ship I banished the thought of these happened I had never seen, for she died large chandelier could make it, a dozen strange experiences from my mind, and on giving me birth. On procuring or more people seated about the table, formed the conclusion that they were some of her handwriting it proved to and these instruments would be played merely the fancies of a sick brain. But be a perfect fac-simile of her writing in upon in perfect time and tune-somewhen I arrived at my destination I the earthly form. And so two or three times music which was of a very high found that I had undergone some of the other messages were fac-similes order, and often one or the other of the strange change, and still had strange of the handwriting of the spirits from instruments would respond to the men-

hend. For instance, on taking the When I felt my hand moving and especially the accordion. This was a hand of a person in the ceremony of found I could not control it, I was favorite manifestation of that form of ald and the hold and the or a person in the ceremony of found I could not control it, I was favorite manifestation of that form of introduction I would suddenly receive startled. I freely confess I was terrified, for the force of my early education of the circle had a friend in spirit bers of the circle had a friend in spirit scious. a perfect revelation of the mental, for the force of my early education bers of the circle had a friend in spirit scious.

Then I had very remarkable physical wonderful power. One in particular

tal requests of the persons present-

is true and gracious, all that is sweet But they assured me that they were not in existence still, and by and through had utterly failed to even palliate. And upon the table the rain scattered off,

fected; one of the physicians drew a could see, for several weeks before she out, in the blindfolded condition, the As I sat by her bedside, only a few them, and they were so astonished at put up my hand and there came dropplaced in my hands for medical treat- in three days. ment, I rebelled at once. "Why," I Well, as I say, this caused me a great

great deal of suffering, because every- repeatedly at the house of Mr. Farrar, that it was fraudulent, and that those my body felt as light as if it were made flowers that came so wonderfully were of ork. Once in a while I would beconcealed somewhere upon my person. come nervous and terrified, and then I M.C. Lockwood declining. I was extremely sensitive, and every would feel these hands coming beneath such accusation brought against me, my body and supporting it until the unjustly and wickedly, by those who nervous sensation passed away, when knew nothing of what they were talk. they would be withdrawn and I would ing, cut me like a knife. It commenced float again upon the atmosphere. in this way: A lady who was present | For eleven months these things were at one of my seances had heard of some going on, and during all that time I was debate. leaves which had been produced upon fighting against the spirit world, fought the table by some other medium, and them with all the energies of my being she thought that if leaves could be for I knew what it would bring me, if brought flowers could also. She had a I accepted the belief of Spiritualism.

lege, utterly ignorant of all matters of On another occasion I went to call on medical science, made an examination a young lady who was dying with of the woman in the presence of two of the consumption. A very beautiful the most eminent physicians Boston lady, whose father was a Spiritualist, has ever known. I was blindfolded, and she herself began to be conscious of diagram of the organs, and I pointed died, the glories of the spiritual realm. minutest deviations from the natural days before she died, talking with her positions of the organs as he had drawn upon some spiritual matters, I suddenly the phenomena they had witnessed ping all over the bed and all over her through me at that time, that they told the most exquisite flowers. They were bands. But when I came to n.yself their perfume. They purported to come and found that this case had been from her spirit mother whom she joined

said, "I cannot take that responsibility; deal of suffering, because those who were it is utterly impossible; I know nothing not present and knew nothing of the grouped under the term mesmerism, of such matters." But the husband said to me, "You must. These physi-cians 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

I have frequently been lifted above the heads of from ten to twenty persons human reason that man is a soul, and

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 ma-terialization—attested by men of scienific renown and authority, cau be best explained on the hypothesis that they

are produced by spirits. J. Clegg Wright will sffirm, Rev. M. C. Lockwood shall deny.

2. Resolved, That the mental phe-

3. Resolved, That the physical and mental phenomena before named and debated constitute the only evidence to ity 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.

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 E. O. HARE, Prest. 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.

## THE OPENING AND DEDICATION 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 gives to spiritualistic and psychical philosophy, a place on the calender of scientific premise and schievement. 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 Templa of Science." The building is a model of modern architectural art in exterior form and interior workmanship. Rising from a substantial basement resting on this order of progression must sequence 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 em ployed for human advancement and social enfranchisement. The basement is fitted with modern appliances for cooking and culinary arts, adjoining duced the topic. He was followed by which is a roomy dining hall, where investigators, students, lecturers and others may be dined during the polemical sessions obtaining.

The structure contains two halls, one on the first floor above the basement, will be used for the propagation of spiritual, pychical and psychometric truth. 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 necessitles; but here, let it be understood, platitudes of ancient schismatic speculation will have to meet the sharp, concise inductions of modern scientific analysis.

to quicken and brighten that intellectual sheen of consciousness, upon which veals the grand order and rythm of her lege, then, to write our names on the page of history which records this era in the complete liberation and evolution the complete liberation and evolution in the complete liberation and evolution of man's mental and moral nature.

H. Luther, each carrying the sentiments tudes, eliciting from the audience prolonged applause. The evening's session was largely attended, the janitor having to bring in many extra chairs. Those in attendence had an intellectual treat in the discourse by Prof. J. S. Loveland, of Santa Ana, Col., 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 throughout 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 intro-Prof. Loveland, Dr. Wing, Prof. A. B. Severance, of Milwaukee, Mr. Lleberknecht, Morris Pratt, Mrs. A. H. Luther and others. At the afternoon session

the chairman gave a discourse upon the sensory structure. Hence, all vibrations of external nature projected every correct sensation of our environment employs two or more of those 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 avriculture, in arts and sciences, superstition and its fetish sister, ignorauce, faded from hu-man intellect. The dogmas and speculations of a remote ancestorial period in the history of human evolution gave place to the intelligible formulas of scien nd truth. The lectu 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 rythmatic 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 disinte-grated 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 en-vironment through the energies of objective nature projected upon it. In this process we note the physical char-scter and process of mind building. Nature, for untold centuries, has been pulsating her principles of chemical and physical environment upon the con-sciousness of man, and he had learned by and through these subtle methods something of the character and struc-ture 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 gov-ernment of intellectual liberty. How it had been the central ideal of the construct a legal code of absolute equity before the law for every cicizen 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 connec-tion the speaker referred to various other matters that needed attention, politically and socially, and dwelt for

comparitively has any civilization done gress of man's mental nature, and "Psychic Hall" to the use of those in-fluences visible and invisible, which work for the uplifting of humanity into nature, through modes of motion, pro- the pures light of reason and nobility of Jected upon the sensory structure, re- character. There were passages in this veals the grand order and rythm of her discourse which, for rhetorical rythm economies. What an honor and priviorator on the American stage. of man's mental and moral nature. The chairman was followed in his remarks by Prof. Loveland and Mrs. A. a devotee wince, the decorum and orde of the first speaker into sublimer atti-

Prof. J. S. Loveland gave the con cluding discourse of the session. His subject was "The higher moralism de-manded by the present status of pro-gress." Fully an hour before the lec-ture, the hall commenced to fill, and long before the appointed hour every available seat had been taken and hundreds went away. It was estimated 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 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 be 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 steuographer was not secured to report the last two discourses in full, as "The Five Senses of Man." The speaker they contained matter worthy the study 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 schewe the heavement and second floor above the basement and be reached through these avenues of occupies as seer and independent slate will be used for the propagation of spire the sequence structure. Hence all vi tests, as well as the excellent psychometric readings, given by Dr. J. C. This hall is about 40x40, and is seated upon man's con clousuess, promote Phillips, of Clinton, Iowa, attest how in parquet order, with opera chairs in thought and mind; and since nearly anxious the general public mind is to receive some message from those who have entered "the silent land." The writer will take up this especial feature vebicles of sensation, it follows that 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. Pnillips, 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	m of	Life	
		J. 1	L.		
e	Crystal	drops	fores	ver f	

flow Along the Stream of Life,

The Planet Mars.

The Lick observatory in California, erected by a philantropist 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 Parsontown. 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 irri-gation and navigation. The following are among the observations of Professor Wiggins, after a look through the Lick telescope: "The ridges and lines on Mars, ob-

"The ridges and lines on Mars, ob-served 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 con-stantly shortening its orbit's eccentrici-ty, and moving very slowly across ty, 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 cer-tainty." Mars, however. in on the line of the greatest danger. Encke's comet, it is certain, must, in a few years be to 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 tele-scopes, passing near the earth's sur-face."—The London Agnostic Journal.

## Perfectly Cured.

Equality, Texas, May, 1889. Dr. J. C. Batdorf, Grand Rapids, Mich. Dear Doctor:—It is with much pleas-ure that I write this letter. I com-menced 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 affected 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 thereore recommend Dr. Batdorf's remedies to any person that is diseased. I ruly 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 wel-come to it; for I think suffering humanity should know of your great remedies. Respectfully yours, B C. WILLIAMS.

CARRIE M. TWING-SPIRIT MES-SAGES.

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To the Editor of The Better Way,
 Mrs. Carrie Twing has been among
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Passed to spirit life Mrs. Elizabeth Phelps, us and left with her rich gifts that few April 17th, aged seventy-five years, and her can appreciate enough. In my sitting husband, Mr. William Phelps, aged seventy-

Roberts.

JUNE 8, 1889.

"I am happy to greet you and to be able to say that life is real and earnest, return to health, until the evening of the 17th inst., when his spirit took its flight to and we cannot help but meet its stern realities. I lived in mortal life for a number of years and bad, as you all well know, many conflicting forces. I was permitted to accumulate much of earth

His funeral obsequies took 19th, conducted by the writer, in of a large number of his friend bors whose presence testified to respect in which our risen brou Just before nearing over he we aich our risen broth bassing over, he recould be conducted was permitted to accumulate much of the world's wealth, and it came good in fighting the battles of truth and convic-tions of right against prevailing cus-toms and stereotyped notions of things. My schooling in the knowledge of spir-itual things, though fraught with many weary cares and harrassing hours of should be conducted by nat none at all should be s. His wish was faithful loving wife and three survive him. He lived

all by the survive fully with the pass from earth. Orthodox and spiritualistic friends -Orthodox and spiritualistic friends united in paying this nighest of tribute indication of the second second second second his memory.—Julius Benson was an hor his memory.—Julius Be

itual things, though fraught with many weary cares and harrassing 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 con-tentment 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 advanc-ing the great trushs of spirit return In the new ory -J ulius Branch of thouse to his memory -J ulius Benson was an house and upright man. What higher praise could be bestowed upon mortal man? May the loving angels, in whose comfort-ing presence he was so long rejoiced be ever gear to the dear ones who are called apon to part with an affectionate husband and a kind father to cheer them with the blessed assurance that their loved one stilling and loves, and is with them as of old. HARMENON D. BARETON

HARRISON D. BARRETT Meadville, Pa., May 25, '89,

## Boston, Mass.

G. W. Kates and wife were given a re ion at the new Spiritual Temple, Ba Wednesday evening, May 22d. The o was inspired by the good will and affe of Mrs. H. S. Lake, the present rep speaker at the temple. That lady cond the exercises with grace and dignity-ma ing the evening charming in its int and enjoyments. To Mr. and Mrs. Kates guests of the evening it must have been f of good cheer in recognition of their 1 and in gratitude for the kindly fe their co-laborers and friends in Boston. deed, the visitors and guests so expr their emotions and paid a general tribule their enjoyments of Boston hospitality. T lecture room in the temple was well by a representative audience. consisted of vocal and instrumental by Mrs. Clapp and the Misses Parker, a dresses by Dr. Storer, Miss L. Barnicoat, Mi Webster, Mrs. Hugo and Dr. Wilder. Lake spoke both in the normal and unte order to enter aright the great life be-yond. What is the chief end of man control. The novelty of the evening wa given through the mediumship of Mrs. Ha to-day? It would seem to cultivate the berton, under control of a negress spirit win called herself "Topsy." The medium's far was blacked and her form draped in gar ments of red and yellow. The character wa perfect in detail of make-up, dialect and m tion. She gossipped everywhere with anditors before the regular exercise, a added to the program two choice and pulsitely vocalized plantation songs. Itse out Topsy takes control of the m ber home, after she has applied th ork, and holds control until the sa noved. Mr. and Mrs. Kates made ng but to live for the material. Of all ed the b the most unhappy, there are none so miserable as those who have been at

moved. Mr. and Mrs. Kates made a lew marks that were attentively listened to a enjoyed by all. Fraternity and union are characterised such meetings, which inspire all to pursu-best they can a service to truth and spirits for the advancement of humanity Mr. Kates aptip put it toward the ros ing out of all physically, mentally, mon and spiritually. The services for the season closed at

There is a man named Mitchell here The services for the season clo emple Sunday, May 25th, with an are by the controlling spirit of 1 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 a great success, and the temple is winnin ention and friends that will insure its itual position and an exaited plane equ Another comes who recently passed to spirit life, and says, "Tell them to let the cemetery go and teach the peoinspired by a nobility of purpose, all and integrity to the spiritual st ple and take care of the suffering." Act wisely and well, for from such comes peace that shall flow as a mighty modern revelations, and is layis, lons of progressive thought surer L of his beautiful edifice. river. Go on, friends; there is a crown

of his beautiful edines. Boston Spiritanlists are proud of th ple, but in their states of organized in not prepared to co-operate in the effi-forth, which very likely was am foreseen possibilities for a safer at inselfish growth to pe

Temple Fraternity School. The exe this morning were conducted as a ervice to Mrs. Dyer Clough, a person we known to the Spiritualists of Boston and and to many others, as an earnest and unsel worker in the cause of truth. Her ish were in connection with the temple war and most faithfully and conscientiously did she perform them.

## One year ago, the 18th of May, her spla was born into the higher life. It was de fitting that some recognition should be take of that event by the school that through he

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 s. 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 pineteenth 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 specula tion 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 squandred in the interest of fetish and debasing supernaturalism. How little Temple of Science" to the eternal pro costly piles have lent their aid, and been

el rocks come and go, Making continual strife.

And pebbles thrown by idle hands Disturbed its placid flow, And send its ripples to the lands,

Depicting life when full of woe.

Sorrow flow and ebb away And trembling fears subside, But angel friends have come to stay Forever by your side.

### Peculiar Sickness.

In the newspaper, "Smaolandspos ten," Sweden, is found the following: "A short time before Christmas, an eighteen-year-old daughter of a merchant in Helleberga became dumb, but when she fell in sleep she talked like a dreaming person. When she awakened 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 Morgendamrungen | that came, was a marked one. "Edof 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 it had been the central ideal of the founders of the American system to construct a legal code of absolute equity pefore the law for absolute equity ter is the negative, formulated principle of the intersoul. Both matter and spirit must forever work in correlation, but ethereal forces can be wielded more diethereal forces can be wielded more di-rectly by spirit, and are a kind of link between spirit and matter. I am sim-ply 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 some time upon the progress made in our civilization through scientific dis-pathway can be discerned by hundreds, yes, by many thousands of people whose inner vision is opened.-Dr.

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 ward 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:

seven years, May 5th. They had been earnest Spiritualists over thirty years; they were subscribers to THE BETIER WAY and loved the paper, as they often told me they could hardly walt 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 had worked hard all her lite. People that know nothing of Spiritualism cannot understand how we may ebjoy a communion with our loved ones. MRS. C. MOSHER. Sycamore, 111.

ing the great trushs 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 un-

til 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

lighter, more buoyant. It seemed that I could almost move a world. I have lost none of my zeal, although I have

earned 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

selfish desires of the soul, a great scram-ble after that which if not well used,

will be a millstone about the neck of

We know of these things, for now

while I write there are scores looking on and regretting that they knew noth-

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

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 con-

verse with you, though your minds are somewhat clouded. Strive to look be-

yond 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

OBITUARY.

must go. You can write me as J. M.

Fraternally, BILEY M. ADAMS.

or redound to his glory.

was as really myself as before, only

Mrs. Ellen Andrews at the age of nearly sixty years, passed quietly and peacefully away at her residence, 209 Buckeye street, Cleveland, Ohio, Thursday afternoon at 3 o'clock. The deceased was born in Millord, Chatauqua county, N. Y., June 10, 1829. 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 Thank-giving 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 harmonial 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 tirelesss worker, things and was, moreover, a theless worker, so that the fact of her preserving the good spirit so unfailingly is all the more remarka-ble. Such was the life of a true Spiritualist who is no more and whose loss to this com-munity will be feit for a long time. The funeral services were held at the family resi-dence, 209 Buckeye street, Sunday afternoon at 2:30 octock, under the direction of Thomas Lees, of Cleveland, and was largely attended by friends of all shades of bellef.

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 maniy 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

efforts has been estab with the temple work, and in which she, a spirit, still laboring for the good of b manity takes such a deep interest. The fm exercise was the rendering by Mrs. Clappa a beautiful and appropriate musical tion. The guides of Mrs. D. E. Caswell gan the invocation at its close, the spiril co ling expressed the wish that those who knew Mrs. Dver Clough best, who had been cot nected with her in the temple work from the commencement of her labors there up they closed should be the first to speak. M Gregory, Miss Grovenor, Mr. Randall and others had many words of eulogy and affec-tion to offer. Her unselfish labors, her de-forts 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 plain by to the school. Mr. D. E. Caswell was in-fluenced to speak under the control of the spirit of Confucius, who added his testimo-ny to her worth as a medium for the spirit world, spoke of her fidelity and steading-ness of purpose, also of her willingness to be mouthplace of ancient spirit regardles of the skepticism and ridicule that is ever the portion of those who accept and labor for an unpopular truth in advance of his time. Al-the close of his remarks a bymn was sur-the benediction pronounced and the school dismissed. MRS W. H. C. others had many words of eulogy and alle

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

This pamphiet of twelves pages con wo anniversary poems, delivered one is 1883, the other in 1889, and, as the title im ports, condenses the fundamental print of the spiritual philosophy in the smi possible compass. Such condensation can be complished with more case in verse that in prose, and Dr. Clarke has admirably su eeded in his endeavors. Many beau passages are scattered through his work, as presentations of principles and the oblig lons 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 tempest tost The glorious tidings bring.

Then let us raise our standard high Of "Truth against the world," And yow, while we lis foss dety It never shall be furied!

And in the second address: Immortal teachers now inspire Our Glowing hearts with heavenly fire; They breathe to our euraptured 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 dismai hells. Where sinful man in darkness dwells-

That heaves and hell are states of though And are within, as Jeaus taught: Our heaven comes from doing well, A guilty conscience brings us hell.

Prettily said in conclusion:

And since they come to bless mankind, Their yokes to break, their chains unbin With grateful hearts and welcome hands, We shall greet these angel bands. HUDSON TUTTLE JUNE 8, 1889.

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

(CONCLUDED. After passing into the house with the where sat a sweet and benevolent lookwas alone and reading. When our heroine entered, led by her rescuer, the lady looked up; and when beholding Lulie, smilingly said: "Why, George, what have you brought me to-day-a little waif?"

"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, aying, "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 stelen 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 Lulie, while taking her by the hand and leading her to a washstand."

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

"Never mind what that old woman 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.

Lulie 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

n.e to the cars."

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 ago, and the angels promised to bring us another. You look just like her. This will be your mama now."

In a few minutes Lulie 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. of the way until it was time for her to The former a clairvoyant and clairaudiant, and the latter a mechanical wr.ting medium.

In order to satisfy themselves that tion. 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 Lulie manifested and told them that it was so in- lie was brought down and taken into tended, 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 affectuated in this manner. Lulie'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 worldlyminded people, and on which it is extremely difficult for spirits to act. Lulie 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 Lulie 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 Lulie 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 fulfil their mission regarding Lulie, after which all three retired for the night.

become a wonderful materializing me dium, 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 semieekly public circle without first being introduced to Mr. Baker at his private flice, 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 strange gentleman, Lulie was taken di- under advice of Lulie's spirit guides rectly upstairs into a pretty bedroom, and her willingness. So far she had not demurred, and was not likely to as ing lady, though young in years. She long as it did not affect her sensibility or health.

One day a gentleman was introduced as Mr. Mills. Mr. Baker immediately recognized Lulie'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 said," replied the gentleman who 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 medi-

um, but who only sat for select circles, "Can't you remember the name of 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 girl like you, but she died several years 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 a other 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 Lulie out go into the cabinet, as she dared not know of her father's coming for fear of exciting her and thus making condi-tions unfavorable for the materializa-

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 LuTHE BETTER WAY.

PORTABLE

Mr. Mills returned to his seat some what disappointed, as he should like to have had some conversation with his spirit wife. But he had hardly been eated when three spirits, or at least three persons came from the cabinet door. He recognized the two outer 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. Ga-zing at her for a moment with intense curiosity, then throwing up his hands, cried out, "Oh, my, is Lolie also dead?" He had recognized his daughter—his does if the Lolie as the was being esdear little Lulie, as she was being es corted from the cabinet by the spirits.

His cry of anguish was so loud as to awaken Lulie from her trance state At awaken Lune from her tradie state At the moment she awoke, the two spirits dematerialized, and Lulie stood alone on the floor. Finding herself awake and standing in the centre 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. realize her situation.

Being now alone and not having de materialized like the other spirits, Mr. Mills could not contain himself any longer, and rose from his seat saying,

The strange voice awakened Lulie 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 Lulie, God bless you-God be thanked!" cried Mr. Mills, with At this moment Mr. Baker turned on

the light full, as he was impressed that the seance had come to a close.

the scance 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 — Lulie 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 Lulie's father one of the family— a compromise that was accentable all a compromise that was acceptable all around. And as Mr. Mills had no de-sire to return to the old home with its sire 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 Lulie's new mother as a present. All were now happy, and especi-ally 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 neroine of our story, bright little Lulie. 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, this was and pre-tending blind beggars. But as it was all over now, it was finally forgotten entirely, and Lulie continued to live hsppy with her father and new found mother-never forgetting the good spirits who united them sgain. So good bye, children, and don't lorget lit-tle Lulie Mills.



eases which all other remedies fail to cure, yield to Ayer's Sarsaparilla. Fresh confirmation of this statement comes to hand daily. Even 0





The Latest Discoveries



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 Lulie could ask any further questions, she felt her-self being controlled and was involun-tarily taken into the cabinet. She was hardly inside when a spirit appeared at the aperture. It was Bright Star. She approached Mrs. Baker and whisper d, "All is well—open the doors;" then de-materialized 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. Iills. Mr. Mills bowed respectfully Mills. and, after a few remarks, asked for the

medium. "Oh," replied Mrs. Baker, "she be-came entranced the moment we encame entranced the moment we en-tered 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 request-ed the centerer to be sented. The

ed 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 extend ed her band 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

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 ap-peared. She tried to come forward, but had to return behind the folds of the

cation of dormant talents manifesting themselves or craving development. They promised to fulfil their mission regarding Lulie, after which all three retired for the night. Three years have passed since the last event. Lulie 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

York, certifies :--"About two years ago, after suffering for nearly two years from rheumatic gout, being able to walk only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertise-ment in a Chicago paper that a man had been relieved of this distressing com-plaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months. I am it regularly for eight months. I am pleased to say that it effected a com-plete cure, and that I have since had no eturn of the disease.

•Mrs. L. A. Stark, Nashua, N. H., writes: "One year ago I was taken ill with rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced to use Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon re-covering my usual health. I cannot say too much in praise of this well-known medicine."

medicine." "I have taken a great deal of medi-cine, but nothing has done me so much good as Ayer's Sarsaparilla. I felt its beneficial effects before I had quite finished one bottle, and I can freely testify that it is the best blood-medicine I know of." -L. W. Ward, Sr., Woodland Tevas Woodland, Texas.







## THE BETTER WAY.

## THE BETTER WAY.

ISSUED EVERY SATURDAY BY THE WAY PUBLISHING CO. S. W. Cor. Plum & McFarland Sts. CINCINNATI . . . . JUNE 8, 1880

At Two Dollars per Year to Subscribers in the United States; Two Dollars and a half to any Worigg Country. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States The BETTER WAY will be sent Siz Months for \$1.00. The Herrar WAY cannot well undertake to vouch for the bonesty of its many advertisers. Advertise-ments 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 pairons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable on worthy of action. When the pool office address of THE BETTER WAY

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 Tues-day of each week, as THE BETTER WAY goes to press every Wednesday.

## NOTICE!

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

Crime is born of selfishness.

The best developing medium is self cul ture.

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 apponent 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 villian 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 unthe 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.

meates every niche and fibre of the spirit and body and produces that which man each other. Envy is selfishness. We intuitively seeks-happiness.

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.

THAT EXPOSE. A belief in the marvelous has never words to that effect, constituted the opening remarks of a prominent minister of the

ed 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 dium would make it known by impression 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 the rostrum, on the pulpit or on the stage. 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 try and overcome that passion. Then ab 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 Pharasees of old. The O. V. M. A. has issued circulars exposing the exposer, which may be had on application to W. S. King, president,

Ohio.

LOVE LEADS TO THE BETTER WAY.

In harmony there is strength, power, force, perfection. Our little solar system, s 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 dissention, discord, vieing for supremacy-one struggling to outdo the other and all striving for individual acknowledgement? 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 children at play. Of course, it is trade; that ambition leads onward; that women will not labor in harmony with ate one than to abstain by force.

want all the glory to ourselves, and are Truth told in simple guise never misses tain 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 consesequence of our rewards? It is true, we are often happy when we see others hap-The objection to granting suffrage to the py, but it must be of our doing-we must negative sex because the politics of to-day be the cause. To be truly happy under are contaminating should be the incentive these circumstances therefore, we must for admitting women to the poles. The share our honors with somebody, and to objection indicates that politics need puri. this we must also admit that some credit fying. And yet men regard themselves is due them also. When we do this we have reached harmony with one being. At that moment our work begins to be Contentment or peace is attained appreciated, because it is benefitting oththrough physical purity or abnegation, but ers besides ourselves-it has ten folded itlove or happiness through benevolence or self perhaps for a general good. If the charity; and while the first may only de- harmony of two have such effects, what mand, Diogones like, a little sunshine will the harmony of three, five, ten, nay, a the latter asks not even this, for love is the hundred accomplish? The Declaration of soul's sunshine and it needs no material Independence is an instance, and from aids to lend it joy. Love is its own heaven which all the world might take an examits own consoler; its own sympathizer; its ple. Soul harmony is needed to accomown light bearer, and its own harbinger of plish great results. Whether this constipeace; for it is the soul in rapport with tutes 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 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 caute 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 vieing for supremacy; no sharing of honors; no envy; no deceit; no animation 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, it being love, and love means to live we experience at times is an effect of such thought waves striking against our spirit-do for others; and feel for others.-To in the universe. It is the great motive power of effects; the force that induces 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 produced a high state of morality, or in, referring to diet in the unfoldment of mediumship, Mr. Emerson said very pertinently that every one should be the best gospel, at the so-called expose last week. judge of that himself, and not allow others It is indeed surprising to hear a profess- to regulate that for him. Whatever he felt a natural desire to eat he should eat. if it was buckshot. He said also when it became necessary to abstain from certain kinds of food, the spirit friends of the meor 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 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 negation 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 had 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 or M. G. Youmans, secretary, Cincinnati, 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 appeamong the profession, in the schools, and tite fails, do not tempt it or stimulate it; or create a ficticious one. A little fasting argued, that competition is the life of can never do any serious injury, for whatever impurities are in the system mostly activity or energy is progress. Admitted; pass out via the stomach, and if interfered but may not the same in combination lead with by false dietating, must prove detricharitable, and places the former beneath to still higher results; make progress more mental to the whole physical systemactive and rapid; accomplish more than is preventing the discharge of impurities now being done for mankind and for our- through this channel, and naturally cause selves? Undoubtedly; but the ego steps them to find other outlets, the results of in between us and those who think as we which must be skin eruptions, boils and do; who have the same aims in view; who disfigurements of this order. Therefore, have similar talents; who obtain the same as well as nature creates desires which inspirations from the other side. Such is may be followed out with reason, the When the soul is filled with love all envy. It perverts ambition and makes same natural hint should be observed when desires of the being are gratified. It per- progress naturally slow, because men and the appetite is lacking, and no more cre-

## TOLERANCE.

PRACTICAL SPIRITUALISM.

Coming down to bottom facts, what may we understand by practical Spiritual ism? 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 der 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 mor bidity or a very sickly form of sentimentality. This may be due to fanaticism of a mania for any one subject, whether religious or secular. But it seldom exista in connection with scientific research or

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 endeave or 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 indi-

vidual, 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 handprovided 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 medi um, is not quite ripe for further initiation. But even this manifestation may be perverted or made to appear ridiculous if ac companied by sentimentality or religious ceremony, always remembering that one who looks into Spiritualism, does so because he is intuitively seeking for some thing higher or endeavoring to break the generally a materialist or a non-churchman, and to present it with a religious forovercome 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 sci-

WE SHALL MEET AGAIN IN SPIRIT. A subscriber, who evidently takes us for walking encyclopedia, begs us to answer the following questions through the columns of THE BETTER WAY. But as her record the former, because there were m letter contains a good loving aura, and full newspapers extant, nor newspapers report 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 measure, and will appear as barbarous is mediums. A mutual desire adds to the perfect. Higher spirits can control us themselves will be existing by which to 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. Earthbound 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 intan- those who are sensitive to influences; or gible to mortals, and supposed to be principally magnetic.) Those who are still weak in spirit are not yet fully ripened, or them in the form of sensationare not quite purged from their impurities. thought bringing the spirit in accord with 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 crysalis. But man has not progressed to this state of things yet, and ings of their philosophy are bound to unit 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 bonds of something that is holding him in or their discords-nor will it be detrimenmental slavery. In the first instance it is tal to the spirit to hold it at will, if it does not weary the mortal in communing. Nature will dictate in due time, while intuimula, causes a sort of mild contempt to tion 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 which gives us the most comfort. The spirits?

Clairvoyance is of different kinds. Those who see with closed eyes; see with the soul, while others see with the eyes of ence or a non-religious something than the spirit body. The soul has no organs--Man passes judgment upon things or otherwise. It weighs lighter on his con- it constitutes sight, hearing, feeling, etc., in compares them with what he has been science if he has any scruples about it; and itself. In one it is a lucid condition of the less as long as he is personally happy in down by Christ himself. For that would In one it is the soul acting independently the belief and tolerant enough to permit not only shock many, but cause many to of the spirit, and in the other it is the others to do likewise. But all do not stop imagine it was an affair of the devil, sure. spirit body acting independently of the here. In passing judgment upon others' As much as the Christian may believe in physical body. It may be hereditary or a belief or opinion, they use harsh terms, Christ, you could not make him believe gift acquired in childhood. It may be culcalling them "pernicious," "mischievous," that he could or would return to earth tivated through the exercise of sympathy "damnable," "bigotted," etc., ad nauseum. through a mortal, or even send a message or charity--this attracting clairvoyant or It is just this sort of inwardness which through their own ministers. The one discerning spirits whose presence is contamakes their own belief, theory or opinion, who claimed this would be put down as a gious for good as the attraction of hateful pernicious, mischievous, damnable, and crank, and the medium who tries to chris- spirits is contagious for blood diseases or Do the old become young, and old lover mated again? Purity is eternal youth, and love eternal manhood in spirit-one representing beaument of those who are of their opinion or from it. If the materialist chooses to be- ty and the other strength. All that which once loved each other will meet again and an angel influence. experience a love that mortals know not of.

JUNE 8, 1889.

HOW THE PAST IS REVEALED. We may judge the nature of the crime committed in the past by the modes of punishment exercised. History does not ers vieing 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 decis. ion was recorded because this was cause tial in being a thing that had to be car.

ried out according to sentence or law, Crimes of to-day are punished in the same the future as those of the past appear to endeavor, even if not always successful or day, only that a record of the crime make comparisons. Had we a knowledge of the crimes committed in the past and could realize the enormity of some of then -both in esse and in correlation with di rect surroundings-we would perhaps escuse much and even feel an inclination to apply the same for like deeds to-day\_ Why is lynch law applied in this enlight ened age? Men must become terrib roused to resort to this measure; and a

some of the crimes were not of an equal terrible nature, they would not have the effect on intelligent beings. A cause mus exist for every effect manifested and if the effect is blood curling 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 me to avenge them as they do, we might in agine what some of the crimes in the put must have been when regarding the mod of punishment resorted to .- A meditating mood will aid the intuitive-minded, a obtaining a clairvoyant or soul vision the past, and the other a consciousness the aura or conditions of the past and thus its unrecorded history is revealed Nothing is hidden from the true Spin ualist; for those who live up to the text some form of mediumship of a sensitive phychic order eventually. Physical puri leads to sensitiveness or psychometry, and love to intuition or soul clairvoyand With either gift the individual may be happy, and with them enjoy an individ spirit communion, or draw from the joint of spirit as he feels inclined to ask quetions-responses never failing to find the earnest seeker after truth. Spiritual lig and knowledge surrounds us, and if m too much ourself or engaged in looking a he wrongs of others, we will be consta "filled with the spirit" from which we an gather that which most interests us m past is no more a sealed book in the light of mediumship, and those who will, may open it. Mediumship reveals everyth

THE EFFECTS OF A ROTTEN DAM A calamity like that at Johnstown a along the Conemaugh river, caused by the breaking of a dam, is not to be parallele by any in the history of America. When 15,000 people are missing, supposed to have been killed by the catastrophe, it h comes impossible for one mind to realize the circumstances or the fact, and to bring ones sympathy to bear upon such a sent would be death to the individual. Bener olence 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 b the good Samaritans of the spirit world Money therefore becomes the great milegator of material suffering and not should fail give a mite. With each gos

even to the unrecorded history of ma But there is naught without love.

as the superior sex.

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 pro duce suffering in the one on whom they are directed-especially if he or she is mediumistic. The restlessness or discontent ual 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.

they will make of their belief, religion, or make a botch of it. philosophy, if permitted to run riot, or not kept in abeyance by the conservative ele- and let them draw their own conclusions belief. Some of our best, or, at least consid- lieve in magnetism, let him do so. If he ered so by many, and undoubtedly by has not sense enough to note the intellithemselves also, will rant at some relig- gence in it, let him go. In some it is only thereof were perfectly insane or without any sense whatever for believing as they do, them to be taught beyond that which they and often accompany their criticism with already know. And the Christian who ridicule or bitterness and then say, look at sees the devil or evil in it, is not advanced our religion or philosophy, etc., and be- enough to be benefitted by it, and thus hold what beautiful lessons of love and should be cared for by his pastor. But charity it teaches-forgetting that to set whoever the investigator, let him see what forth doctrines now-a-days means to exhappy in consequence; but whether this hibit them in fact and not in theory. Do would like to have it be. Be practical, for without practicing it. Those who attempt in reaching harmony among ourselvesit are either regarded as hypocrites or organization. cranks, both by their own followers and those they are trying to convert. To talk about the charity of one's own religion and them denounce, ridicule or tear down someone else's, is inconsistent. It must be stopped or Spiritualism will continue to be tian side of Spiritualism, but do not beantagonized 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 and the curbing of our prejudices is the reform needed today, and when this has been attained, we think, to act and to sympathize in harmo-nious vibration constitutes love as it exists shall sail along more smoothly; and once we have gained a reputation as being a tolerant and charitable people, the world progress; the perfecting principle of life, and that which gives strength to the indi-vidual in earth life. It is that which is progress; the perfecting principle of life, and that which gives strength to the indi-vidual in earth life. It is that which is

Send THE BETTER WAY to friends.

taught. Such is quite natural and harm- it is impossible to present it as a thing sent soul; in the other a so-called sp bigotted, and in such expressions are tianize Spiritualism in order to pander to organic troubles of this nature. voicing what they are in spirit, and what investigating Christians, would simply

Present the phenomena as a simple fact to admit it, or their conceit not permitting

Spiritualism is in itself and not what we

We are sorry that we are frequently compelled to reject articles from good writers on account of their controversial thing 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 be cause 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 ex-treme radicalism commingled with bitter-

If our spirit friends have facilities for ion or ism or belief as if those partaking pretense after all, their pride not wishing 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 an-other because it is legal according to human statue, or who is good natured or as I say and not as I do, belongs to the past. We cannot preach charity to day without practical is in the closer we hold to facts, the better the without practical is a soul and spiritual advandesire of many to return to earthly condi-

tions by controlling and obsessing mortals -spirits often obsessing mortals for person-al benefit, though it is sometimes overdone and is therefore selfish on part of the spir-is the spirits of the spirits of the spirits. it. But when a spirit's motive is good, he oon becomes aware of his own selfishnes and often acrimonious spirit. We favor and then tries to make amends, by doing us a favor when opportunity offers or b teaching us something that we may need lieve in having them antagonize each other through a Spiritualist paper, which is published for the purpose of teaching what Spiritualism is and not what anying practical good, being able to reach als that spirits can neither influence 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 begin-ning to develop strength after they have learned the ways and means of doing so scientifically. As this requires longer pe-riods of time than what we regard as time, there is no danger of our friends outstripthere is no danger of our friends outstrip-there is no danger of our friends outstrip-ping us after they get out of the body. We shall meet all we ever knew on earth and be introduced to some of our an-cestors who lived generations before us.

Well, the 500 have come in. In five months, or since the new departure, w have received 506 new subscribers. W don't want the earth, but about 1000 ma will make THE BETTER WAY-well, h the friends to send in their names and

## you will never regret it. REVIEWS.

"Psychic Studies" is the name of a net monthly magazine published at 210 Stock ton street, San Francisco, Cal. Sing copies 10 cents; One year \$1.00. Alber Morton, Editor and publisher. The con tents of the first number are God-O Relationship; Fashionable Christianity Spiritualism; Ancient Myths resusticated Theosopshical Teachings vs. Practice.

#### PERSONAL.

R. P. W .- Accepted; we do no book prist

Mrs. E. A. Wells, who has been prostrate ported as having recovered.

R-a good medium, who sends us a sum per of subscribers accompanied by the writes: "I will do all in my power to he your noble paper. It is the only paper in mediums can have any hearing in aipre ent." Thanks, good sister. THE SETTER is now entirely in the hands of medi and-that accounts for IL.

Prof. J. Clegg Wright still continues to ture at Pendery Hall, 192 W. Fifth street city. Those desiring to enjoy a soul fea high thought and obtain a prac of things in general, should attend. Wright is well informed and alive to isting facts; views Spiritualism in the of reason and so explains. His Tuesday i Thursday evening classes will continue i weeks longer. The Sunday lectures take pl at 11 a. m. and 7:45 p. m. JUNE 8, 1889.

ies



## Akron, O.

The Spiritualists of Akron and vicinity will hold their annual meeting (or picnic) in the grove of Mrs. Dr. Underhill, two and one-half miles north of Akron, on Sunday, June 23, 1839. No speakers engaged, but me-diums will be present, and a pleasant time is anticipated. All welcome. U. May 31, 39.

### Boston, Mass.

We understand from late advices from Detroit that Dr. James A. Bliss has, in connection with Mr. Charles H. Eaton, a gentleman tion with Mr. Charles H. Ealon, a gentlemate who developed by the Guides of the move-ment, reorganized a grand branch of the Na-tional Developing Circle in that city. Spir-tinalism, which was at a very low ebb has, since the establishment of the N. D. C., within its borders quite a revival, and now Detroit bids fair to become one of the strong-est cities for Spiritualism in the United States. MRS. W. H. C.

## Parkman, O.

The meeting of The Parkman Union So ciety will be held in the Grand Army Hall, on Sunday, June 9th, forenoon and afternoon. Bring baskets well filled for a picnic noon. Bring ossaets went inter for a picnic dinner. All are not only cordially invited, but requested to come and help the upoulid-ing of this new society. Let us raily around the standard of truth and stand by each other in our needed hour. The sowing societies are especially request-ed to be present and assist in carrying on the meetings. D. M. King has promised to be present.

SIRIUS.

## Huron, South Dakota.

At the largest and most enthusiastic convention ever held in Dakota, consisting of

earnest temperance men and women, repre-renting all churches and temperance socie-ties, our organization was effected. Our treasurer is Mr. F. H. Hsgerty, Com-missioner of Immigration of Dakota, and we refer without permission to Governor A. C. Mellette, of Dakota; Arthur Edwards, D. D., Chicago; Marvin Hughett, C. & N. W. R. R.; Dr. Ward, Yankton.

#### Atlanta, Ga.

The friends of the cause here are making quite an effort to uphold the dignity of the same by proving what can be done when deaired.

Bired. Bro. G. H. Brooks has been here several weeks and pleased every body by his genial disposition, sympathy for all and his gener-ousness in lending his aid in all that con-cerns Spiritualism. In order to extend his visit, a meeting was held by the mem-of the Atlanta Society and resolved to re-tain Mr. Brooks for another month. S. C.

#### Anderson, Ind.

The First Society of Spiritualists of Anderson have been enjoying a rare treat for the past month in listening to the lecturers of the controls of the accomplished and gifted lady. Mrs. Adah Sheehan, of your city. All who listened to her were highly pleased, and we can truly say that we have derived a great deal of benefit and pleasure from the thoughts given out by her controls. We trust to be able to have her with us again in the

fall. During the past week we have been en-joying a feast of good things through the mediumship of Mrs. S. Seery of your city, who accompanied Mrs. Sheehan. Spiritual-ists have been comforted by hearing from their loved ones on the other side and skep-tics have been given something to think about by the wonderful tests and manifesta-tions through Mrs. S's guides We hope to have been having lectures nearly every Sunday, and are making our arrangements to keep the rostrum occupied constantly next fail and winter. Yours fraternally, ALEX P. MCKEE.

## Toledo, O.

I would like to say a few r

<text><text><text><text><text><text><text><text><text>

for the remarkable and eloquent manner in which it was delivered. It being the last meeting of the season, Miss Nickerson made her fareweil remarks to the members of the society with whom she has labored so traly and well in the cause for the past six months, after which Mrs. A. E. Clark, of this city, the wonderfoi gitted platform test medium gave tests with names of spirits present. Mrs. I Clark's tests are given in a graceful, easy manner, accurate to a detail. Oftimes she has kept her light "hid under a bushel," ex-cept to her patrons for private stitings; and through Miss Nickerson's efforts she has come upon the platform for the last three meetings of the season, and has taken us by surprise. Miss Nickerson has been engaged the coming season as well as several others, of which I will send you a that later on. J. C. SMITH, Sec'y.

### Philadelphia, Pa

The Second Association of Spiritualists of The Second Association of Spirituation of S Philadelphia, gave a grand literary musical

cent plano solo by Mrs. James L. A. Shea,

a talented and cultivated planist, who vol unteered her services for the benefit of the association. The young ladies, Miss Bertha Ambrosia, Miss Rebecca Michael, Miss Minnie Kraupa, Miss Emma Lentz and Miss Molthe opening chorus, and performed the anvil and hoop drill to the satisfaction and

with general favor from all. Little Laura Lentz (five years of age) brought down the house in her schottische dance, and with her sister, Ella, performed a costume dance, the easy graceful movements of the sisters resembling fairles, more than mortals. Prof. Morris N. Newfield (late of Vienna) in his plano solo filled the church with music. The "Polish dance" was rendered admirably. Master Joseph Hicks gave a couple of solos upon the violin, but not "so low" but what the andience heard and appreciated. The "Excelsior concertina band," (like only one in the country) gave us some very choice se-lections, and was one of the novel features of the entertainment, giving great satisfac-tion. A vocal solo by Miss Mollie Kraupa, Prof. Edward Hurley, in his comic special-ties, was repeatedly encored and kept the au-dience in an uproar of langhter, dispensing fan on every side. A plano duett by Misses Minnis and Mollie Kraupa. Concertina duet by the Griffith brothers was very fine. An aucient flower dance by Miss Emma Lentz, and Miss Minnie Kraupa, was well executed. Morris N. Newfield (late of Vienna) in his pi-

## New York City.

The meeting of the Progressive Spiritualists held at Arcanum Hall, 57 West 26th st., of Sunday, 19th Instant, was well attended. The speakers' and mediums' meeting, at 3 p. m., was of unusual interest. Mrs. Drake, a speaker of great promise, delivered the opening address at 8 p. m.; subject was "Sympathy," which met with appreciation, inas much as this was her first lecture on the public platform. Prof. Van Horn gave many indisputable tests at each meeting, demonstrating spirit return, to persons in the audience, which carried conviction that we live after the so-called death of the physical

investigators. CORR.

Mrs. Brigham spoke in the morning on the following questions given by the audience "If all people would be consistent in word and deed towards their fellow creatures, what think you would be the result?" lie Kraupa, led by Miss Annie Ostreich, gave "Where does the spirit go when it first leaves the body?" "The universal spiritual religion." Subjects for poems: "The Flowers will Bloom To-morrow;" "What would the Harvest Be?" "The Living Present."

The speaker said that perhaps people are consistent now in these acts; that is, consistent with their inner character. Let us change the character, cleanse and purify the beautiful statue of truth and place it upon a pedestal in our hearts, and that we may do right and yet be consistent. When the spirit leaves this body it enters the spirit world, and it returns and ministers to its loved ones here, although they may not be aware of it. But when we have the universal spiritual religion here on earth, heaven will be here also, and people will be consistent and good. At the afternoon meeting for spirit mani-festations, Miss Maggie J. O'Neill, a medium not yet fully developed, was under control by the spirit of an ancient named Alexander Plugbes, who existed many thousand years ago. The medium spoke in the language of the spirit in earth life, called the Druid, which was interpreted by Prof. J. S. Wil-liams. The spirit said that the medium in a few weeks wou'd be perfect in her knowl-edge of the language, and that a great future was marked out for her, and using the spir-it's words as interpreted, he says: "Dear friends, we come to meet you all, and am happy to say that we will soon have full possession of our medium, and then we will lecture in your language and hope you will be pleased and gratified, for this is her first change the character, cleanse and purify the possession of our medium, and then we will lecture in your language and hope you will be pleased and gratified, for this is her first



Inquiries are frequently received asking what we know about Dr. Fellows, of Vine-land, N. J., First, we know that he is a relia-ble gentleman of rare professional skill, who has earned success by good work. Second that he fulfills all his agreements to the let-ter. Third, that he has performed cures of hopeless cases that in the olden time his skill would have been called miraculous. Fourth and last, we know him to be an honest man, and a staunch Spiritualist.-THE BETTER WAY.





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## THE BETTER WAY.

gard to the camp meeting to be held at Devil's Lake, by request of the officers of the association, I have consented to manage the meeting this year. On consultation it has been determined to commence on Sunday, June 23rd, instead of the 24th, and include two Sundays. The opening address will be made by Dr. M. J Palmer, of the Lookout Mountain Scientific Institute. The afternoon address by Mrs. Lydis A. Pearsail, of Disco. Mich. Mr. Coarles J. Barnes, platform test medium, of Chicago, will be present during the meeting and assist in the exercises, to-gether with a number of other good speakers and mediums, a full list of which I will en-deavor to furnish for your next issue. Friends who propose to attend the meeting and do not wish to camp out, can find good accommodations and the best of fare at the Devil's Lake House, of which Bro. J. B Al-len is proprietor. Terms, \$1.09 per day, or \$500 per week. Would like any speakers of mediums who may intend to ce present to communicate with me at once, so that I can fill out my prevents who may intend to ce present to communicate with me at once, so that I can fill out my prevents of the present to communicate with me at once, so that I can fill out my prevents of the present to communicate with me at once, so that I can fill out my prevents to the present to communicate with me at once, so that I can fill out my prevents of the present to communicate with me at once, so that I can fill out my prevents of the present to communicate with me at once, so that I can fill out my prevents of the present to communicate with me at once, so that I can fill out my prevents for the present to communicate with me at once, so that I can fill out my prevents of the present to communicate with me at once, so that I can fill out my prevents of the present to communicate with me at once, so that I can fill out my prevents of the present to communicate with me at once, so that I can fill out my prevents of the present to communicate with me at once, so that I can fill out my prevents of the present to communicate with me at once, so that I can fill out my prevents of the present of the present to communicate with meeting this year. On consultation it has communicate with me at once, so that I can fill out my program for the rest of the meet-ing. Yours, W. M. SMITH. 2014 Adams Street, Toledo, O.

#### Mantua Station, O.

The meeting of this society held Sunday May 26th, was largely attended and much matter, life spirit, etc., by Hudson Tuttle in the last THE BETTER WAY was read at the request of the president by Henry Cobb. Then after some music the guides of F. G. Wilson permitted him to be controled by a strange and powerful intelligence, which gave directions for future meetings, also de-seribed a spirit present who dictated many valuable thougots, such as the observance of charity toward all religious organizations. If they have not all of the most advanced and progressive ideas of the present day give them the proper regard for as much as they observe and teach more or less in harmony with spiritual doctrine. It is a succession of steps or advances mentally from a mixture of error to a higher and purer truth. They may yet attain to a broad and noble view of life as time and opportunity with its con-stant law of change carries humanity on-ward. We can only glean from the varied and instructive flow of thought that was given for one hour without hesitation of speech or error in diction The next meetings will be held in Kings

### Norwich, Conn.

Having been often interested in the reports thought some of your readers might have a

little interest to know something of our little society here in Norwich. We have just completed our lecture course for this season, having heard excellent lec-tures from Dr. F.L. H. Willis, Mr. J. Frank Baxter, Mrs. E. S. Lillie, Mr. E.W. Emerson, Mr. J. Wm. Fletcher, Mrs. Helen Stuart-Richings, Mrs. H. S. Lake, Mrs. L. A. Burns, Mrs. Shelhamer-Longley and Rev. E. B. Fairchild. I could not say which of all these lalented speakers and mediums were the best, each and every one of them give us beantiral philosophy, teaching us good mor-ality, telling us of our loved ones in the spirit world, and how can we say when all are so good there any are best among them. We have had seven and a half months lectures, and in April we opened a Childrens' Frogressive Lyceum, which holds its services every Sunday in Grand Army Hall. We al-so hold a Sunday evening meeting for con-ference and local mediums, just to keep us from soul starvation during the interval that will elapse before we open our lectures again in the fall. I prize your paper and wish it could have an extension of the spirit on used in the spirit

I prize your paper and wish it could have an extensive circulation in our city. Few of our Spiritualists read or study the philoso-phy as they should.

MRS. J. A. CHAPMAN, Secretary Norwich Spiritual Union.

## Lookout Mountain, Tenn.

Let me tell you of the experience a certain family with whom I am acquainted, related to me a few months ago. The family consists of father, mother, son and daughter. The mother and son, who is a youth of seventeen or eighteen, are members of the Methointere-t manifested. An article on mind dist church, in good standing. Several matter, life spirit, etc., by Hudson Tuttle in months ago they left their home in the West

given for one hour without hesitation of speech or error in diction The next meeting will be held in King's Opera House, June 9, 1859. F. G. Wilson and wife will visit friends at Braceville and New-ton Fails, Ohio, and vicinity during the next two weeks. This week determines the camp meeting project to a certainty. Let us hear from all interested. Address L. and D. M. King, or F. G. Wilson, secretary, Mantua Station, Ohio. plainly evident that he was developing into

a trance medium. The mother began to grow interested and joined in the experiments. of our local societies in THE BETTER WAY, The family is one of genial harmony and all went smoothly with the investigators. The little interest to know something of our little son became more and more interested in Spiritualism and declared he would have To whom it may concern: nothing more to do with his former religious associations. Dr. Fuller and I were invited to sit in one of their seances, and were satisthe best workers in our cause.

Yesterday, the mother, son and daughter

effort. Miss O. Neil was educated under Catholic influence and received only a common school education, and this makes the fluency with which she speaks the ancient language per-fectly amazing. According to the learned interpreter, Mr. Henry J. Newton said in reference to the materializations of Mrs. El-ta Roberts, 1 would say I have never seen anything more wonderful. The cabinet is divided by a wire partition, and the medi-um's compartment entirely covered by wire netting, and the door fastened with a padlock, yet the medium is put through the wire, sometimes three or four times in an even-ing.

Ing. In the evening Mrs. Brigham lectured on "The political force of Slient Spiritualism, or the slient work of unseen spiritual forces." After tracing the course of Spiritualism from ancient times to the present, showing how it had been a source of strength and comfort to the early Christians and to all modern re-formers She went on to speak of its influ-ence at present time, showed how it had been taught sliently in the churches, hearing the sermons and giving comfort to many. How it had influenced personal character, and was known in many houses where it was not publicly expressed. Fraternally, June 2, '89. June 2, '89.

Some of the herbs in Hall's Hair renewer, that wonderful preparation for restoring the color and thickening the growth of the hair, grow plentifully in New England.

### BRIEFS.

Dr. A. J. Swarts is lecturing in Warren, Ohio.

The Chicago Spiritual Fraternity and Peo-ples' Spiritual meetings have been discon-tinued for the present.

A Spiritualist society has been organized at Moline, ill., with L. P. Wheelock as presi-dent and H. M. Anderson as secretary.

Mrs. Mary C. Knight, who has been speak-ing at Bradford, Pa., for the past month, is now at Casadaga. She is an active worker in the cause.

"You will surely fall from the train and be killed if you don't stop drinking," wrote the wife of George B Davis to a brakeman on the Pennsylvania railroad. Ten days after he was found mutilated on the track, the prophecy having come true.

Mrs L. Pet Anderson was married on the 20th nlt. to Mr.O. N. Bovee, an old-time Spirit-ualist, and one of God's nobleman. Rev. Moses Hull tied the knot. For camp meet-ing engagements address L. Pet Anderson-Bovee, 32 Ogden avenue, Chicago, Ill.

## Notice.

The Ohio Valley Spiritualist Missionary Association, organized and incorporated for the purpose of employing within the limits fied that the boy would one day be among of Ohio, Indiana, and Kentucky, mediums and speakers, through whose powers and

Yesterday, the mother, son and daughter paid us a little visit, and we learned of the cabinet development. The boy now becomes easily entranced, and various spirit controls are able to make themselves known by speech and certain peculiar characteristics. Hands tave materialized in the cabinet and raps have loudly sounded, while lights have floated around the sitters. The father has become a firm convert to Spiritualism, the mother also, while the daughter is being de-veloped as a musical medium. So much for home circles. These are busy days with us, as the hotel is open and camp meeting near at hand. We anticipate this event with great pleasure as it will bring so many dearly esteemed co-workers to our mountain home. We shall strive to make the best conditions for our speakers and mediums, for we understand their importance. Mrs. Cora L. V. Richlabors the fact of life beyond the grave

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# 6

## THE BETTER WAY.

## SPIRIT MESSAGES was taken away from you when a young

Given through the Mediumship of Henry H. Warner, Cincinnati, Ohio, by the Guides. Waubenekuhn and Watonowan, 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 beauall were happy; but it is not so, for there ated by their own undeveloped natures, and me, and we are happy together. it is to these my steps are bent to endeavor | to reach my hand to them and help them to 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 Maior, C, S, A, West Bread, Street 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 it 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 dwelt here on earth, and but few of my immediate family of that generation are living to-day. Charles, Frank, (B. F.,) and "Uncle Ned,'

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 tiful land of spirit, you would think that have gathered at times over your head, have gathered at times over your head. but they have all fled away, and now the Mrs. L. E. Bailey, Battle Creek, Mich.<sup>e</sup> Mrs. Aby N. Burnham, 30 Hanson st., Bos are those here who are torn by sorrow and sunshine lies all around you. The loved are those here who are torn by sorrow and sunshine lies all around you. The loved ton." to

### WAUBENEKUHN.

Many spirits come here and they try to climb the ladder and rise from the dark- tell about themselves and they speak all ness into the sunlight of truth and happi- at once, so they get all confused. So I will ness. You make our work harder though 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 1868. He was 5 ft. 8 in. tall, square shouldered, stood very erect, head well up. Eyes, black and set deep and full. Miss Shellhamer, now Mrs. Longley, and Nose, roman; forehead, broad and high;

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 retrousse, complexion fair; lips arched and full; features oval; forehead, broad and high; she was a great reader; Dickens was her favorite prose author, Little Dorritt 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 monthe. She says she wants the friends to know that she is with them and watches over them.

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 only question there can be, is as to the and stabbed him in the back. He says he F. A. Heath, Detroit, Mich. manner and matter of the communication. has grown out of that condition now and Mrs. M. J. Hendee San Francisco, Cal. M F. Hammond, Northport, L. I. N Y I think I shall prove my identity when I wants the boys to know he still takes a say that I have an old friend, living at Ore- 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 of history to him either spoken or written. her ways, very positive; hair, very dark Now, Eben, I want to thank you and So- brown; eyes, deep hazel and full; nose, phronia, for the kind care you gave me in my last sickness. I am not dead by any together; features, oval; complexion, be-Mass. means. Those were hot times, in the days tween blonde and brunette; tall and slender; tween 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 a mezzo-monteneal. Can<sup>©</sup> of the Silver-Gray Whigs. To the friends she was a great lover of music, and was a in Ashtabula and Geauga counties, at beautiful singer, her voice being a mezzoof 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, from this place; she leads me west to the 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: (nonceite the forceione the American elk: (nonceite the forceione) by a garden of the term of term listed from Delton, Wis., and died at De- by a garden of flowers. As you enter the CHARLES FAY FOX. Inving, 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
Inthis room to the left stands a piano and over it hangs her picture. In the corner
Inthis room to the left stands a piano and over it hangs her picture. In the corner
Inthis room to the left stands a piano and over it hangs her picture. In the corner
I do. The old pains are all gone and I am growing beyond the conditions stands her writing desk, with her books, as that surrounded me when I was born into she left them. I hear a name, but it does this world a little over a year ago. Tell not come clear enough to give. Hoping we have been enabled to act as messenger Charlie and Sophia, I come to them often. for the loved ones, we say : Good-byc.

## SPIRITUALIST LECTURERS.

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RULES AND ADVICE

- TO FORM-

JUNE 8, 1889.

gon 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 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 encatur, Tenn.

Irving, my boy, I am watching over you ter than I do. The old pains are all gone 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. CARVES.

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 how still lives and loves. Though I their boy still lives and loves. Though I Weekly,

## 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 Vernette 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. GBEEN.
Mrs. Faddleby—"What a rude woman Mrs. Hiflier is. She always looks back at people who pass her."
Mrs. Faddleby—"What a rude woman Mrs. Faddleby—"What a rude woman Mrs. Hiflier is. She always looks back at people who pass her."
Mrs. Faddleby—"Why, I've caught her at it several times m) self."—Munsey's
of Light, Boston, Mass. Dr. H. F. Boston, Mass.
Dr. H. B. Storer, 406 Shawmut ave., Boston, Mass.<sup>2</sup>
Dr. H. B. Storer, 406 Shawmut ave., Boston, Mass.<sup>3</sup>
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 The natural, spiritual and colors of second state.

6. The soul world: Its hells, hes

7. Life, Development and death

Appendix—Answers to Question The above lectures ware dail Mores's private clauses in Ba Cal, during October, 1837, and a liahed for the first time. The upon mediamania are especially all mediamania and mediamistic point if me. pp. 189. Price 51 00 posted For sale by The Way Publishing



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## JUNE 8, 1889.

## EDGAR W. EMERSON AT CLEVE-LAND, OHIO.

The first public test seance under the position among Spiritualists. There was number of familiar songs being given.

F. B. Skeels, who has been acting president of the society, opened with a brief largely in our community. In religion tacit understanding they shall keep still about anything startling or be discharged, and Spiritualists want to participate in the investigation. If we retain a conscious existence after death we retain our individuality and personality; if our personality we can exercise the functions of life and existence. If all that is granted we must have a place in which to maintain them. If that place is outside the world, then it is place in reason and fact. If it is in the world, then it is in this immediate sphere or has been removed by chance or some especial purpose. There is no chance. You object to conditions; would you like to live in a sphere where there are no conditions? Would you like to have conditions always favorable for taking your photograph when you are least expecting orange; in other places completely barren

Mr. Emerson then took the platform and spoke under spirit control-first under control discussing the growth and grandeur of Spiritualism and then giving tests. He described certain features of persons lives, then deaths, or something about the home by which they could be recognized, and then gave their names. The first spirit communicating through the intelligence controlling him was Dr. A. G. Springstein, described as a benevolent man given to kindly acts. Mrs. Anna M. her, but continued to minister to her friends. Next was described an elderly whose death by a river fringed with cliffs, les man to smile. by the explosion of a torpedo, was detween the spirits, were given and pro-Stone and attributed cause was given and of living relatives, and the old lady to Then Mr. Emerson put his watch to his William H. Bullard and Dr. C. A. Ben ton were other names given of communi and some were very sorry they couldn't them to continue making the effort. The the convincing character of the tests .-Cleveland Plaindealer.

## SANTA BARBARA, CAL. To the Editor of The Better Way.

We left Lawrence, Kansas, April 27th, auspices of the Society for the Advance of for California, and made the trip to Los Scientific Spiritualism, was given last Angeles in three and a half days, includnight in Odd Fellows' Hall, on the Public ing a stop of five hours at Colorado river, square. Though no admission fee was waiting for the repairing of a burned charged, the audience was admitted by in- bridge. Fair weather all the way; pleasvitation cards. The hall was filled. The ant time of year to travel, while nature is test was given by Edgar W. Emerson, of putting on her finest robes of verdure Manchester, N. H., a gentleman having everywhere. Thousands of cattle and fame as a medium and occupying a high horses along the route, industriously engaged biting grass-they look well. The vocal music by a quartet of the society, a people of Kansas have fine school-houses, no matter how poor they be. It is interesting to pass prairie dog towns; the little

purps frisk about in glee, while some stand address, outlining the aims of the society. erect to see the trains pass. Sod houses It is not for "proselyting or antagonizing look well, and are not to be grinned at by any public or private interest, or of inter- those who have no teeth. Much level fering with any especial religious belief. land in Western Kansas and parts of Col-It aims to approach a condition of har- orado, which is well adapted to irrigation, mony with all that is good and just and on which many depend for crops. Most with every truth and fact capable of dem- of the water in Arkansas river is drawn onstration." It is a religion made up of a off in irrigating channels. The banks of knowledge of certain facts and will expand the river are very low and water shallow. and keep pace with that knowledge. Al- It costs but little to construct road-bed though the Christian religion in some through this region, which is overbalanced form rules the enlightened world, the doc- by the expense in canyons and mountain trine of personal God and devil, located passes. No mountains visible in Kansasheaven and hell do not longer obtain very only sand hills-but in New Mexico and Arizona we get a view of beautiful mounthere is scarcely anything left to quarrel tains, some covered with snow, some with about, and the only difference is the pine timber, while some are barren, all churches are willing to pay their ministers making scenes lovely to gaze upon, illusa salary for searching for truth with the trative of the fact that "distance lends enchantment to the view."

On the train I met one A. J. Anderson and lady, whom I knew in Western Iowa many years ago, and who were on a tour to California. We passed a pleasant time reviewing facts and incidents of the past. On Sunday we listened to some colored orthodox preaching in our car. He was a smart colored man, but got things much mixed. We were a jolly set of emigrants outside existence and we have lost our in our car from various parts of the world -had vocal and instrumental music, jig dancing and some fun.

Beautiful pine groves and forests in Central Arizona. In some places the ground was completely covered with flowers, white, red, yellow, blue, pink and -very few settlements visible. We saw

much of the Pueblo Indians and their villages at Rio Grande, and the Mohaves at Colorado river; quite a contrast in the appearance and character of these tribes; some of them call out our sincere pity. The earth's surface in Arizona is chiefly barren, but in California covered with vegetation chiefly. Cultivated lands are beautiful to see. Growing corn on the Johnson was the next, sending word that foot hills is a foot high May 1st. They she could not pierce the veil separating harvest small grain here at this season Tropical trees, plants, flowers and fruits make a place charming to view. Objects lady and a picture of her at home and a and scenes in this country must be seen to lock of hair in a certain bureau; also that be appreciated. It is a land of plenty. at night husband often felt a touch upon There is a great display of wealth in Calihis forehead as of a lock of hair falling fornia. Of the handsome cities I have down upon it, but it was a spirit touch. A seen I will mention Pasadence in particugentleman pronounced it correct. Bernie lar. Some citizens of that place of fruit-Shaw, who left the "earth place" when a ful imagination, venture the prediction girl but is now a young woman; George that Los Angeles will be the tail to their Weisgerber, John Parnell, Dr. Fawler, kite. This causes the average Los Ange-I found some scribed after a good deal of dialogue be- les who treated me with great kindness, which was duly appreciated. I finally nounced correct. The death of Amasa reached the seashore at Summerland, where the sun sets in the Pacific Ocean. pronounced correct. Harriet B Eddy told It is a strange though pleasant experience of family avocations, present home, habits in the life of an inlander to stand upon the beach, to see and hear the briny billows whom it was addressed nodded assent. beat upon the shore with their rushing, roaring sounds and ceaseless motion. It forehead and the spirit in control said it brings the organs of ideality and sublimity was getting late and she must cease. Capt. into exercise. We get a view of the is-Hicks, Hattie Seymour, Baby Gould, Ly- lands south of Santa Barbara County, but man Severance, Black Hawk, Harriet they are further off than they look like. Baird, Eliza Fowler, Caroline Cowen, The view from Ortega Hill is the fairest I have ever looked upon, and the descrip-tions you have had of it are not exaggercating spirits. All indorsed Spiritualism, ated; for words cannot convey to the mind the real idea of its beauty and grandeur. communicate with their friends, but told It must be seen to be correctly understood. I find the folks at Summerland busy at audience appeared to be well pleased with work building up the town, and I am pleased with the appearance of things, persons and location, and think I shall be contended to remain I am stopping with friend H. B. Allen, musical medium. He has put up a good building of proper dimensions for holding seances or dark circles in the day or night time.

## THE BETTER WAY.

## NAKED EYE ASTRONOMY.

\* \* \* An interesting experiment may be made in connection with the Pole Star. If it is observed through a tube several feet in length, (as, for example, a ection of gas pipe adjusted in a fixed position) it will pass from the field of view in the course of a couple of hours, more or less, the time depending upon the length and diameter of the tube. From this sim ple experiment it is seen that the Pole Star does not exactly indicate the North Celestial Pole for the reason proviously pointed out, namely, the earth's axis is gradually changing its line of direction. By repeated observations the star will be detected in the act of performing a circle which, although of very small apparent circumference, yet is as truly a circle, and is as clearly defined by careful observation, as the larger circles described by Ursa Major, and the stars more distinct from Polaris. If the center of this circle could be designated, we should then have the true Celestial Pole. The establishment of this object would not, however, be of any practical utility, for Polaris is a sufficiently true indicator of the point due north, to serve all earthly demands.

One of the most noticeable of the circum-polar constellations in Cassiopeia, situated on the side of Polaris opposite Ursa Major. It is in the midst of the Milky Way, and is in a nearly direct line with the Pointers and Polaris, the latter occupying a position midway between the two constellations, Ursa Major and Cassiopeia.

There are five stars in Cassiopeia which are particularly prominent. They are so placed that a letter "W" is suggested by the outline which they form. To the ancients these stars seemed in the shape of a chair, and even to this day the constellation is generally known as the "Lady in the Chair." That half of Cassiopeia toward the north will be seen by close inspection to contain a faint star, which, with three brighter ones, makes a figure of diamond shape. Very near this small star is the spot where the much-talked-of but ever absent "Star of Bethlehem" is expected to appear. For this reason, if no other, Cassiopeia is a constellation of more than usual interest, and its location should be familiar to all. The new star was looked for with a great deal of expectancy in 1885, and, although not yet visible, astronomers are pretty well agreed that the time of its reappearance is only a matter of a few years. Its period is supposed to be 315 years, and the previous appearances

were during the year 945, 1264 and 1572. Concerning this and other stars designated "new stars," there are many theories. It has been argued that the sudden flashing out of this star, and its disappearance in the same mysterious manner, was due to the destruction of the star by the ignition of hydrogen gas contained in its atmosphere. This theory is advanced by J. N. Lockyer, the eminent English astronomer, in regard to a new star which appeared in the constellation of Corona Borealis in 1866. But with regard to the new member of Cassiopeia it is generally held to be a veritable sun like our own, only vastly greater, performing its orbital period in something like 315 years, as stated above; moving at a pace, the velocity of which exceeds any motion which we can comprehensively cite as a comparison. Owing to this great velocity the orbit must be extremely elliptical. That portion of its orbit nearest us is comparatively limited in extent, and, therefore, the star is visible to earth's inhabitants only for a period of a few months; and when it commences the journey back through space toward the further extremity of its orbit, it soon fades from our sight, as a result of the rapidly increasing distance which is placed between it and the Earth. Although this mode of reasoning has been adopted by many astronomers of note, it contains perhaps some weak points, as do all other attemps made to satisfactorily explain the phenomena of new stars. To a person who has given the matter extended attention, the idea seems scarcely tenable that a sun, with its retinue of worlds of presumably greater pro-portions than members of the Solar System, should move in so elliptical an orbit The rate of motion in such an orbit must. be that our Earth, which moves at an average rate of a thousand miles a minute may be said to be relatively at rest when its orbital motion is compared to that of The Star of Bethlehem. A theory which is at least as feasible as some which have been suggested, might be advanced to the effect that the new body is of a cometary make-up, though shining with independent light-not in an advanced stage of development as a world or world-centre-and performing its periodical revolution subject to the same law as those govering the comets of our system. As it reaches the limit of its orbit nearest the Earth, its light is intensified by the influence of giant suns within whose attraction it comes, the same influence tending to pull it back by the established law of gravitation, though not succeeding in wholly checking its rapid flight until it has passed Earthward millions of miles. When brought again upon the return Comet and others, whose periods vary from a few years to thousands, remain visible in our system only while near

course, the increasing distance, change of position and fading light causes it to be-come invisible again for a long period of years above mentioned, exactly as Halley's the Sun. It must be supposed, in the case of the new star, however, that it shines with something more forcible than could be the result of reflected light alone.--C. H. Mackay in Esoteric.

What he was Doing. Citizen (poking his head out of a back window)-See here, Uncle Rastus, what are you doing around my hencoop at this

ur of the night. Uncle Rastus (promptly)-I was gwine to ast yo'. Mistah Smif, if yo' don' wan' ter get dat hen coop white-washed. It needs it bad, 'deed it do.

Morality, modesty and moderation in all things is the soul exerting itself to rise above the material, and a constant practice of these principles or virtues elevates man above the average human condition, and finally leads to an absolute soul-motion for these effects, as the continued indulgence of the material or sensual leads to bad habits or passions, so-called.

St. Peter-"Enter. Why do you heaitate?" New Spirit-"I don't see any ushers." St. Peter-"We have no ushers here. Sit where you please." New Spirit -"Dear me! How different heaven is from a church!"-Philadelphia Record.

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The Society of Union Spiritualists, of Cincin-tati, hold meetings at G. A. R. Hall, 115 W. Sixth treet, every Sunday morning at 10:45, and Sunday vening at 7:45; also Wednesday evening of each reek, to which all are made welcome.

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

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

## Boston, Mass.

BANNER OF LIGHT CIRCLE-BOOM, No. 9 Bosworth street-Seances are held every Tuesday and Friday afternoon at 3 o'clock promptly, Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman. BOSTON SPIRITUAL TEMPLE, Berkeley Hall

-Lectures by able speakers Sundays at 10% A. M and 7% P. M. Bichard Holmes, President; Albert F. Bing, Treasurer; O. L. Bockwood, Corresponding and Recarding Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury will hold public meetings every Sunday. The Temple Fraternity School for children meets at 10<sup>1</sup>/<sub>4</sub> a.m.; afternoon services at 2<sup>1</sup>/<sub>4</sub>, and Wednes-day evening social at 7<sup>1</sup>/<sub>4</sub>.

SPIRITUALISTIC PHENOMENA ASSOCIA-TION, LADIES' AID PABLOBS, 1031 Washington street-Sunday meetings at 2½ and 7½ P.M. Solicits

Newark, N. J. The People's Spiritual Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Con-gress street. Mrs. G. Dorn, Secretary. Toledo, O.

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

Chicago, 111. Mrs. Cora L. v. Bichmore discourses belore the First Society of Spiritualists every Sanday. The Chicago Spiritual Fraternity hold public meetings every Sunday at 3 and 7.45 p. m., at Kimball Hall 247 Bitate street, cornel of Jackson. Ber, Hosses Hull, formerly a noted Advent minister, and one of the best biblical scholars living, will couduct the services the four Sunday in January. Seats free. All are invited. S. M. Biddison, Sec. Avenue Hall, 159 22d street, Children's Lyceum Sunday, at 13 er. M. Spiritualists and Mediums, Meeting, 3 r. M. Mediums' Receptions, first and ther Young Peoples' Progressive Society of Chi-coaco, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10% au 754. The best speakers and mediums are always anged. Peoples' Spiritual Society meets at 116 Fifth Ave. Chicago, Ill.

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

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

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

## Albany, N. Y.

First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10% a.m. and Sp. m Admission free. Ladies' Aid meets at the same place every Friday at 3. p. m.; supper served at 6. p. J. D. Chism, jr., Secretary. Brockton, Mass.

At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational and trance speaker; commencing promptly at 7%.

Chattanooga, Tenn. First Spiritualist Society meets in Odd Feliows Hali, Market street, every Sunday at 7:30 p. m.. M. D. D. Higley, President; J. Seeman, Treasurer; J. W. Poyner, Secretary Geo. A. Fuiler, M. D., Regular Speaker.

## Grand Rapids, Mich.

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

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7

## A Marine Ghost.

"Under the heading of 'A Spook at Sea,' an American paper thus refers to the voyage of the barque Madura, which left Newcastle, New South Wales, for Callao twelve months ago, and which afterwards carried a freight up to Baltimore. Upon arrival at Baltimore her crew apparently hurried ashore, carrying their belongings with them, and declaring that that would not sail on it again for double wages. paying Tennyson a visit, and he was talk-Captain Bernier said that the men had become very superstitious, and believed that Mary in the garden, when, to the latter's the barque was haunted. He related how the vessel left New York September 23rd, 1887, with a general cargo for Brisbane, Newcastle, New South Wales. On November 17th, a hazy rough day, the vessel was suddenly surrounded by thousands of had nonplussed the Laureate." birds. Captain Bernier regarded this as a phenomenon he could not account for. Theuma-went forward to clean some fish, and while at work the roll of the vessel snapped the fastenings of a piece of chance glimpse of him. wood on the weather side. The piece of wood was hurled through the air with such force that, striking Theuma on the head, it cut his skull half in two-one part of his skull went overboard. The man died instantly. He was buried at sea. The same evening, and almost simultaneously with the descent of his body into the sea, the myriad of birds disappeared. carried coal to Callao, and proceeding to hence their determination not to re-ship in the barque Madura."

Yours truly, A. H. NICHOLAS,

## Lord Tennyson as a Sensitive.

Discussing the well-known shyness of the Poet Laureate, the Echo recites the following anecdote:

"On one occasion Mary Anderson was ing in his 'general delightful way' to our surprise, the poet unpoetically took to his heels, and the fair actress was left in doubt as to whether she should follow him or Australia, from which place she sailed for not. Tennyson had discovered a pair of eyes peeping through the hedge-only those of a nursemaid, by the way, but they

Such a fact illustrates the remarkable sensitiveness of a man, capable of being such an exquisite "normal medium" as About noon a cook-a Maltese, named Tennyson undoubtedly is. He cannot Theuma-went forward to clean some feel comfortable when loiterers are about his place, in expectation of catching a

Who know sensitives who can fee when people are looking at them, even when such observers are at a distance, and their act wholly unknown till the influence of their eyes calls attention to their position, aud then they are discovered.

It is evident that mediums must be much influenced by the mental emanations from an expectant, skeptical or selfish cir These facts are recorded in the log of the Madura. From Newcastle the Madura presence of certain people, and it is best cle. Hence no truth can be got in the to hold all sittings in secret, as the Pisaqua loaded for Baltimore. The crew or several members of it, including the boatswain, afterwards declared that the deceased cook was repeatedly seen in the forecastle and about the decks at night, cally. The haphazard methods followed by those little acquainted with the subject are misleading.

In reference to circle conditions, the 'Medium and Daybreak" says: "True Spiritualists should protect mediums, and obey the laws of mediumship; and mediums should cultivate that inner light which will always direct them in the path of safety. They must never be atraid of offending any one by saying No!"

"Say, Patrick," whispered Jacobson to his Hibernian friend; "I vondor vot sort of man dot is at de odder end of de loonch-counter?" "Begob," returned Pat, eyeing the stranger, "he musht be wan av thim new-fangled ducks called Eggnostics. A man that will ate bacon on a Froiday is nayther Jew nor Christian?"

correspondence from mediums everywhere, through whom interesting phenomena may occur, suitable for a public platform. J. E. Hall, President.

Children's Progressive Lyceum No. 1 - Sessions every Sunday at 11 a, m, in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Con-ductor; H. O. Torrey, Corresponding Secretary. 1021 WASHINGTON STREET—The First Spirit-ualist Ladies' Aid Society meets every Friday. Pri-vate seance, for members only, first Friday in each month. Public meetings every Friday evening at 7½. Mrs. A. E. Barnes, President; Mrs. M. V.

Lincoln, Secretary. Lincoln, Secretary. COLLEGE HALL, 34 Esser street—Sundays at 10% A. M. 2% and 7% P. M. Eben Cobb, Conductor. EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2% and 7% P.M.; also Wednes days at 8 P. M. Able speakers and test mediums Excellent music. Dr. E. H. Mathews, Chairman America Hall, 724 Washington street.—Services each Sunday Dr W A. Hale, Chairman A Public Social Meeting will be held every Thurs-day evening at 7% in the office parlors of Evans House, 175 Tremont street. Eliza J. Bennett. The Spiritualistic Phenomena Association hold their meetings in the Lyceum Hall, 1031 Washington street. It is the hall above the Ladles' Ald Hall.

Chelsea. - Spiritualist meetings are held in Pill grim Hall, Odd Fellows Building, each Sunday eve

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

### New York, N. Y.

# The American Spirituali t Alliance meets at 219 West 42d street, New York City, ou each alternate

Wednesday at 8 p. m. ##All Spiritualists are cordially invited to be-come connected with THE ALLIANCE-either as resi-dent or non-resident members-and to take an

active part in its work. Spiritualists who are disposed to aid the Ameri can Spiritualist Alliance c-n do so by sending sub-scriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remit-

Washington st., who will acknowledge all remit-tances. THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. I. F. JEANEBET. Secretary, 232 W. 46th street, N. Y Columbia Hall, 878 6th Avenue, between 49th and 50th streets. — People's Spiritual meeting. Services every Sunday at 2% and 7% p. m. Mediums and speakers always present. F. W. Jones, Conductor Arcanum Hall, 57 West 25th street, N. E. corner. 6th avenue. — Meetings of the Progressive Spiritual-ists are hold every Sunday at 3 and 8 p. m. Bellable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W.Van Horn, Con. Adelphi Hall, corner 52d street and 7th avenue.— First Society of Spiritualists holds meetings every Sunday at 11 a., m. and 7% p. m. Admission free. A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M.C. Morrell.

#### Cleveland.

Cleveland. CHILDREN'S PROGRESSIVE LYCEUM, No. 1.--Meets every Sunday at 10:45 A. M., In G. A. R. Hall, 170 Superior St. Spiritualists and Liber-alists earnesiy invited to send their children, and the public cordially invited to attend FREE. E. W. Gaylord, Conductor. Spiritualist Meetings, Memorial Hall, 170 Supe-rior street. Every Sunday at 7:30 p. m. Children's Lyceum every Sunday at 10:45 a. m. E. W. Gaylord, Conductor. Friends and public cord dially invited. The Spiritualists' Progressive Thought Society meets every Sunday at 2:00 p. m. in Probeck's Hall Farnklin Avenue, Admission free,



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# Philadelphia, Pa. The Second Association of Spiritualists, of Phila-delphia meet every Sunday at 3 P. M. at their church, Thompson Street. Seats free. Public in-vited. T. J. AMBROSIA, President.

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scribers three months on trial for twenty-five cents-A sum which barely covers the price of blank paper and press work. Sample copies free. Alcyone Free for Two Months.

> This is a journal devoted to the philosophy and phenomena of Spiritualism without religious con-troversy. Price, \$1.00 a Year. Sent free for two months to any one who will enclose 10 cents

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Specially Reported for The Better Way. SOCIETY OF UNION SPIRITUALISTS

Lectures and Tests Delivered by the Guides of Edgar W. Emerson, G. A. R. Hall, Cincinnati, Ohio, Sunday, June 2, 1889.

## 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 sally. 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 propsgate foul diseases, and cause untold suffering to people entirely innocent. The friends who come to you through mediums are certainly under obligation to to the medium and the guides, just as who opens the door for you when you visit a friend. Many other questions were discussed, but space prevents their 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 Beautiful. He has left behind the old, decrepid 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 Coppin 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. Recog-Over here by this lady I see two spirits standing and I hear the name of Stukeman. 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 others 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 Lizzie 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 be well attended. and Lizzie Handel. Recognized. This closed the tests for the morning.

am here to stand for the interests of Reported for The Better Way truth, for progress, for humanity. We know that as we look around we shall see many strange characters and shall

is but yet seventy-two hours, since we heard in our mind's ear as it were the may be the death knell, but it will be such only to the faint-hearted. Only to these will it bring sadness, doubts and Modern Spiritualism. The augels have on that evening. 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 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 had found possessed of a power which they utilized, has gone down because of fallen from grace. We refer to the so-called exposure and the alleged exposer. We care not through what avenue a you are under obligation to the servant 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 stating that on the lat of last Senter the stating that on the last of last Senter the stating that on the last of last Senter the stating that on the last of last Senter the stating that on the last of last Senter the stating that on the last of last Senter the stating that on the last of last Senter the stating that on the last of last Senter the stating that on the last of last Senter the stating that on the last of last Senter the stating that on the last of last Senter the stating that on the last of last Senter the stating that on the last of last Senter the stating that on the last of last Senter the stating that on the last of last Senter the stating the stating that on the last of last Senter the stating the stating that on the last of last Senter the stating the stating the stating that on the last of last Senter the stating death knell. When a man is found out reproduction, and so below are given the morning discussion of the morning discussion of the solution of the s this man has endeavored to destroy of the profession. The members of this those who have given him his life as it were. We need to have no fears as to the injury be 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, shoulders, when he entered the Gate 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 divines 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 Unio . Society had discarded, why did they not make inquiries as to the man's previous character? The guide in a keen and caustic manuer 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 applause. Below will be found the essential part of each of the evening TESTS. Sunbeam added her contribution to the general fund of Fletcherism in her bright and witty way. The first spirit who manifested was Miles Greeenwood 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. Starry. She gave a loving message to her brother Clifford and her relatives. Georgie 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 hap-piness 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.

THE LAST EXPOSE.

A person calling himself J. W. Fletcher, whose residence is Cincinnati, exclaim what a strange world this is and who has no connection in any but if you will think for a moment you manner with John William Fletcher, will see that it is not the world that is of Boston, Mass., the lecturer, gave an wrong but the people who are in it. It expose (?) of Modern Spiritualism at Heuck's Opera House in this city (Cin cinnati) on Friday evening, May 31, solemn tolling of a bell. To some this 1889. 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 fears that this was the death knell of and what was not done by Mr. Fletcher Mr. Fletcher came before the audi-

ence, and stated that since his former expose at the Odeon on March 18, 1889, he had been called a liar and abused by methods they needed no assistance to 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 trickmessenger, one whom the angel world ery. He also read a letter from the stage before beginning his expose, which was sent him by the Ohio Valley Spircircumstances surrounding him; has itualist Missionary Association, warning him that legal steps would be taken to protect its members, some of whom, the letter stated, Mr. Fletcher has en-

> 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 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 Fiedeldey, 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 r mov-ing a thin piece of silicia 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 Among othe

MOVEMENTS OF MEDIUMS.

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

J. H. Randall will answer calls to lectures on Spiritualism. Address, 229 Honore street, Chicago, 111. Mrs. M. E. Aldrich, inspirational speaker, may be addressed 55 West Exchange street, St. Paul, Minn.

Mrs. T. J. Lewis, speaker and test medium, ab Harrison Ave., Boston, will answer calls in the Eastern States. Dr. Rothermel may be addressed at his resi-dence, SSS Clifton place, Brocklyn, N. Y., for consultation or engagements.

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

Mrs. Fannie Ogden, 618 Main street, Peoria, III. Trance, Test and Psychometric reader. Can be engaged for the season of 88 and 89. Mrs. Mott Knight, independent slate wri-ting medium, is at present located at New Commercial Hotel, Room 3, Kansas City, Judge Featherstone is ready to answer calls

lecture. Terms moderate; correspondence licited. Address for the present Henrietta,

Mrs. Maggie Stewart, 264 E. Msin street, Piqua, O., platform, test and business me-lium. Can be ebgaged for camp meeting rork, 99-4

99-4 Miss Josephine Webster, Trance and Plat-form Test medium, will answer calls for the fail and winter months. 98 Park street, Chel-sca, Mass.

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

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

Mrs. M. E. Williams, of New York city, will lecture during the summer months. Ar-rangements made by addressing her at 220 We t Forty sixth street.

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

Miss Emma J. Nickerson will accept en-gagements for New England for the coming season; one month's engagements preferred Address 123 W. Concord street, Boston.

Bishop A. Beals is engaged at Bengor, Me. and vicinity until the middle of June. Car 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 engage-ments. Reasonable terms. Address Dr. Thos. McAboy, 727 Tweifth st., Louisville, Ky.

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

Mrs. Sophronia E. Warner-Bishop may be be engaged for the season of 1889 and 1890 by addressing her at 105 East Fourth st., North, Minnespolis, Minn., or in care of H. H. War-ner, care of THE BETTER WAY. DUARANTEE Sore Shoulders and Galls Dr. D. M. King will respond to call for lec tures and psychrometric readings, attend funerals and form new societies in Ohio, and also give dates for camp meeting engage-ments. Address box 45, Mantua Station, O.

Mrs. Myra F. Paine, Painesville, O., would like engagements to speak for societies in northern part of the State the first and 4th Sundays of May, June and July. Present address, care of C. Clapp, East Claridon, O.

Frank T. Ripley, the platform lecture and test medium, can be engaged for grove and camp meetings for June, July and August, anywhere by addressing him st Alliance, O., until April 29th; thereafter care of Banner of

Mr. Harrison D. Barrett of Meadville, Pa., is specially recommended to us as an inspi-rational speaker of unusual promise. He is ready to fill engagements upon the Spiritual-ist platform, and would be pleased to corres-pond with societies with a view to engage-ments.

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

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

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

Montus. Mrs. H. S. Phillips is doing a good mission-ary work as a platform test medium at Tren-ton, N. J., Philadelphia, Pa., and surround-ing towns and citles, and will occupy her cottage at Parkland during camp meetings at that beautiful summer resort. Address 563 Spruce street, Camden, N. J.



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## TESTS.

AND EVENIN

After each lecture, are infall ble, convincing skeptics m strengthening the glorious lief of the ability of our depus ed friends to manifest the presence through this gran instrument to us.

Morning Service begins at . . . III SOAP CLEANER Evening " " " .... **POLISHER** 

## GOOD MUSIC

## Both Morning and Evening

Will be furnished by the "Trio Orches Mrs. M. A. Ross, Pianist; Mr. CC Cook, Violinist; M. Heidel, Consta M. Heidel was the instructor of Herm Bellstedt, Jr., and other famous const of Cincinnati, and is one of the first solo players. The other members of a orchestra are equally fine in their depu ments and lovers of music will find a im of good music at each service.

-AND-

-AT-



## 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 meany one set of people or theories, but I

### From Our Reporter's Note Book. LOCAL ITEMS.

Don't forget the pic-nic.

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

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.

B. F. POOLE, Clinton, Iowa dium, 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

erend 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 Spir ualism

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 gen-tlemen 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 be fore closing. Some spirit messages were read, and an imitation materializing seance 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 Spirit ualism.

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.

MONROE MCDONALD. Keithsburg, Ills., Jan. 15, 1885.

Dr. J. R. Nickless, Spiritual Healer, is meeting with wonderful success in San Francisco, California. Every Sunday even-ing, after lecture and tests, by Mrs Edith E. R. Nickless, the Dr. calis all to the platform who are suffering and gives them treatment. He has performed some wonderful cures. G. W. Keises and wile are located at 100 W.

G. W. Kates and wite are located at 123 W. Concord street, Eoston, Mass., during May. They speak at Lowell, May 12th, and for the Phenomenal Association, 19th. Will serve the Spiritualists of Montreal, Canada, dur-ing June. Their route to California is rapid-ly being made. Address them at Wheat Sheaf Lane, station E, Philadelphia, Pa.

Sheaf Lane, station E, Philadelphia, Pa. DR. A. W. S. ROTHERMEL, of Brooklyn, New York, the noted medium, will give a medical examination and one lot of med -cine free to all new subscribers for THE BET-TER WAY for one year. Subscription plice \$2 Send a lock of hair or some article of cloth-ing 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 Stockholder of THE WAY PUBLISHING COMPANY, for the purpose of electing officers and for other pur poses will be held at the office of the said company, Room No. 1, Boone Block, Scott street, Covington, Ky., on Friday, June 21 1889, at 2 o'clock p. m.

M. G. YOUMANS, Prest. C. C. STOWELL, Sec'y.

#### Genuine Bible Miracle

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

See what the parents of the child say about it: Kensington, 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 delirous and growing worse; and further say, by applying a magnetised paper s-nt us by him, in four hours' une the lever was entirely gone and he feit 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; all 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 degra-dation, and hold him to her bosom as though he were an angel.—Col. R. G. Ingersoll. Ingersoll.

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Admission to either service, 10 Ca No Reserved Seats, therefore those ! wish for a choice of seats should of



