

### VOLUME 5.

### CINCINNATI, SEPTEMBER 28, 1889.

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THE ROSTRUM

(Specially Reported for The Better Way.) VITAL ISSUES OF SPIRITUALISM Lecture Given by the Guides of Miss Emma J. Nickerson, Sunday, Sept. 15, 1889, for the Society of Union Spirit-ualists, at Grand Army Hall, 115 West Sixth Street, Cincinnati, Ohio.

FRIENDS: The question has been seked us "What are the Vital Issues of Spiritualism?" We reply: To us they are all the interests that affect in any degree the temporal or spiritual welfare of mankind. Spiritualism does not dea with dead issues. The feathered builder does not require last year's bird's ne t. The material of to-day is from the past but the construction must be established upon a basis of facts sustained by brain-This is an age of reason and demand and the create supply is spirit evidence that deals with live issues, and furnishes proof of immortality.

Our English poet, Tennyson, says in noble lines:

"Self-reverence, self-knowledge, self-control These three alone lead life to sovereig

power, power, ipower of herself would come uncalled for, But to live by iaw, acting the law we live by, without rear."

The environments of the past have been barriers of fear. Through the eventful vicissitudes of past history, man has been orippied by rules and limitations man-made. Narrow experience retards growth and gives imperfect form to character. History repeats itself in better guise to-day than ever before. The natural development of spiritual forces from within radiates a truer manhim with the angels. The thraildom of prejudice and ignorance is the stone wall that has given way before new lines of demarkation; reaching out into new fields of investigation: delying into realms of science hitherto unexplored.

Philosophy, alone, is a mere abstrac tion; crowned with the light of science revealed through intuitive sou perception, it blazes forth from a tallow dip to an electric headlight that illuminates the world. In forty odd years we have seen cobwets swept from the eyes of the blind; we have watched the mists of error rise over the moun tain tops of despair. Rejoicing millions mourn no more, for the great issue o fipite demand has been swallowed up in Infinite possibility. Certainty and Hope are the benignant hand maidens that lead the trembling footsteps bt in paths that love has strewn s. The prison cell is bright iss spirits who come earth itill thoughts of love to those

Court liveries are the badge of servi- the Theological waters are agitated; tude; verily, the courts are many; all eyes look forth from prison windows The spirit world is on rapport with They those whom you call sensitives. wake to the divine in nature and blos som like the rose from roots and branches into a stonger and purer growth of spirituality. As we look back forty years we see a feast of good tales of torture, but motherhood is things spread upon the ample board of strong and speaks the freedom of those things spread upon the ample board of Truth; it was a free banquet; the world unborn. Give us a truer childhood and "Shall we go?" while Theology stole all the scraps. air, but it cleared the atmosphere, though faint mutterings are still heard. The board is free to all; there are epicureau morsels left. Couscience is the monitor of ceremonies. Here are Wit and Wisdom met. Sige and Poet grace with laurel wreath, the fane of keeper knows, but the best light must learning. Here is no Soma julce for come in at the upper windows; the thirsting lips. Life's challee brims front light of the brain is the home of with drops of dew, and beading pearls

run forth from children's laughter. Modern Spiritualism has ushered in a house of mourning, and banished the high in sky the lark is singing to the sorrow of hopeless night; a new star is et in the firmament: this last Christchild of the centuries unheralded save by love is the grand evangel of the world. The finger marks of time are upon the pages of the past; the dim corridors of dusty ages bear the impress of foot-prints that point beyond. The wondrous unfoldments of art, science, literature, are the product of brains whose busy wheels have ground cut the Promethean spark of latent heat to kindling flame. Genius inplies the present through highest unfoldment of sense with torch and brush caught from altars of blood and sacrifice; its results are the press, the telegraph, the mighty diagons of commercial interest, propelled by steam, the beneficiaries of man's need; the splendid utensils of agricul-

"Froth rides the stormlest wave." but fathoms deep beneath the sunken rocks, the caim currents run in steady undertow. So while questioning eyes are turned heavenward, the undercurrents are advancing. You may not know it; driftwood may hide the coral caves and wonders of the deep but they are all there; so the invisible beauties that illumine your pathway are filling every of space about you. The niohe ders of the unseen are born into living consciousness through pain, sorrow, and offimes, dicipline that tries the oul; but pure and white the radiance of good angelbood falls around you. The

Angel of the Resurrection is calling to new life and Spiritualism is an open door into the Eternal city where loved pres tread the airy spaces, and upper chambers of immensity. hambers of immensity. John Stuart Mill has said: "First

mes agitation, then discussion, then loption." We have as children of the sw growth passed the first period, but

Science is discussing facts, and corre lates known phenomena into a defence against the network that is spreading over the sky. Our bann in is unfuried to the breeze and adoption is the pass "knowledge before faith." word of The Herods of authority have crushed the children of the brain with fabled jincles. the man is already made. We can live go?" while Theology stole all in the basement of being where no There was thunder in the light penetrates or we can climb the winding stair and dwell in the starchamber of inner mysteries and commune with angels. It is necessary that we spend some time in the kitcher to sweep out corners, and clear away the rubbish; this every good house Deity. Here pictures rare and beautiful are limned upon the canvass of memory; winged cupids spring forth to new era of thought; it has entered the kiss the bee-sipped flowers of morn; heart of man; the meadow lark broods her young; the lowing herds brows through the livelong day, but man stands upright, his forehead pressed against the secrets he would win, and Solritualism gives an answer to every question that pertains to future happiness and joy.

The Sphinx may hold the unsolved riddles unguessed, but prophecy reveals the estate of future years. The sway of all hearts is but the divine expressed and reason. Truth's golden seeds are falling every hour-all men are sower -reapers all. The fruitful soil will yield a goodly store. Each issue bravely met leads on to more. The grace

seen her sadness and we are with her and endeavor to help her carry the heavy burdens. Father sends his love and we are so happy. You may say, I am Stella H. Stillman, of Covington, Ky. Recognized.

I now see what looks like a mist ris ing before me and in it I see the name Covington, Ky., and I get the presence o a spirit who is anxious to communicate He does not seem to understand how to do so. He has communicated ouce before and he comes with a feeling o great pleasure. He says he has many riends and relatives whom he would like to reach. He gives the name of Albert Yelton. Recognized. I get now the sensation of one anx-

ious to reach his friends. I feel a pecu liar sensation in the head terribly con fused. This comes I think from the sudden manner in which this person passed out. I hear some one saying to "Fire up" and hear the sound of steam "Fire up" and hear the sound of steam than that required to affect a sensitive object you wish to photograph—a good life is what the world calle sensitive object you wish to photograph—a good life is what the world calle sensitive object you wish to photograph—a good life is what the world calle sensitive object you wish to photograph—a good life is what the world calle sensitive object you wish to photograph—a good life is what the world calle sensitive object you wish to photograph—a good life is what the world calle sensitive object you wish to photograph—a good life is what the world calle sensitive object you wish to photograph—a good life is what the world calle sensitive object you wish to photograph—a good life is what the world calle sensitive object you wish to photograph—a good life is what the world calle sensitive object you wish to photograph—a good life is what the world calle sensitive object you wish to photograph—a good life is what the world calle sensitive object you wish to photograph—a good life is what the world calle sensitive object you wish to photograph—a good life is what the world calle sensitive object you wish to photograph—a good life is what the world calle sensitive object you wish to photograph—a good life is what history calle success.

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used; the splendid utensils of agricult. Ince the exbansiles wealth of olites. It he setablished trade; the easing the dividual. The setablished trade; the easing the dividual trade tr

which he made and which to his mind was conclusive, was in submitting the prepared sensitive film to the delicate pressure of a medailion or uneven sur face. (I think he used a fifty cent piece in his dark room and then applied the developing solution and an image was developed the same as if the plate had been exposed to light in the usual way. This fact demonstrated the possibility

of producing an image equivalent in all essential respects to a photographed one in a dark room without the inter-position of actinic light in any form. This was exceedingly interesting to me and furnished stimulus to further ex-

periments in occult photography. The fact would seem to have been of tablished that a photograph could be formed on the prepared plate by physi-cal manipulation in the dark room, and I had many times witnessed the exer-cise of spiritual force infinitely greater

these two invisible rays acting with increased energy as we approach opposite ends of the spectrum.

rays excite the optic nerve or produce

the phenomena we call vision, and neither of them are coincident with the visual ray, and therefore do not focus at the same point when trans mitted through a single menisous lens upon the ground glass of the camera You will now more readily under the following experiments, fo which purpose use any ordinary cam

NUMBER 13.

find the greatest heat some distance be-yond the red ray. This ray is not, however, the one which produces chemical action. It will be found that the chemical power as we proceed toward the most refrangible end of the spectrum, and the greatest energy is manifested some way beyond the visible violat revision a tereoscopic

the greatest energy is manifested some way beyond the visible violet ruy; hese two invisible rays acting with in-reased energy as we approach opposite inds of the spectrum. It is evident that neither of these ays excite the optic nerve or produce pleture.

> Thomas Paine lived a long, laborious, and useful life. The world is better for his having lived. For the sake of truth he accepted hatred and reproach for his He are the bitter bread of sorportion. row. His friends were untrue to him because he was true to himself, and true to them. He lost the respect of what is called society, but kept his own. His life is what the world calls failure, and



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Sixth Street, Cincinnati, Ohio. FRIENDS: The question has been acked us "What are the Vital Issues or Spiritualism?" We reply: To us they are all the interests that affect in any degree the temporal or spiritual welfare of mankind. Spiritualism does not deal with dead issues. The feathered builder does not require last year's blid's net. The material of to-day is from the past, but the construction must be established upon a basis of facts sustained by brains. This is an age of reason and demand and the create supply is spirit evidence that deals with live issues, and furnishes proof of immortality. proof of immortality

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y, aloue, is a mere abstra-ed with the light of science, ed through intuitive soul , it blazes forth from a tul-o an electric headight thu as the world. In forty od seen colwebs swept fro we have watch that love has stroy The prison cell is bright se spirits who come eart

with torch and brish caught from al-tars of blood and sacrifice; its results are the press, the telegraph, the mighty dragons of commercial interest, propelled by steam, the beneficiaries of man's need; the splendld utensils of agricul-ture; the exhaustless wealth of cities. It has established trade; the calm health of nations; the whiri of busy fac-torley; the forge of enterprise; these, all belows to the maging thrain) whose belong to the magazine (brain) whose forces are limitless, and services exwbose

belong to the magazine (train) whose forces are limitless, and services ex-haustless. The spirit realm is open to discerning i minds and back of these effects, back of the grind of civilization, the ceaseless energy of directive will is shaping the dectiny of future ages. It is the will of the spirit individualized, acting as mind upon mind that constitutes the Spirit-ualism of to-day, when Tyndail, Hux-ley, Spencer, Darwin, Paine, without the spirit individualized canon and creed dared to reason a splendid liberty, a sa-cred right to eu'er the forbidden pre-cincts of divine revelation and question the inspiration of the yesterday. They laid the corner-stone of an editize that will bear the assailing winds and storms of Time. Living inspiration in the now is the necessity of the hour. The first and has tissue of interest to us is life. A million sails upon the sea of change will only speak a universal innguage in desire and aspiration whose interpre-tation is soul quickened by spirit-"Froth rides the stormiest wave," but fathoms deep beneath the sunken roc. The cain currents run in steady under-tow. So while questioning eyes are furned heavenward, the undercurrents are advancing. You may not know it difficuod may hide the coral caves and

torner herefore, You may not know it driftwood may hide the coral caves and wonders of the deep but they are all there; so the invisible beauties that filu-mine your pathway are filling every noise of space about you. The won-ders of the unseen are born fitted living consolousness through pain, sorrow, and oftimes, dicipilee that tries the soul; but pure and white the radiance of good angehood fails around you. The Angel of the Resurrection is calling to new life and Spiritualism is an open door into the Elernal city where loved opes trend the airy spaces, and upper

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all hearts is but the divine expressed through highest unfoldment of sense and reason. Truth's golden seeds are falling every hour-all men are sowers —reapers all. The fruitful soil will yield a goodly store. Each issue brave ly met leads ou to more. The grace and strength of your effort must deter mine the future issues with which Spiritualism has to deal. The vital is-sues must ever be individual. The con-Spiritualism has to deal. The vital le-sues must ever be individual. The con-crete is the moulded conception of mas-ter, man and God. "Perfection is the flower of every virtue," but virtue is the flower of all perfection to charm the soul until universal harmony is the presh of jubilant rejoicing in a new found life.

Miss Nicker Miss Nickerson gave a large number of psychometric readings at the close of her lecture, but space forbids their re-productions in these columns. They vere very clear and distinct and mo

productions in these columns. They were very clear and distinct and most were recognized. When the readings were fluished, Mrs. J. H. Conart as sumed control of her and said: Good evening, Friends: It is Faunle and I come to make way for those who love their friends and whose friends love them, to give evidence of their re-turn. I see before me the name of Stella H. Stillman, and I want to go away from this piace and reach out to friends in another locality. She says, Covington, and to tell mother not to worry; that Hosea, her father, is with her. She says, tell mother we havo seen her sudness and we are with her and endeavor to help her carry the baevy burdens. Father sends his love and we are so happy. You may say, I am Stella H. Stillman, of Covington, Ky. Recognized. I now see what looks like a mist ris-ing before me and in it I see the name Covington, Ky., and I get the presence of a spirit who is anxious to communicate

Ing before me and in it I see the name Covington, Ky., and I get the presence of a spirit who is anxious to communicate He does not seem to understand how to do so. He has communicated once before and he comes with a feeling of great pleasure. He says he has many friends and relatives whom he would like to reach. He gives the name of Albert Yelton. Recognized.

soul; but pure and while the radiance of good angehood fails around you. The Albert Yelton. Recognized. Albert Yelton. Recognized. Albert Yelton. Recognized. and furnished stimulus to further expression of one anx-new life and Spiritualism is an open dorinto the Eternal city where loved in the head terribly conset that the first period, but i "First does agitation, then discussion, then assend out. I hear some one saying to the sould conse agitation, "We have as oblictron of the accession, we growth passed the first period, but "First up" and hear the sound of steam adoption." We have as oblictron of the measurements of the sound of my side and arm being the first period. This was exceedingly interesting to the seventiation of one anx-new line formed on the prepared plate by physical and prior." We have as oblictron of the new growth passed the first period, but the first period, but the sound of steam adoption." We have as oblictron of the new growth passed the first period, but the sound of my side and arm being the base addent the first period, but the sound of my side and arm being that be ban that required to affect a sensitive to photograph. agood on the present addent interval the first period, but the sound of my side and arm being that be ban that required to affect a sensitive to photograph. agood to solve the sound of steam the s

es which science had promulgated and adopted, required that a subject to be photographed must be to a certain ex-tent opaque; ho ther words a perfectly transparent body could not be photo-graphed, it must be dense enough to reflect sufficient rays of light to project wisible image on the ground glass of the camera. At that time I believed these views to be correct, therefore, when questioned as to my belief in the truth of statements made, that through certain mediums spirite had been photo-graphed, I pointed out the obstacles in the way and stated that to my mind, as I understoot the laws governing such the way and stated that to my mind, as I understoot the laws governing such cases, they would be insurmoutable. At that time Spiritualism had devel-oped but a limited variety of phenom-ens and occupied a very different posit-ion in the world from what it does to-day, and the scientific theories which prevailed thirty years ago have in many instances, been modified, and in many instances, been mo entirely changed in others. or not we know anything m modified, and Whether

entirely changed in others. Whether or not we know anything more about light than we did then, we merely know more about some of its properties. The drift of eclentific investigation with ref-ference to the constituent properties of light, point prophetically to the proba-bility that in the no distant future, soi-near will adout the theory that chartra billy that in the no distant future, sci-ence will adopt the theory that electric-fly and light are identical. Should this be so it will not follow that we shall know practically anything more about light than we do now. When photography was first intro-duced, and for many years after, science claimed that the action of light on the haloid ealts of silver was a chemical action. This claim went undisputed aud upchallenged until about the year

haloid saits of sliver was a chemical action. This claim went undisputed and unchallenged until about the year 1805, when one of our most noted Amer-icau chemists published the result of a series of experiments bearing upon this question. In his published statement he says that he became thoroughly con-vinced that the action of light on the sensitive film was purely mechanical and not chemical. The theory was that light traveling with the velocity and not chemical. The that light traveling with

sensitive film was purely mechanical and not chemical. The theory was that light traveling with the velocity which has been demonstrated, must, in coming in contact with any substance, exert a degree of physical force corres-ponding to its density and rapidity of motion, therefore, when the light im-pinged on the delicately prepared film, sufficient mechanical action resulted to produce the photographic image. He states that one of the experiments which he mide and which to his mind was conclusive, was in submitting the prepared sensitive film to the delicate pressure of a medaillon or uneven sur-face, (I think he used a fifty cent plece) in his dark room and then applied the developing solution and an image was developed the same as if the plate had been exposed to light in the usual way. This fact demonstrated the possibility of producing an image equivalent in all essential respects to a photographed one in a dark room without the later-position of actual light in any form. This was exceedingly interesting to me and furnished etimulus to further ex-periments to occult photography. The fact would same to have been ex-pared would as must be aver been to be a been before the structure in the sum to have been ex-pariments to occult photography.

rushed. He passed out from a railroad accident, and gives the name of Charles Fox. Recognized. The services closed with an exquisite improvisation of a poem from topics hadded in by the audience. The espec-lai sharacteristics of her improvisations are that they are poetry, not merely jingles. Written for The Better Way. **SPIRIT PHOTOGRAPHY.** My HENNT J. NEWTON. Whether spirits have been or can be photographed is in the mids of many, still a mooted question. When the sub-ject was first brought to public notice the isw of optics applicable to euch case es which science had promulgated and adopted, required that a subject to be photographed must be to a certain ex-tent opaque; in other words a perfectly ranopsrent body could not be photoo um and it was found that this where would revolve when a ray of light was permitted to fall upon it, and further-more, the rapidity of the revolutions was in the ratio of the intensity of the ray of light. I have used this instru-ment to accurately measure the com-parative quantity of light necessary to effect the sensitive surfaces nergated by effect the sensitive surfaces prepared by different manufacturers of photographic plates

In the early part of my experiments the idea of full form materializations had hardly been broached, and there-fore did not form an essential element in my methods as it did afterwards. It is not my purpose in this article to de-tail any of my experience with the many mediums who have kindly vol-unteered their services, as that alone would make a long article; suffice it to say that I obtained two or three pic-tures which were produced by spirit power, and about which fact there can be no reasonable question. My purpose mainly is to point out a way by which any medium who believes him or her-self an instrument for producing spirit

any medium who believes him or her-self an instrument for producing spirit photographs, can know beyond a per-adventure that what ver results are ob-tained of an abnormal character on the sensitive plate through their medium-ship can be relied upon as genuine. First, however, I wish to say some-thing more about light, so that the reader can more readily understand the whole subject. A photograph can be made in light from which the visual ray has been abstracted. It must be borne in mind that the visual ray in the solar spectrum is the ray which ex-cites the optio nerve and produces the phenomena we call seeing; therefore it ollows that light from which

follows that light from which this ray has been abstracted will be, as far as our vision is concerned, darkness. In aualyzing the solar ray for the purpose of experimenting, the prism used should be made of transparent rock salt, as this does not absorb the heat ray, which glass will more or less. By passing a delicate thermometer along the spectrum it will become manifest that the heat rays reside be-tween the visible rays and lucrease in tween the visible rays and increase in intensity as we approach the least re-frangible end of the spectrum, and we find the greatest heat some distance berease in

Induce entering the electron, and we induce a series the series that we be yout the red ray. This ray is not, however, the one which produces chemical action. It will be found that the chemical ray is also luvisible but increases in power as we proceed toward the most refrangible end of the spectrum, and the greatest energy is manifested some way beyond the visible violet ray; these two lavisible rays acting with increased energy as we approach opposite ends of the spectrum. It is evident that neither of these rays excite the optic nerve or produce the phenomena we call vision, and neither of them are colucident with the visual ray, and therefore do not

aths of the camera, it will be perfectly dark, yet the actl excluded and, if under the you expose the sensitive p you have focussed, you prised to find that the image has been produced live plate nearly as quick of violet colored liquid there. As wonderful as are, they are but a sms they vith ligh ertinent The at

e for a pho ograph of camera. With such a re is necessarily made two pictures of the f gue

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Thomas Paine and useful life. his having lived. because he was true to himse to them. He lost the respec called society, but kept his life is what the world calls f what history calls success.

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### ANCIENT GEOGRAPHY

Jai

in conta

At what time geography first began to

distance from the equator. These Grecian scholars lived 300 years before our era dawned upon the world. One of their observations gave rise to the discov of the procession of the equinoxes, which was demonstrated by Hipparchus 150 years afterward. He also delineated parallels of latitude and the meridians of longitude on the surface of the earth. thus laying the foundation for geography as we now have it. This prepared the ay for making maps on a systematic plan Prior to this, maps were simply rude outlines of a country-mere topograghical sketches. The first map of any great importance was made by Sesostris, an Egyptian king, who traveled the greater par of the earth, recorded his march on maps, and gave copies of his drawings, not only to the Egyptians but to the Scythians greatly to their astonishment.

Forbes tells us, in his "Five years in China," that geography has been cultivated in the Celestial empire from the most ancient times. This fact is proven by the description of the kingdom, given in a work issued 500 B. C. The Imperial Geography forms 264 volumes in quarto, with maps and plans. It embraces every topic, topography, hydrography, monu ments, antiquities, natural curiosities; in dustries, commerce, agriculture, govern ment, population, general history, biography and bibliography. A map has been found in China, in one of their libraries, the antiquities of which goes back many beyond the first geographical date we possess, in either Greek or Latin. It is possible this map, so curious and valuable from its great age, may throw some light upon the first steps of this science. The Chinese visited the Pacific coast thousand years before Eric the Red

each. tary map.

<text><text><text><text><text><text><text><text> nancus quotes Baton as being the r of a work entitled. "The Encomp-the surveyors of Alexander's cs. and then quotes the exact num-Athan

The latest thoughts issued regarding the theory of aerial traveling is contained in the following extract taken from a book on this subject published by Mr. Thaddens Hyatt, entitled "The Dragon Fly, or Reactive Passive Locomotion; A Vacuum Theory of Aerial Navigation based on the Principle of the Fan-Blower." London: Whittingham & Co., Tooks Court, Chancery Lane: The Mongolfiers and men of Franklin's

day attempted to solve the problem by changing the specific gravity of the machine or flying creature, with not a single analogue in Nature to justify them, and later experiments have dealt with the question as one of projectiles. The study of bird flotation and movements throws no light, or insufficient light, on the new condition of the problem, and fails to suggest it. But the insect world, represented by the dragon-fly, have an aerial locomotion of their own, based relatively on small wings driven at high velocities on the principle of the fan-blower, their movements through the air not being the reactive locomotion that results from the play of wings when employed in their combined dual capacity of fan-blowers and propellers-as is the case with birdsbut the re-active, indirect, or passive locomotion resulting from the employment of motion resulting from the employment of wings in their single capacity of fan-blow-ers. This species of insect locomotion is analogous to the passive locomotion I have mentioned, where the bird is impell-ed by the action of combined wind forces directed against the balanced body of the creature as a weighted inclined plane; the difference being that in the case of the in-sect the wind-force and pressure originate in the insect, but in the case of the bird the wind-force and pressures originate not in the bird, but in the vast magazines of ex-ternal nature.

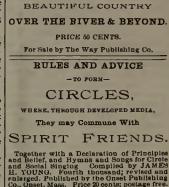
The Chinese visited the Pacific coast at the bird, but in the vast magazines of ex-thousand years before Eric the Red tronsed from Iceland to Greenland, and thence to the Eastern shore of North America, and fifteen centuries before Columbus was dubbed "the mad Italian," packing aid to sail in quest of the world. The Chinese have a map of the Pacific coast from Lower California to Alaska. The jews must have made a map of the land of Cansan when they gave the differ-ent portions to the nine tribes at Shiloh, for joshua tells us that they were sent to walk through the land, and that they de-walk through the land, and that they de-the and server and the any de-the server differ fore must land server and the any de-the server form. The wind-force must land server and the any de-the server form the server to do. The wind-force must land server and the any de-the server form the server the ser The first Greet the number of the internal 'or created by the attend the second and the they were attend to the internal' or created by the analyse that when Joshus are and inclined planes, and incl

spread of modern Spiritualism principally due to the direct influence of those members of the spirit world who while they have left the flesh are neverthe less still attracted to the earth sphere, and waiting and working to advance both themselves The dwellers in the earth sphere are main ly of three classes: 1. Those who are yet in the flesh; 2 Those who have left the flesh, but who still attend and carefully watch the progress of children and friends who are yet in the vale of tears smid trials and limited fleshly and spiritual joys; 3. Those who, from having committed great and overwhelming errors, principally in sexual matters, have disgusted their friends of the opposite sex, that it takes long years of re-gret and weary advancement in earth gret and weary advancement in earth sphere of the spirit world before they can attain to the sate of advancement that will permit them to rise beyond the earth into the higher circles.

Some writers of the past have stated that those spirits who wait on their friends as in class 2, usually remain on the earth for 30 or 40 years. This is, as a rule, true. When those who are near and dear to them leave the earth life, they then take the pla ces of waiters on those who are still in the flesh, and having thus releived the generation that preceded them in this duty of affection, the latter at once progress to the tion that preceded them in this duty of, affection, the latter at once progress to the sphere to which they may be best adapted. It has been long proverbial to the spirit world that too much direct intercourse be-tween those who are in the flesh and their spirit friends of earth sphere is or rather has deen, likely to do injury to mankind, by causing men to trust to spirit guidance for instruction in those matters in which each one can do well for him or herself. The working of those in the flesh, both in man-ual and intellectual labor, is the great se-cret of advancing humanity, so that those who arrive in spirit life shall be the better able to press forward to the higher spheres; for the minds and bodies that are best de-veloped while in earth life produce the high est and purest spirits for union with the Supreme Power-while union will fully oc-cur when the spirits have advanced to the Great Temple of the Godhead which con-stitutes that vast thinking and ruling re-public that has planned the universe. Thus its that in many instances it has been deemed advisable by spirit friends to assume to know less than they really do know, so as to leave each mortal to work out his life's labor without unfair favoritism to-wards the few to the prejudice of the mar y who are forever struggling through one wave after the other to attain to those un-certain will-othe wisps, the j iys and plea-sures (whether intellectual or bodily) for which most men long during their earth existence. And yet these longings may, many of them be considered almost as pro-phecies of the joys of the future state, for the perfect realization of the pleasures of intellectual loves and friendship, can scarcely by any possibility be realised, fully on the earth and those aspirations contain within themselves the glorious germs that will one day bear fruit that shall shine and live for ever, to the glory of the Most High in the temple not made with hands —More Light, Queenland, N. Z. The Sunday Law Question. phere to which they may be best adapted

### The Sunday Law Question.

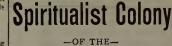
A Portland parson has been giving special attention to the necessity of Sunday law." Do not the laws of all the states recognize Sunday as a day of exemption from business duties and respon-sibilities? What more can be expected of the State, considering that the religious observance of the day is a matter of church ordination, not even expressly authorized by the book that is held to be the commo authority of the class of churches so or daining? But we think, since the matter is made subject of legislation that there is Toom for improvement. We believe that the interests of education and morality, especially temperance, would be greatly promoted if it were made lawful to open museums, theaters, libraries, art galleries, etc. to the general public on Sunday; and a wise move in the same direction it would be for municipalities to provide musical entertainments, weather and season per-mitting, in the public parks. To these ed-ucational, moralizing and recreative in dulgences, which would be appreciated to the greatest extent by the working people, the doors of the churches would be open for all disposed to look for pleasure or profil, or both, in such ways. Jesus, the Jewish reformer ignored the special relig-ious observances of the seventh day. The exigencies of these times may call for a still more radical change and require a more frequent occurrence of a results the day, be-ginning with the first day of the year. All classes are worked irreligiously hard,— World's Advance Thought. room for improvement. We believe that



BEYOND.

THIS PAPER





# PACIFIC COAST.

LOCATED IN THE MOST DELIGHTFUL COUNTRY -AND-

# CLIMATE ON THE GLOBE.

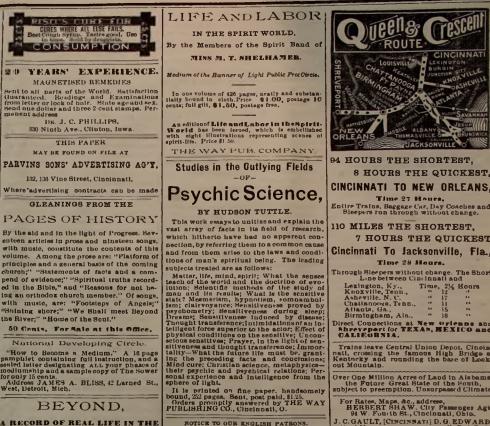
BUILDING PROGRESSING RAPIDLY. It has long been the desire of many Spir-ualists that a Spiritualist colony, or piace of piessurable and educational resort, might be located at some convenient point on the Pa-offic Coast-a piace where the Spiritualists of the world could meet and establish per-manent homes, and enjoy all the advan-tages, not only of our "glorlous cilmate," but of the social and spiritual communion that such association of Spiritualists would linear. It has long been the desire of many Spir-

interiand offers all the advantages for in colory, located as It is upon the sea-re, in the unequaled elimate of Manta lotsra, and five miles from that most beau lotsra, beau five a shear with a background mountains, which form a sheller from the which and that country has reputation of edgying—the most equa is a shear of a shear and that country has reputation of edgying—the most equa bouthern Pacific Railroad, now com-ed between Santa Barbara and Los Au-m, and what in the user future will be the in line of that road to San Francisco and East.

re East. The site constitutes a part of what is known is he offrego liancho, owned by H. L. Wit-arms. It faces the south and ocean, genity oping to the latter, where as flue balling round exists as end be found anywhere. A us beach drive exited to and beyoud the by of sants Barbars. Back, and two and a fif milled to the north exited at the Santa Incr intains, forming a beau esque background. A most beautifu of the mountains, islands, ocean, and the coast, is had from all parts of the Fhe soll is of the very best. along the coast, is had from all parts of the site. The soil is of the very best. The mise of single lous is 23.60 feet, or 20.02 for a first wides work in latter and the soil of the solution of the latter and the soil of the soil of the latter arrow street in the rear. Frice of single soil two-first local the latter of single soil two-first local the latter of the latter arrow street in the rear. Frice of single soil two-first local the latter of the latter arrow street in the rear soil of the latter arrow street in the rear soil of the latter arrow street in the rear soil of the latter arrow street in the soil of the latter arrow street in a soil of the latter arrow street in a soil of the under soil of the latter and the soil of the latter arrow street and street arrow of the latter of the latter arrow of the latter arrow street and street are soil of the constant arrow the soil of the latter arrow arrow arrow of the latter arrow arrow arrow of the latter arrow arrow arrow arrow arrow are arrow arrow are arrow arr

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# Spirit Teaching

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#### THE BETTER WAY.

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orner of Plum and McFarland, envy in sacrificing souls.

Only a medium.	mediu	m know:	s the	wants	oſ	A
Inepired	lional r	nachinas		those	wh	

preach without practicing

Without self-knowledge mediums are

but intelligent automatons.

as greater than themselves.

The man of few words generally says the most when he does speak

Those who claim big spirit controls should give us some big thoughts.

Try to eradicate the evils of humanity but look only for the good in the individual.

Justice deferred for fear of public opinion is implanting a cause for our own downfall.

over it when we begin to realize that we same or not. have been in the wrong.

Only a medium knows of the sorrows, obliged to contend with

Only a medium knows what it is to be a medium. Thus none can sympathize with a medium except he or she be a medium. But the angels are their companions.

In the days of Washington they had neither railroads, bicycles, electric lights, telephones, postage stamps, nor street cars. Now we have them and more, but-Washingtons

Fat and fancy food are not favorable to the unfoldment of the finer mediumistic forces; thus a little fasting is more favorable to the furtherance of faultless and fruitful mediumship than feasting.

The recommendation of a medium for correct manifestations will depend on the kind of spirits the investigator carries with him to the medium. As we deal with the material world, the spirit world deals with us-like attracting like.

Having a preference for certain old chairs or certain corners of the room to sit in, is due to their individually suited magnetized conditions. Every person an individualized magnetism which affinitizes best with its owner.

Since mesmerism has been called hyp notism, scientific men discuss and experiment with it. Next they will be dabbling in Spiritualism under a new name and claim it as a new discovery or an improvement on the old plan. But we can stand it.

True inspiration is not only perceived on the brain of the medium, but through every fibre of the physical body as well. that becomes necessary to insure a copi-

For every prejudice we have there is by or a discord s in our being. The former are the exterfor manifestations of the latter, but as the latter are rounded out, the former vanish A harmonious soul condition is general in its feelings or emotions towards people or principles, exhibiting neither prejudice nor favoritism.

Material life is a constant race after omething which we never attain; and when wearied and tired we give it up, finding that through this race we have eached a spiritual shore-our distaste for the material being the first indicator for that effect. Ambition for wealth, honors

With what glance of commingled horror and feigned surprise some people cast their eyes heavenward when listening to similar heart's emotion, is telling of the horridly fitting because the horridly fitting basque that Mrs. So-andso had on in the street when making her weekly society visits to the sick. But some people will be benevolent though poor themselves in world's goods-and that is what the uncharitable so much

We should have the same sympathy for the political bigot and fanatic that we have exercises his intelligence to let out his fanatic. The true devotee to his country is above party politics; is generous, high The truly great always look upon others home in the politics of the day and long for a new party. A promise of true pat riotism shines forth in Nationalism.

> With some people fault finding is an uncontrollable and deep-rooted passion such often being unconscious of the fact that they are so gifted or troubled. One will censure another for not doing a cer tain thing, and after having succeeded in reversing matters, will, as we positively know of instances, forget the circumstance in time, and then censure him for having followed the advice, clearly proving that those who are disposed to find fault will

The official recognition of Spiritualism trials and sufferings that a medium is party. The present ones have had full

> It is not the pure Christian who opposed Spiritualism; for did not Christ himself teach the purest kind of Spiritualism? But it is the hauty, supercilious, straightlaced and straight-backed, ignorant and bigoted orthodox Christian who looks down with contempt on it. But such also look with contempt on all other sects or beliefs that are not of their especial creation; so it makes no difference. Having no love in their hearts, they must hate something, and those who hate are not fit associates for either true Christians or true Spiritualists. And as their company is not wanted, their opinion is not worth heeding-in fact, has no weight with the least of good people.

SYMPATHY We may pity without sympathizing, for to sympathize with every pitiable object would be to throw our sympathy away. Sympathy does not reach him, who does not deserve it, and we might as well reserve it for those who can be benefitted by To sympathize requires as much soul faculties wherewith to comprehend

some good. Thus to ask for sympathy is spirit world therefore having a material to demand a part of another's life force, hue; as often depicted in the past in the and we should therefore be careful not to form of citles with golden streets, and still demand too much; for a constant draught in other material forms analogous to moron another's soul vitality finally exhausts [1a] life on earth. the giver and not only produces disease and power is gradually converged into but may cause death. Every one needs as are truths as they really exist for this class more spiritual desires. much as he or she can generate for his or of spirits, and those mortals to whom they and when giving it to others must have the exhaust renewed in some waywhether by a counter emotion of soul love or an artificial stimulation is indifferent. Those who are so poor in spirit that they must have somebody's sympathy or soul faculties are unfolded, see the positive side stimulant, should not forget to pay for it in some way-especially not when they are rich in pocket. Money can always

of sympathy can benefit him or herself in those who forget this are spiritual robbers. Mediums and sensitives are the greatest these for tests or comfort, it is viritually spite against an opponent is a bigot, and drawing on them for sympathy, for with as much in darkness and ignorance as a out this there is no comfort. Those who are comforted therefore when leaving a medium should not forget that they are in minded and liberal. Such cannot feel at debt to nature, which if not concelled at the time of receiving consolation will be called on to meet a draft at some future time that will not be quite so welcome. Pay as you go, especially when owing na

Marriage is the most sacred bond in na ture, and those who regard it spiritually peace and happiness. A married couple and to dissever the tie is to divorce our

fellow beings will be met by so called reach it by other means and fail. Divorce spirit mockery until the same be neutral- is a failure and not marriage. Evolution ized by paying the "uttermost furthing." has brought it down to monogamy, as it Such is the law of nature. By unjust acts exists in nature. Spirit and matter coa man creates an aura around himself lesce in equal proportions. There is no which either attracts spirits who deceive excess of one or the other for the creation him or pervert the truth that is given of life, and once a coalition has been efhim by honest spirits-except he create fected, there is no divorce until God or a counteracting aura by good towards nature separates them again; and this is others to offset the influence of the former. not until their mission is ended; and with But then he might as well right those he it decay the worlds that have sprung from s physical purity is the first principle has wronged, if he have the chance, to it. Marriage is a compact which naught save his conscience from regret in the fu- but death can dissolve when once it has ous and uninterrupted flow when impressed ture, should such a wronged one still be resulted in issue. For children are the like preachers, are not born perfect, nor flowers in God's garden, and their parents are they above temptation, but are led to are the gardners in whose charge they have been placed. They who have partaken of the tree of life in Eden-have tasted of nature's sweets or nature's love, enjoy t in the future as happiness, but must be faithful to their trust, and in so doing, be

IN THE SPIRITUAL. ness are always worse crimes than the lat-ter; for one is the willful desire of the spirit We are here to develop our spiritua faculties, so that we may be able to under to be mean or do wrong, while the other stand life in spirit when we arrive there is often due to sensitiveness surrounded by Earth bound spirits are those who have unspiritual conditions, i. e., willing to do ot so ripened and thus can only enjoy material things as mortals do. Having no good or do right, but powerless on account of opposing influences-mortal and the effort as it does physical effort to raise a piritual they cannot give us any informapiritual. heavy object. Thus it is energy wasted if tion concerning the same, and thus speak not applied properly or where it might do committed, for they have the sympathy of angels, and such sympathy has potency enough to offset the action of law discords thus created are outgrown or neutralized by good deeds to which the higher spirits lend an active aid. Man

attracts help according to his innate de But this is of no consequence. sires—his will. The willing criminal at tracts spiritual brethern of his own ilk, They an opposite disposition. The former can with them-even if what they do see is only add to ones suffering, while the latter seen subjectively, or materially. Every alleviate it. thing that exists in nature has a positive and negative, or material and spiritual side to it. Those spirits in whom the spirit -the cause, this having a transparent hue, body. and enables the one so glited to see and

Whether they are enabled to see force while earth-bound spirits do not perceive

from an opposition paper than we do from y a strong desire for spiritual attainments this desire allaving the material activity of the better class of citizens and makes the senses and permitting the spiritual or positive action of the same to vibrate in setter harmony with the spiritual of nature. Those who have clairvoyance or any of the other spiritual gifts in connection with intuition have an advantage over those who are not intuitive in connection with such gift or gifts, because they have and the sooner our people institute a new higher comprehension of that which party for this effect the better for the counthey see or hear or sense psychometrically. As spirits they are also superior to those who have but the simple gift.

Inspiration is a phase of mediumship which requires practice and attuning to be perfected in the one to be used as an instrument for spirit dictation or spirit direction. Trials, tribulations and personal sacrifices are often necessary to bring the medium up to the pitch required by the law of harmony, i. e., a condition of brain sensitiveness which will heed the slightest intelligent impulse that is sent forth by a spirit or a band of spirits. Such of course will also have advantages in spirit that earth-bound spirits have not. They will have a higher comprehension of their surroundings, even if not sufficiently morally developed to be happy as some earth bound spirits are. Such happiness is an effect of good deeds rather than intellect ual development. Although the latter are happy in having more light, they would be supremely so if they had moral purifi cation in conjunction with their medium ship. As spirits they may also be used a mediums but it is not a common practice, for spirits who have attained to this emi nence are able to advance without furthe aid from others, and therefore do not need to hire themselves out at a recommense, as It were-obtaining instructions and other help from those who use them, as it is th case with mediums in earth life.

In like manner all phases of mediumship aid the spirit in the future, but as in the inspirational phase, happiness will depend much on moral purification. Mediums

nell within them. But not all is crime th

Conscious deceit and speculative selfish- From Our Reporter's Note Bo

LOCAL ITEMS. The Lyceum should be attended by

veryone and everyone's children. Mrs. Adah Sheehan may be found at 200

T the sal

P. Ch Man Man

er to

her home 110 Mill Street, Cincinnati, by those desirous of seeing her or corresponding with her. Such do not suffer for crimes

Mrs. J. H. Stowell has removed from 32 Avenue to 469 Baymiller Street Bates where she will be pleased to meet her nany friends.

until the

hile the unwilling one attracts those of

So it is with the sensualist. The lover

will receive it in ratio as he deserves it.

cation for strength to resist it, and as we

of matter and material influences-som

off this mortal coil.

even reaching that blessed state while yet

POLITICS VI. INDUSTRIES.

concerning a party's principles or policy

for the loss of votes that one party ac-

cuses the other of having, and both believ-

ing themselves to have been the gainers.

Politics have done their work for this

country and are no more needed. What

try generally. Prosperity cannot attend

to attend to the latter. It is not necessary

for the whole nation to be in a war attitude,

or one of continual contest and internal

dissention to the disgust and detriment of

its peace loving and industrial citizens.

Let party politics, with their various side

issues and unprofitable spoils system, be

frowned down, and let a new organization

of the people meet the foes that are mena-

cing our republic-one of which is court-

ism.

ing imperialism, and the other commun-

neither is an aid to industrialism. Their

platforms are mere vote catchers, with no

intention of carrying them out when con-

or when nature aids them, as it were, by

accidentally and against the wishes of the

politicians, get a candidate into promi-

nence or into office whose principles are

above partizanship. If politics were gen-

erally so pure, there would be no danger;

but they are not, and never can be puri-

We cannot harbor either, for

political government in time of peace,

in the body, and may rejoice in having a

Mrs. Florence Blakely-Hilliard was called suddenly to the bed ide of her mother, Mrs Benteritter, of Erie, Pa., who is dangerously ill.

Mrs. S. Seery has removed from Bra-sheers Street and Spring Grove Avenue, to No. 26 Pine Street and those desiring her services will find her at that number

The Trio Orchestra miss their organist Miss Minnie Bertrand very muc attracts his companions in lust, while the orchestra furnish the audiences at G. A. R tempted sensitive has angel friends ready Hall with music of a high class. Miss to receive him when passing out of the Bertrand will return from Put-in Bay, where she is at present with her mother Justice awaits everyone, and everyone in a short time,

The talent engaged by Society of Union "Lead us not into temptation" is a suppli- Spiritualists for the ensuing season is as follows:

resist, we aid our cause in being emanci-October-Mrs. R. Shepherd Lillie and Mr. J. T. Lillie. November-G. H. Brooks. December and January-Mrs. Adelaide pated all the sooner from the environments

M. Glading. February—J. Clegg Wright. March—Mrs. Helen J. T. Brigham. April—Mrs. Ada Foye. May—Mrs. Helen Stuart-Richings. June—Edgar W. Emerson.

To judge by the compliments that the The Nationalists held a meeting at daily press extend to their opponents in Douglass Building on Saturday evening he field for political ascension, they are for the purpose of perfecting their organiboth corrupt, and leave no choice open zation and adjourned to meet at the same for the true patriot or peace-loving citi- place the first Saturday in October. A zen. No stranger could obtain an idea of large number of people were present and the true principles of either party if they enjoyed a stirring address from the "Grand had to depend on the political organs of Old Man" Parker Pillsbury, who has been the day for information. They set forth a pioneer in the army of reform over fifty no problems by which the people or their years. At the meeting in October the own party can be benefitted, except to un- constitution of the society is to be adopted dervalue those their opponents have in All Spiritualists are cordially invited to view. We often gain more information attend.

The Society for Psychic Research will open its regular meetings at Douglass the party organ itself. The first-named Building the first Sunday in October. Mn. may be necessary policy, but it disheartens Adah Sheehan will be the engaged speaker for October, November and December, them disgusted with politics, and accounts The following are the officers of the new organization: President, John W. De Hoog; Vice President, Charles W. Eber-sole; Recording Secretary, John B. Connelly; Corresponding Secretary, Miss Emma Strasser; Treasurer, Wm. Skinner. we want now is an industrial government, The Society has a membership of over forty. Their objects and aims will be given to the public at their hall next Sanday, where they will be read from the platform. This meeting will be held on and a war department is all that is needed Sunday afternoon at 3 p. m.

Miss Emma J. Nickerson, during her tay among us has made mary friends and has proved an indefatigable worker in the cause. As a lecturer Min Nickerson is profound and elequent, logi cal and critical, and at the same tim poetical, presenting a happy combination that charms her hearers like some melody from ancient masters. She has organized a class in "The Laws of Spirit Control" and the second lesson was given at the hall Wednesday afternoon of last week The topic was "Color as applied to Me diumship", being a continuation of the previous lesson as well. Her methods are cocted-except by force of circumstances philosophical and impress her audience with the fact that she has obtained a thorough mastery of the work she has un dertaken,-an application of the philoso phy of Descarte to Mediumship. It will pay any one to attend the remaining lec-tures.

### Clairvoyance.

Charrogance. Carrogance. Carrogance. Carrogance. Carrogance. Carrogance. Carrogance. Carrogance. Dr. A. B. Dobson. Maguoketa, Iowa. Carrogant physician and magucketa, Iowa. Carrogant physician and magucketa, Iowa. Carrogant physician and magucketa, Iowa. Carrogant physician and magucketa. Dr. A. B. Dobson. Maguoketa, Iowa. Carrogant physician and magucketa. Dr. A. B. Dobson. Maguoketa, Iowa. Carrogant physician and magucketa. Dr. A. B. Dobson. Maguoketa, Iowa. Carrogant physician and magucketa. Dr. A. B. Dobson. Maguoketa, Iowa. Carrogant physician and magucketa. Dr. A. B. Dobson. Maguoketa, Iowa. Carrogant physician and magucketa. Dr. A. B. Dobson. Maguoketa, Iowa. Carrogant physician and magucketa. Dr. A. B. Dobson. Maguoketa, Iowa. Carrogant physician and magucketa. Dr. A. B. Dobson. Maguoketa, Iowa. Carrogant physician and magucketa. Dr. A. B. Dobson. Maguoketa, Iowa. Carrogant physician and magucketa. Dr. A. B. Dobson. Maguoketa, Iowa. Carrogant physician and magucketa. Dr. A. B. Dobson. Maguoketa, Iowa. Carrogant physician and maguoketa. Dr. A. B. Dobson. Maguoketa, Iowa. Dr. A. B. Dobso

purchase some comfort by which a giver person or principle in question.

some way to make up for the loss, and or law itself is another question. At all for the religious one. The politician who sympathizers, and when persons call on like a man, for example, or another spirit

### ture by the demand for sympathy.

MARRIAGE NO FAILURE

cannot but see its relation to the highest law in God's universe. Those who disrupt it are robbing themselves of future symbolizes nature in its highest attitude. Truth always stabs at first, but we get do so whether there are reasons for the selves from God or law. Those who are guilty of the act often exhibit an unusual fervor towards the opposite sex thereafter. It is the soul intuitively seeking its lost will rest in their alliance with some new love-its first and only true love. That which appears as love, when once another opportunity to gain the Spiritualists' vote, heart has been won and its holiest affecbut it is passed. A new party is in pro- tions annexed, is but relative-earthy-and cess of organization, which will attract to can never harmonize with the source of all itself all the liberal elements, politically, love-widowhood excepted, for such is nasocially and spiritually considered, and ture's own decree, and in re-marrying which will soon disrupt and disintegrate man is only justifying himself in accorthe old parties. By an early alliance and dance with the law of nature. God takes interest in the new party, Spiritualists will and God gives. He manifests his love to gain a foothold in the offset and thus us through his mediums, the mother of his make themselves understood by their in- life bearers-individualized intelligences. fluence. The early bird catches the worm. Without spirit or universal intelligence there would be no life individualized-no newly created souls evoluting from the material condition of universal life, and human life would become extinct on this mundane sphere. And without God's love acting on or through material life we could not eijvy the blessings of love or happiness. To perceive it we must place ourselves in a condition to that effect. By a selfish use or abuse of life we repel it; but by a faithful adherence to our duties towards God or nature, and the duties we have taken upon ourselves by a vow or promise, we attract love, i. e., cognize or sense it, and which is and constitutes the happiness all life is seeking; is aiming and struggling for; is contending and battling for; and instead of following out the sim

Injustice and dishonesty towards our ple duties assigned by nature, endeavor to

her physical body and physical health, are attracted will enjoy the same heaven

enjoy all the inner workings of the object events they see how nature operates the inner construction of an animate objec

this, and like mortals, are only enabled to realization of the true life before shuffling cognize surface operations. Clairvoyants are those who have already reached spiritual sight while in the physi cal body, and can, as spirits employ that hase for a similar purpose. But this only one faculty unfolded. Every physi cal sense is subject to a similar spiritual zation, and spirits who have not all o their faculties unfolded, as spirits, are like mortals with as many of the physical senes lacking. But this does not affect their perceptions as earth-bound spirits. If but one sense is spiritualized they always have an advantage over those who have none, just as a mortal with the gift of clairvoyance, clairaudiance or psychometry, has over those with no so-called spiritual eifts.

Those who are simply intuitive are so

write or speak.

Man-the ego-is not wilfully bad; he The spirit-of which the cannot help it. body is the instrument-is simply weak and succumbs to its evil passions-its an imalism. But as we have to suffer or pay the penalty in comparison to our weaknes. is our duty and to our interest to curb these passions.

That which is good is approved of by the public and therefore does not need the commendation of its contemporaries. whether it be a medium, a lecturer, preacher or a campaign budget. Silence on part of the latter is often better than praise, while criticism or fault finding only makes it all the more popular.

Until the masses are more liberalized and freed from conventional enslavement it is advisable for our magnetic physicians to protect themselves with a "regular's" diploma, and for our societies to apply for a "religious" charter from their respect-ive state governments. There is some thing in a name at times, and a little dip lomacy or policy is not out of place, when dealing with bigotry and ignorance, fanaticism and injustice, arrogance and roguery.

suffering from the effects. Pain that cause others is our pain in spirit.

The mission of spirit guides is to act of our positive forces, or those which constitute our interior or soul nature, in orde to bring them to the surface, unfold them actuate them or incite them to action. By so doing our passions and weaknesses be-

come allayed, our physical habits curbed and modified, so that when age comes creeping on we will not be hampered b unspiritual desires, emotions, tastes, and may enjoy that peace and comfort which needed for health and happiness in the ripening days, when the soul is preparing to leave its material abode to enter the spiritual, and which is heaven or hell ac ording to the soul's accord or discord with the same.

Recently a young Norwegian girl, after two-days' sojourn at Castle Garden, se tured a situation in a New York family In attempting to acquaint the girl with In attempting to acquaint the girl with the character of her new duties, the head of the family was surprised at the lump of unsophisticated innocence he encountered. Finally in despair he asked his acquisition, "What can you do?" Her face brightened up momentarily and the flaxen-haired na-tive of the land of the midnight sun re-plied: "I can milk reindeer."

true to each other. Such invites the love of angels.

FIRST MARRIAGE AT SUMMERLAND On Sunday last, at the residence of Mrs. On Sunday last, at the residence of Mr. O. K. Smith, by the Rev. P. S. Thatcher, H. L. Williams, proprieter of Summer-land, to Mrt. Agnes Strickland Morga of Santa Barbara. Mrs. Williams is the grand-niece of Agnes Strickland, the cele brated English historical writer, and cousin to the Earl of Strickland. The reservice was one of taxe iou in Summer

cousin to the Earl of Strickland. The occasion was one of rare joy in Summer-land. The entire community turned out to gladden the event with beautiful floral decorations. The spirit of harmony and good will prevsiled, and unnumbered blessings were invoked upon the heads the happy pair. The Summerland colony is composed of grand, harmonious soul, who have the utmost confidence in Mr. Williams and the grand work he has in augurated.—Golden Gate.

We too extend our congratulations to the world denominates as such, while sel-Mr. and Mrs. Williams and wish them fishness, injustice and hypocracy often health and prosperity in their worldly Summerland until called to its counterrange far below crimes committed in the heat of passion or by force of circumstan part in spirit. ces (intemperance and temptation).

blessing.

do much good by force of circumstances, which goes to their credit on the spiritual side of existence. Spirits aid both, for preachers are as much mediums as ecturers are, otherwise they would not have been called to that particular pro

fession, or would not have been adapted for it. There are comparatively few ample, he is not doing his worst, but his best. In it lies the truth of his life. He means well and expects to make an im-pression on his hearers or readers that will cause the same delight that the formula-tion of it has caused him. Should this speakers in the world who can rely entire y on their own powers. The large ma iority are more or less inspirational, and the best in the materialistic rank is Bob Ingersoll himself. His work is as necessary to the uplifting of mankind as

that of our best rostrum mediums, and whose gifts will yet prove his grandest

Ignorance, vice and crime means dark ness in spirit, though ignorance, if un-hampered by any of the latter, does not suffer, and has no other labors to perform than to gain knowledge; while spirits troubled with vices suffer to the extent that these govern them, and criminals carry a

tion of it has caused him. Should this gentleman send us a copy for publication, and we were to write him, that simulta-neously with his sermon another arrived. Treating on the same subject, but better worded, taking up one-third the space and aving all that he had said and thus would use the other, he would feel grossly insult-ed perhaps, although we were telling simple truth and nothing but the truth. He would perhaps argue to himself that the subject could not be better treated an umber of salutary reforma, however is hard to admit, and instead of accepting the truth as stated, he remains insulted and refuses to be comforted Such things do happen; but who would wentre anyone's displessure by telling turth to that effect? Not we. Should such things happen though, we beg our contributors in advance to forgive us. Petticoat government out in Oskalo SEPTEMBER 28, 1889

# BRESPONDENCE

# North Collins, N. Y.

The Friends of Human Progress will hold their third annoal Spiritual Festival at For-est Temple, North Collins on Saturday and Souday, June 14 and 11, 1850. J. Frank Batter and Jenple B. Hagan are the speakers whose services have been se-uard for the occasion. Yours in the cause of Inst.

### Chicago, Ill.

Chicago, Ill. Prof. J. S. Loveinad, president of the Mr. Peasant Park Camp Meeting will speak for the Chicago Harmonial Society of Spiritual-ist at their ball, 83 south Peorie street, at Snot 7,5 p. m., on Sunday, September 20th, Statist Rowe, of Jackson, Mich., will assist. s. Ada Foye will commence a month's gement with this society on Sunday, Oo

### Brooklyn, N. Y.

Brooklyn, N. X. Brother Daniel Cooas, among other pleas-satt things, writes: "We base now at Con-servatory Hall Bro. J. Wm. Flotcher, the able Spiritaisit, inclurer from Doston, and as he ba a favorite with Brooklynites we hope for mach good that will re-atil from his present three mouths' engagement, September, Oc-tober and November. The Hrooklyn conference meets at the Ex-rect. A senally Roccer, Saturday evening, a weil patronized and the meetings are quite intereshing." interesting."

### Boston, Mass.

An enthusiastic, as well as interesting meeting, of the independent Club, was held at 219 W. Springfield street, Thursday, Sep ember 12th.

tember 12th. The meeting was largely attended, and the laters a hown by the nembers pre-set au-gurs well for the conflued success of the club daring the coning season. The meetings of the club will be held at Wilgut Hafe, commenting Gebber 1-t. The next hasias meeting will be held at the resulters of Mar. Russell, 250 Washing-ton Streel, September 2014, at 7:30 p. m. 10 WELLINGTON, Sec 9, pro tem. September 15.

### Boston, Mass.

### Buffalo, N. Y.

Buffalo, N. Y. We have started off in fine style, holding two meellogs on each Sunday during Sep-temper. Mrs. R. S. Lillie has outdone her-self in her lectures for us, and we shall part with her with regret. She fills our hell to overflowing. Mr. J. T. Lillie is as genial as ver, and his vocai and instrumential music and Edgar W. Emerson, with his fine plat-form tests, are as good, and, we think, better hap ever. 10 terr, response to the second shows we collect be to the second shows and the second shows the second shows and the second shows and the second second

Haverhill, Mass. For the past month Mrs. J. S. Johnson has opened her pations to Dr. E. B. Ros ell for the purpose of holding Sunday evening lec-tares, which have proved both entertaining and nairnetive. The doctor is an advanced patrical is and bis suides discorre princi-paily on scientific matters that are actuating the thinking minds of the day. After the lectures the gives psychometric readings to the stranger spresent; alongs in forving lan-guage, and recites original poetry. He has a special forte ib building up societies that hack the spritt of organization, and will attend to calls for this porpose at a small remunera-tion. There is a growing in Sprittualism anifested here, and good resolts are snitel-pated.

#### Cardington, O.

Cardington. 0. Cardington. 0. . . Before leaving Cassedaga I had a markable experience with May Bangs in te writing. I had written a letter my husband, asking bin to describe to als spirit borne; also his senation when ving the body. I sealed the letter, and tended to pisce it between two sintes and if he could answer it. And the morning of e 30th 1 went to secure a seance with ber-raits writing, but had forgoiten my letter. at as the was at letture I thought we should any way. I cleaned two new slates, aced a oll of pendi between and an inter-gatory to an old friend of mine, asking transweuce. I then tied the slates together my senuer. I then tied the slates together my senuer. I then tied the slates together that while a content the signal when y sarprise the interogetory i had pro-ned d arouterly goord, but the terter to te doctor in my troux at the Great Hote. This public to the slate the signal when y sarprise the interogetory i had pro-te doctor in my troux at the dreat down any my in public down do the she of the could be the a filed with be sx-remere when publing over, the other. Statistic the filed with any mo c, but I retain y my the about the signal there de to eight the filed with any mo c, but I retain y more there are the about the signal and was the barre at the dreat demond the state writing that was very given the signal as write the adverse the louing any signal with the signal work of the signal work of the signal as write the task work of the thest demonds be to eight the signal work of the signal work of the signal work of the dures the louing work of the signal work of the signal work of the dures the louing work of the signal work of the signal work of the dures the louing work of the signal work of the signal work of the dures the louing work of the signal work of the signal work of the dures the louing work of the signal work of the signal work of the signal work of the dures the louing work of the signal work of the signal work of the si Dale. forified me to meet and contend 's bathes and endure the louiness (ter than anything else could have

who did not know him do not know lost when Dr. Thomas passed to the orid. Fraternally, MKS. DR. THOMAS.

the stormy weather. The inangers were very active looking after the piesawere of the cappers and visitors. The association had a full apply of speakers and mediums, which greatly advanced the cause. There is quite a humber of new and c stly coltage: we show notice an improvement in the spiritual city of the Neshaming Park Asso-cation at Parkiaud, in he way of buildings and ground, which will make a beautiful city.

action at Parkisud, in he way or outsitiful and ground, which will make a beautiful The Fourth Association of Spiritualists base dispensed with their tent and have rented a hait twenty ice t square for the pur-pose of noiding free circles. This building is useful to the mediums, which generation, held campers. In this building Mrs. Minnio Brown, president of this association, held circles every Banday atternoon and evening Many received their first lesson of the life as it is in the world beyond; many spiritual commanications was received through this medium.

Ashland. O. Mrs. Kates and yours truly spent a highly enjoyable weck at the hospitable home of Mr. and Mrs. M. (Lugston in the above little oity. We found the cause was stead saity be-ing upheld by a trio who formerly main-tained nain holding meetings, viz: Mesers Clagston, Whittig and Beer. Arrangements being made by these friends we were enabled to hold three meetings in the Opera House, the last one Sunday afternoon, September listh, which was announced at the morning service held at the Disciples Church, by its pastor, Itev. Mr. White. The act was very courteous, and to us is indicative of a tend-ency to respect Spiritualism as a religious factor. We trust that other ministers may emilate him.

Ashland, O.

contribute respect Spiritualism is a term may of factor. We trust that other ministers may of mulate him. The friends here are firm believers in the honesiy and genulescense of Mrs. Cobb, of it Mantus, as a materializing medium. The late exposure of her at liufale they believe will be favorable to her when the fucts are known. From their reports she has most or apirit return and materialization. From the correspondence we saw, it is certain that the published sintement in the sociar pa-pers is gratical areas injusticed and game and that he decision of prightles and game the with the further hall sinter way the further and that the nurma family maywest it more and that the nurma family maywest it more than they aball error, 1 aut may of the may aball the further hall since and game. With hope that truth shall since and game.

then they shall error, I am fraiernally, O. W. KATES, The First Society of Spiritualists of New York. Miss Neille J. T. Brigham discoursed this morning upon the following subjects: "Is the mind the man?" "What makes the mind?" 'Ideas, You say, are positive entities—from whence are they derived?" "How does the mind get ideas?" "Are there true and false ideas?" "How do we think? Can we think as we chos? Are not our thoughts involun-tars? Can we train the mind?" The specker said: There is a spirit in every thing, every tree and leaf and fiver; in every thought and idea yon attract what you need, buil? you earch, what comes to you, you will soon lears to reject the evil, and as you open the door of your beart your spirit friends can come in and co-operate with you. Ideas are derived from the "Divine Overcool," as Emerson calls it, and althought to or humane understanding they often seem perverted and crooked and wrong, it is because we ourselves are imperfect and can-not understand it. Our thoughts to a certain extent are involuntary. Many of them are prompted by outside persons or things, but we can let in and cultivate the gool, and this will crowd out the bad. You may not be able to prevent disgreeable people from schemer and irulis to a high degree of perfec-tior. Mira, Brigham also improvised porms on Mira, Brigham also improvised porms on Mira, Brigham sho improvised porms on Mira, Brigham also improvised porms on the able if "to operficed porms on Mira, Brigham also improvised porms on the able if "to operficed porms on Mira and in the operficed porms on Mira bin the short the source of bind the able if "to operficed porms on Mira bind in the port and inset bind the operficed in and cultivate the hydre in the short improvised porms on Mira in the inset is the ports of mirades the print the able if "to operficed porms on Mira in the inset is the short improvised porms on Mira in the inset is the ports of mirades and the inset is the ports of mirades Miradit

her and puter altributes just as we train dowers and irults to a high degree of perfector.
 Mrs. Brigham also improvised poems on the subjects of "Co-operation of the Spirit Friends," "Thisteddway," and "Motuer Dear."
 Mto. Brigham also improvised poems on the subjects of "Co-operation of the Spirit Friends," "Thisteddway," and "Motuer Dear."
 Mto. Mrs. M. E. Williams presided, and a supresentative New York, hep 2,2, %.

New York, Sep. 22, %9.

# Cleveland, O.

Cleveland, O. Although the farthest away of any city baving a large representation at Cassadaga Camp during the season just passed, Cleve-land had the largest delegation of them all. Clerk Reynolds of the Grand Hotel was su-thority for the statement that there were one hundred and sixty-two Clevelanders there at ones time. Of all societies there rep-recented the Noclety for the Advance of Sci-eutific Spiritusinem certainly toos the lead numerically, as its chairman, vice-chair-man, secretary, treasurer and seven of the pine transcess were all at camp, accompanied by their families, besides many members not holding office.

by their similies, besides many members not holding office. Cassadaga is, without question, the most popular camp with our people. The thous-ands of people who composed the vast au discress there last season will be pleased to lear that the association bas re-engaged Mr. Harrison D. Barreit, rof Meadville, Pa, as chairman for the entire season of 1800. Bro. Barreit graduated from the Meadville Unita-rian Theological College last June, being the first out-ano-out Spiritunist graduate. Other Spiritualing bave attended there, but have inwarkably united with the Unitarian or Universitiat (hurches before graduation. Mr. Barreit deserves great credit for biastand and being an inspirational speaker of taleni. societies desiring iecturers should remember bim.

Philadelphia, Pa. Philadelphia, Pa. First Association of Spiritualists of Phila-deiphia closed its camp meeting at Parkiand Bacas county, Pa., Beptember 8th. This season was a success, notwithstanding the stormy wenther. The managers were the stormy wenther. The managers were of the the stormy state in a planewine of the backs county and other first class

Vineland, N. J. After the camp closed I went to St. Johns, Mich., to rest, with our good friend DeGrodt's, remaining there ten days. I was much im-proved in health and attength, and ready to take up my work sgain for the season. Was booked for Eimira the second Nonday in September. Mrs. Brooks and self started in good time to exable us to stop at Detroit to visit friends, and at Castile to see relatives of mine.

Vineland, N. J.

THE BETTER WAY.

September. Mrs. Brooks and self started in good time to enable us to stop at Detroit to visit friends, and at Castlle to see relatives of mine. I found the Ethical Society in Elmira full of zeal and enthusiasm, under the guidance of Mr. Smith and Mrs. 8. J. Martin. They had closed their regular meetings during the sum-mor months, but resume them now. The So-elety is fortunate in baving Mrs. Charles Teed, who is a fing meetings during the sum-mor months, but resume them now. The So-elety is fortunate in baving Mrs. Charles Teed, who is a fing meetings during the sum-set well as a test medium. Bhe is a trace as well as a test medium. She is a trace as well as a test medium, and ere long, I trust, her sphere will be larger. Mr. Teed seconds her in her endeavors to build up a strong liberal society, which Elmira very much needs. There are some who have not outgrown their narrow oread, having come from the ling their lidens with them; they, I believe have a society of their own, calling it the "First Sprituum Charch" of Elmira. There is another society that has been in existence over one year, called the "Apiritual Light Society." Its speaker is Mrs. Perrin, a trance apsenker, whom I had the pleasure of meeting. The cause cannot fail of being well represented. I had a good sudience on Tuesday evening; the society gave a social and dunce, which was a very ejopable infail. I was loth to leave them. We speci one night with the friends in Waverly; was entertained by our good brother, Dr. C. T. Lyon and wife. The doctor is president of the society here; they meet every Sunday at some one member's home, and their apiritual instructor is Xrs. Hyder, a trance apseaker. She has been faithfui all these years, and is loved by the society has done a grand work, and when she becomes the storm speni the owning in social con-verse. We were to hold a meeting at the residence of Dr. Lyon, but rain prevented the friends in overse. Friday morning we started for Vineland, N. J Not being able to make cornaecion we

verse. Friday morning we statted for Vineland, N.J. Not being able to make connection we were compelled to remain in Pilladelphia all night. But we arrived here Saturday morning, and lectured Sunday morning and evening before the society, called the "Friends of Progress." of which Nr. Ingails is

"Friends of Frogress, of which shares a There is another society here, that own a during the week for a first shares that is used during the week for a first synam. I was more than pleased with the way it was con-ducted and the interest taken. It is small, built is better to keep it up than to allow the children to altend orthodox Munday-schools. They have a library of ome first hundred volumes, and all the forces to carry the work on.

binness automates and all the forces to carry the wey out Trueday evening, the young people, mem-bers of the Lyceum had what is calkd an improvement circle at the residence of Mrs. Bristow. It consists of song, readings, rec-tiation and instruments music, and the evening was very pleasanity specific the selling and grow fibto the nigher truths contained in the years to come they will be thankful they plug the places what a gioriou thing it would be. While they might not be for-turate out of a single the selling the work and do likewise what a gioriou thing it would be. While they might not be for-turate to can be used, and the good the might come out of it cannot be measured by money. Ocuber we spend in Washington, D.C.,

# money. October we spend in Washington, D.C., and when I get there I will write of the good work done there. Yours for the truth, G. M. BBOOKS,

## Santa Barbara, Cal. "O, Summerland, sweet Summerland, Upon thy shores we long to stand."

This refrain was echoed by a band of pil-rims, not from a far off land, but from the aland city of San Bernadino, whose burp-ig atmosphere during the summer smacks (the torrid zone.

Initial city of ISM hermatino, whose burb-ling atmosphere during the summer sumacks of the tornid zone. A ride of eight hours by rail brought us within the radius of the wave-washed and sun-kissed shorts of the place that is claimed as set for their obcsen people. Darkness had thrown its shadows over hill and valley, when the genial conductor set us down on the spot where the future depot is to be located. A friend met and conducted us to the bospitale home of Mrs. P, whose beautiful little wills overlooks and almost impiges upon the sea, whose surging waves make musical little day. The fire fiend has not spared even this tressured spot, as the charred landscaped to fully attensi, leaving a sad void where, on the occasion of the dedication of the grounds on the 12th of May last, stood octages where coors were open to welcome the stranger in thete roley.

incore were open to welcome the stranger in their midst. Building, however, is progressing, notwiththeir midst.

standing their drawback, and ere long, let us hope, accommodations will be ample for all who may wish to visit this locality. Mr. Williams, the generous proprietor and projector of Summerland, at this writing, is away upon his bridal tour. On his return the prospects of the colony will without doubt

prospecies of the colony will without doubt receives a new impetes from bis added happi-news, which will extend to all shid glow with Dur party remained only three days in the embryo oily, then journeyed on to the quiet little town of Sanis Barbara, where we re-mained until the heat of our interior burg gives place to cooler brezzes, to lavite her wandering ones home. What of Spiritualism, do you sek? Santa Bartuara. I am toid, is the home of many spiritualista, but inerits or ladiffereeo broods over the people, said an voice is head in their mean of of the tork is the the heat with the or of the train that will meke us free from the grating collabor of cource and since; free from the gailing chabs of deep rooled errorand aper-

The same was a success, not with sharding the strep success the su

Tyson, Vt. The Convention of Spiritualists took place here September 13, 11 and 15, 1880. Tyson is a romanic and seeladed town, five miles north of Ladiow. It is far removed from the din and excitement of the external world. The bottom lands are laxurient; cat-tile pastores stretch up to the hills ull the green woods begin. The hills are high, knot-ty and tangied with wood. The woods app-ply a mill ran by water, and nothing in the way of industry appears to day but the saw mill ceasingly sawing sway at logs of wood brought down from the mountains by yokes of oxen in the winter time. There are a faw very nice villashere, commanding a flue view of the mountains and lake, a fine sheet of water lying between the mountains. I have not seen a sheet of water for a long time which so forcially reminds me of the lakes of Koollands on much as this now does. It is an toolbeing the auch low y places are neg-Tyson, Vt. Mrs. El·le Reynolds may be Frank G. Wilson solicits engagements as ecturer. Address box 30, Mantua Station, bhio. Dr. Dean Clark is ready to answer calls on the Pacific coast. Address care of Golden Gate. Mr. Geo. H. Brooks may be engaged for the rinter months. Address care of THE BET-W. C. Warner, inspirational lecturer, is open for the season of 1800, beginning with February.

onishing that such love'y pla-

Chicago, III. Harrison D. Barrett, is open for engage-menus to lecture. Address <sup>(92)</sup> Grove street, Masa Ville, Pa. Mrs. M. E. Aldrich, inspirational speaker may be addressed 55 West Exchange street, Rt. Faul, Minn. Bishop A. Beais lectures for the St. Paul, Minn., society during September, October and November. Mrs. T. J. Lewis, speaker and test medium 26 Harrison Ave., Boston, will answer call in the Eastern States. In the Eastern Hates. F. N. Foster, the spirit artist is now located at Mannfeld, Ill., and is ready to take pic-tures from photographs, etc. First Spiritualist Church of Pittaburgh dur-ling the month of September. ing the month of September. H. R. Wardell, psychometric resder, clair-voyant and test medium. Address 205 Eleventh street, Louisville, Ky. Mrs. Garrie Van Dozee is at present in Wheellog, W. Va., but may be addressed at Geneva, O., for engagements to lecture. Mrs. Fanle Ogden, 618 Main street, Peoria, 111. Trance, Test and Psychometric reader. Can be engaged for the season of 59 and 60. Mrs. Nellie S. Baade of Capac, Mich., is now ready for winter month engagements as lec-turer. Terms moderate and references given. Miss Josephine Webster, Trance and Plat-form Test medium, will answer calls for the fail and winter months. 98 Park street, Chel-

Judge Featherstone is ready to answer calls to lecture. Terms moderate; correspondence solicited. Address for the present, San Mar-cial, N. M.

46th Street. Miss Jonate I is gan all mass and a ments for fail and whiter werk evenings for 6, 10 and 12 lectures. Address 52 living street. South Framingbam, Mass. Bishop A. Beals, inspirational speaker, may be addressed during the months of Ser-tember, October and November, at No 701 K. Third street, St Paul, Minn. May B. Stille destess concernants nvention was called to order by Mr. 1 on Friday afternoon at 20'clock, Wilder a veteran servant of the as unanimously elected president of rention. Mr. Maxham sang a beau-of music, in a siyle that at once de-lum to be possessed of rare musical

 isimber, October and November, at No 701 & Third street. St Paul, Minn.
 Mra, R. S. Lillie desires engagements to lectore for societies during the week in this vicinity through the month of October, Ad-dress care THE BETTER WAX.
 Mra, Mary C. Knight will be pleased to cor-respond with societies wishing to engage her-services as a lecturer and test medium. Ad-dress faiton, Oswego Co., N. Y.
 Mra. Meeracken, Medium for prophetic symbols, has changed her residence from Unicago to Hot Springs, Ark., where she can be addressed for written readings.
 Mr. Juhn Wrn. Fletcher lectures in Brook-ityn, N. Y., Beptember, October and Novem-ber. Philadenphia during December. Ad-dress & Baecon street, Baston, Mass.
 Frank T. Ripley, lecturer and test medium. Andress 316 B aver Ave. Allegheny, Pa. Miss Lizzle D. Balley, trance lecturer and perdometric reader, is open for engage-mente. Results Ave. Allegheny, Pa. Miss Lizzle D. Balley, trance lecturer and perdometric reader, is open for engage-mente. Results and the statistical statistic MD. Oy, 77 Tweitficht, Locatistille X, Dr. J. Stansbury, the medium for 1:de-beromena, will be likely on dring S-piember. Address 3 Hosworth street, case of Banner of Light. d an excellent voice. I spo hour and was followed by bout an nour and state the set of dical character. Mrs. treat into her talks. tibe afternoon my lecture was prefaced a conference. Mr. Stevens, of Burling taking part. Mr. Hubbard made some ing remarks on "Our duly to the coming sense remarks on "Our dely to the coming generation." In the evening Mr. Joseph D. Stiles gave one of his seances, and gave a large number of names of persons passed to the bigher life, which were about all recogniz-d. In which ever way we look at this medium he is a serious and profound natural problem. Sunday, the last day of the couvention brought rain, but the stiendance was good. People poured down from the sides and re-cesses of the mountain, eager to taste of the frue bread of life. I apoke to them morning and afternoon. true bread of life. I spoke to them morinary and afternoon. Is an sure that my visit to Tyson will not be effaced from my recollection on this side of the grave, and the many friendly faces and words of encouragement have sunk deep In my soul. It has truly been a sweet season of seed sowing, to come forth after many days, and the actual meeting with the spirils who have passed beyond the shadows and sorrows of earth. J. CLARG WRIGHT. Light. Mrs. Sopbronia E. Warner-Bishop, the in-outed lecturer and medium, may be address-the state of the state of the state of the loggements for scass of 1883-1890. G. W. Kates and wife held meetings in Pitraburgh, Pa., Aug. 25 and 27: Wheeling, W. Va., Sep. 1 and during the week. Will be et Ashiand, O. Sep 10 to 18; Boyrus, O., Sep. 27 and 18; Greenville, O., S-p. 19 to 21; Ander-Ion, Jud, Sep 28 to 30. Permanent address, s33 Frankford ave., Philadeiphia, Pa. Dr. E. B. Russell will continue his Sunday

### St. Louis, Mo.

St. Louis, Mo. St. Louis, Mo. The First Association of Spiritualists met at Garrison Hall, September 15th, with an unusually large attendance. The meeting opeced with music by the choir, after which Miss Jennie B. Hagan offered an impressive invocation. The audience were requested to furnish subjects for the lecture, and a large number were presented to her for consider ation. In her treatment of them, Miss Ha-gan more than fulfilled our expectations, and gave us the most indubitable proofs of the marvelious glifs with which she in endowed. Miss Hagan closed the afternoon services with a magnificent poem on the "Johnstow Disaster," which was so realistic and pathelio that her sudjence were moved to terars. It is a great pity that the poem was lostif for the want of a stenogrupher, and; that we have only a memory of the exquisite tenderces and pathos of the poem that were survers with a magnificent poem the value. The future " like a golden embroidery into the pattern of the graceful proce. In like worden if the two and and rophelic of a hisppy state of axistence in the future. Miss Hagan gave a brief his-tory of her life and exteres a medium, and perily of the scolary, there in his-tory of her life and exteres a medium, and perily of the scolary, the faithful thoughts, and prophelic of a hisppy state of a sintence in the future. Miss Hagan gave a brief his-tory of her life and exteres a medium, and perily of his sociary, the faithful the example of the spirit world constinded her engagement and bake us fareweil for an indefile period. We parted with her regresifully, for she came to us in the relate period.

our mande the ciperiod finites of in the state budget index, and so we say God bless herd Brother rit. Kershaw made s slitting speech expressive of the colety's spprecision of Miss Hagan's efforts in our behalf; and moved for a vote of thanks which wes warmly approved and carried unanimously, after which the meet-ing adjourned. Fruetransly. JASSIE W. LEE, SECY. JASSIE W. LEE, SECY. A Wonderful Cure of a Gentieman Nearly Soventy Years Old, who had Hemorrhoids for Thirty-Five Years. Direct Ino. Sectember 2, 1885.

DUPONT, IND., September 2, 1889. GLOBE MEDICINE Co., Cin'tl., Ohio.

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MOVEMENT OF MEDIUMS. [All announcements and notices under this head must be received at this office by Monday to insure insertion the same week MRS. S. SEERY, Trumpet Medium 26 Pine Street, Dr. F. L. H. Willis is now residing at Glen-ora, Yates Co., N. Y. G. W. Kates and wife will be at Anderson (Ind.) Convention, Sept. 20 to 30. CINCINNATI, OHIO. Bishop A Beals may be addressed at North Clarenden, Penn., during August.

J. H. Randall will answer calls to lectures Boritualism. Address, 229 Honore street

ica, Mass. Will C. Hodge desires engagements as peaker for fall and winter months. Wi also answer calls for funerals. Address Be out Wis

olt, Wis. Dr. Delavan De Voe, the renowned anto maile slate writer and magnetic healer, I now located at 208 W. Fourteenth street, B

Etgar W. Emerson speaks for the Buffalo N. Y., Society of Spiritaalists daring Septem-ber, where he may be addressed at 15 Hodge

Mrs M. E. Williams, of New York, resumes her seances on the 12th to continue every Tuesday and Saturday at 2 p. m., 232 West foth Street.

Ion, Iud. Sep 26 10.30. Permanent address, 6.33 Franktord ave., Philadeiphia, Pa. Dr. E. B. Russell will continue his Sunday verningetisses in Mavernill through Nep-tembor. Will make engagements with so-cicities as far west as New York Klate, giving most tavorable terms. Psychomet ic read-ings and sniging in foreign languages after lectures; funorais attended. Address 33 Win-ter street, Haverbill, Mass. Mrs. E. Cutler, test medium and psycho-metric reader can be engaged for societies on reasonable terms, and where they are un-sule to pay for speakers or medium will go for expense; having a grid borked for the cause for 20 years will sld those who need beip Address, Mrs. E. Cutler, 105 Spring Garden Street, Philadeiphia, Ps. Mrs. Adeline M. Glading, the popular lee-saved during the month of Getober to give a series of leatures, the forse in Doylestown, and daring November in the city of Wash nucleor or leatures, in Philadeiphia prive and aring these monthes for the acces or lectures, in Philadeiphia or vincin-able, on prior speaker or the city of Wash nucleor. Doylestown, and darkes for the acces or lectures, in Philadeiphia or vincin-able, address Box 62, Doylestown, Pa.

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# Watonowan, through the Meduumship of Henry H. Warner, Cincinnati, Ohio, Wednesday, September 18, 1889.

### INVOCATION.

Oh, Thou Divine Source of Infinite Love our humble offerings of thasksgiving for the wendroos blessings than hast bestored upon thy children. Many long years have we dwelt in the darkness, but now bath arisen upon our visions the glorious star of the whole human body, ished to be overthrown. JACK MORRISON. Many based to be over of the whole human body, and that all discoveries, and inventious, and all knowledge and all success has been produced by the power and Intelli-gence of the human soul. But what is the human soul and based to be over thrown. Many based to be over the based to be and power, is the first question. This brings us to the study of nature from whence all things oome and in which and by which all things have their ex-istence. When we have studied nature back to the beginning, if there ever

### JOHN KIRKWOOD.

ever. Good-bye.

#### MARY COOPER.

I rejoice to day at this opportunity of Question-What is temperanee? apolis, Minnesota.

#### FRANK MOORE.

Moore by many of the friends and I send to mark for another the boundary lines of greeting to all the old friends at Spring- temperance. field, Mass. Times have changed wonder-Harbor.

### JAMES FORD.

but I have outgrown those conditions and Just proportion and balance." now pressing forward along the path of Question-Which do you consider to be spiritual growth. I want my brothers, the highest form of medium-ship-physical Alfred and Charles to know that I am near them, 'To Mrs. Caroline Ford.

#### CLARENCE SWIFT.

Here I am John. You have been longing for some word from me, and so I come in response to your desire. Do not attempt any changes in your business at present and especially do not take C. K. into partnership. Not to be trusted. You will understand me when I say Joe and S-quatche are here. To John Swift, Arlington, Neb. SEIWAURE.

epesk the English language, perhaps, as Watts-Bouton engine. well as some who have been over longer, well as some who have been over longer, but my heart goes out to my medium with the deepest love, and I want her to stop needs for the highest good of the cause? putting on such a long face, and get those wrinkles from between her eyes, for much hetter time come soon. Keep up your de

Tis but a few days since I passed to the From the realm of spirit I approach this open door-way for the spirits, to once more sind words of love to my dear ones who joice that I am free at last from the tired live in Cincinnati, Ohio. There are many pain-worn body, where there can be no things I am desirous of saying to them on more hurts or wounds. Allie, as in earth private matters and I want them to give life you were my all, the comfort of my mea suitable opportunity through another soul, so now I shall ever surround you medium, a lady. They will understand. with a loving care and watch over you and This much I can say : Do not be alarmed Sister Mary to whom I send a brother' or worried. The reins that have dropped deepest love. Auntie is with me and sends from your hands for the time being will be love to all. Many at the Quincy House, held by you again in a firmer grasp than in Boston will remember me. To my wife, Alice Gould, Boston, Mass.

# Answers to Questions by Orontides.

communicating with my loved husband and Answer-This is a question much dischildren. Oh, John, may the richest love cussed and the answers have been as various and blessings of the angel world ever abide as the individualities of the answerers. But with you in recompense for the tender care the answers of the past concern us not save you gave me during my lingering illness. as we profit by the mistakes of others and I am often near you and the children and thus avoid the ditches into which they ry to aid you. To John Cooper, Minneover the broad field of life and view the vast extent of territory included within I will be remembered as Col. Frank this question, we acknowledge our inability

To us temperance means something more fully since those days when my regiment than absteation from the use of into-xicating left Springfield. My passing away was liquors or any specified vice. To us the caused by a sabre wound, received at Cold temperate man is he who has learred the law of self-control and pursues the even tenor of his ways, undisturbed by outside

My Mother: To-day I reach out from events. To condense our definition of tem the spirit world to aid and bless you with my love. My heart is filled with gladness that line of thought and action which will although I parted from you in such sadness; | bring to an individual the highest developit was hard to leave you in the way I did, ment of physical and spiritual faculties in

or mental?

Answer-Once before we have touched upon this subject, and without going into a lengthy discussion as to the merits and de merits of any one form of mediumship, we say neither can arrogate to Itself any superiority over the other, for each is performing its work as the angel world has apportioned it. There may be instruments more highly perfected within one phase than another, but this does not arise from the su periority of the phase, but from the finer and more delicate adjustment of the instru-

Skiwaukee comes with much love to his ment, just as the Corliss engine is a finer medium, who calls him "Sky." I cannot and more powerful machine than the old

Answer-More work and less boasting. More doing and less promising; more harmony and less fault-finding, bickering, and

It has been well demonstrated that My relatives live here in Cincionati, and and I wan them to know that I come often in the home and love to be are them all touly matured nor fully conselous of its own inherent powers, yet it is known already that it does all the thinking Ob, Then Divine source of them to use it though not able to use the interval of the source of the human body and interval the source of the so and is the one supreme intellectual power of the whole human body,

back to the beginning, if there ever was a beginning, we find two principal primates that for convenience are called pirit and matter; each have distinct qualities but neither have intelligence or form. Spirit, the great living ee sence; matter, the great material sub stance; spirit, the great positive power; matter, the great negative material; spirit active, matter passive. Spirit filling all space with its invisible power and ever acting and doing all things Matter everywhere, invisible first then visible, and becomes condensed by the a tion of spirit condensing matter into forms and beings; from ethers to gasses; atoms, soil, grass, herb, tree, animal to man and giving life and power to each according to the perfectness of its form and organization, and by degrees pro

ducing intelligence in the highest and most perfect organization, and at last producing an intelligent soul in the per fect human organization. But how is the human soul produced,

may be the absorbing question of this

inquiring and progressive age. We learn nature by the study of its operations; we see how atoms, rocks, trees animals and humans are built up; we can see how the material body is formed and we can see as well how the spirit ual body or soul is formed. Persons eat matter to build up the body and breath spirit to build up the soul, and both are commenced together at the same time and both grow and increase in size equally together. The size of the spirit soul is as the size of the mortal body, and each look like the other. The body furnishes size, form and shape; the soul furnishes life, 1 ower and intelligence. The soul and body when young are both helpless alike together. The soul gradually through instituct, reason, intelligence and education gain the controlling power, and fhually through further development become the supreme power and moter of the situation, and can fiually become inde-pendent of the body and can live with-out it, and while living in the physical body can draw and collect enough of spiritual vita from the better human blood to make itself a spiritual vital body, and hence become immortal, in-dependent of the mortal body temporarily at least and return again at will. As long as the physics spiritual connection is maintained between body and soul, they may be separ ted and yet both live on as personal beings—the body living and breathing, and the soul t av-eling, seeing, knowing and communi-cating. Then there is the foundation princiintelligence. The soul and body when cating. Then there is the foundation princi-

ples of "Soul Voyance" and "Soul Com mulion," and this may commence h very young persons. At first the sou when it cannot separate from its hod body

 There hold a best promise number of the series of the serie New York. , M. Milleson, care Banner of Light, Bos-The First Spiritualist Ghurch of Pilisburg has lectures every Souday morning at 10:45 and are-ning at 7:45. Children's Lyceure at 2 µ m, at their hall, No 6 Sixth atreet. J. II. McKiroy, Pres. J. II. Johnsoyr, 800. The First Society of Spiritualists of Alloghanys Pa., meets at Washin ton Hall, corner of Wash logion and Beaver areanes, every Bunday at 11. a. m, and 7% p. m. S. T. Marchant, 15 Willoughby st., Brooklyn, Mrs. Lizsie Manchester, West Randolph, VL Cells M. Nickerson, 323 Furchase street, New Betford, Mass. Miss F. J. Nickerson, 123 West Concord st., Hostou, Mass. Boston, Mass, Dr. H. F. Morrill, 87 Sewell at., Augusta, Me<sup>4</sup> Valonine Nickelson, Foster's Crossing, O.\* Theo. F. Price, Monou, White Co., Ind. Mrs. Myrs F. Paine, Painewillo, Ohio.\* Lydia A. Pearsail; Disco, Mich. Lydia A. Peirce, box 1135, Lewiston, Me A. S. Pease, Huskirk, N. Y. PROF. J. D. CAMPBELL, M. D., V. D. pelled to lift my voice in warning that pelled to lift my voice in warning that you are standing upon tracherous footing and that under the seeming solidity of your institutions, are seeting fires of hatred, fed by unscrupulous demagogues, for their own eelfash ends. Unless there be justice granted on the other hand to the employ-ers, the now quiescent volcano will burst forth and sweep the country with a beson of destruction. When on the one hand we behold the walth of the mation in the hands of a few, and on the other hand, com-MERICAN HEALTH COLI Mrs. Lut. Parker, Hox 230, Maple Rapida, Prof. W. F. Peck, 2139 Uber Place, Philadel-phia, Pa. John G. Priegel, 610 North 2nd st., St. Louis-Mo. r Hall, corner of Third and Fulton streets, (on nee on Fulton) every Sunday. VITAPATHIC METAPHYSI-Albany, N. Y. OAL INSTITUTE. First Spiritual Society meets in Van Vachten Hall, 110 Satistarreet (first floor), creey Shuday at 10% a n. and Sp. n. Admission Free, Ladlee' Ald meets at the sample certy Friday at 2, p. su, anpper served at 0, p. J. D. Chisun Jr., Secretary FULLY chartered and in successful open tem embracing the best of old and new, n uperior system of practice for the cure of of body and mind. Caleb Prentiss, 10 Hudson st., Lynn, Mass. Miss Jennie Rhind, 804 Washington street Boston, Mass. Mrs. Helen Stuart-Richings, P. O. Boston Mass." tem embracing the best of old and usw, making superior system of practice for the curs of all as a solution of body and mind. Send simp for free pamphiete, sto., to its indent, Prof. J. B. (hmpbell, M. D., Y. D., Fairmonat, Uncinnatil, Ohio. N. B.- Board and treatment for all disease at 10 Sanitarium Arasedi Bularit-Richings, P. O. Boston, Mess.
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< nam.\* nk T. Ripley, co Banner of Light, Boston Mass. Brockton, Mass. Spiritualist Ladies Aid Hall, Day State Centre street, Meets every Wednesday at Sundays, locture at 7 p. m. Mrs. M. H. Fleicher, Pres. Brockton Spiritual Instructive Lyceum at 1.15 p a. every Sunday, T H Loring, Conductor, DR. RHODES' FAMILY MEDICINES When you are developed up to my place you will understand!" How do you know you are above? Who are you that you will understand!" How do you know you are above? Who are you that you have above? Who are you that you have above? Who are you that you you are above? Who are you that you have above? Who are you have above? Who are you that you have above? Who are you have above? Who are you have above? Who are you have above? Who hands of a few, and on the other hand, com- you will understand!" Pouris, 111. PURELY VEGETABLE bination of men banded together to force their employment to the exclusion of others At Union Hall, 450 Main street. Rervices each Bunday evening by Mrs. M. T. Ailen, institutional and trance speaker; commencing promptly at 75 Seats free. MEDICAL CONFECTIONS. ALL BUGAR-COATED we tremble for the perpetuity of our insti-A Universal Blessing. Suited to Old of Young People. Chattanooga, Tonn, Young People. A Perfect Liver and Kidney Renovator and blood parifier. Cleanees the entire sys-tem from all Billouanees and blood Poisna from Maisria, sto. And surse Headcaba Backache, Bide and Biomachache, Diarrhoss, Dysontory, Pains in the Limbs, Lamanees Numbness, Kidney and Biedder, and other urinary alineoits, sto. Absumation Nuralgia, and in fact almost all the various aliments of Humanity. Phiczs: Trial box 25 cents-by mail 20 dat second aise, 50 cents-by mail 20 dat second aise, 50 cents-by mail 20 dat second aise, 50 cents-by mail 50 dat boxes, scond aise, 50; large boxes, 51, 61 arg tutions. First Spiritualist Society mosts in Odd Pallows Hall, Market struct, overy Sunday & 130 p. m. M. D. D. Higley, Fresident; J Wennut, Treasurer, J. W. Payner, Heorolary Geo. A. Fuller, M. D., Regular Mpasker This is strange. They told me I was dying but I was never more astonished in my life than when I found that I was not dead but more alive than ever. This life is light from a luminous beetle-sufficient for DO YOUR OWN ELECTRIC beautiful. I am happy. Give my love to mother and father who live at Canton, N. spectroscope to be all of one kind, and IF 25 LIGHTS OR LESS WILL DO IT HOW PERD STAMP FOR CIRCULA T. Good-bye. CE JONES & BRO CINCINNATI O Maine, and I want them to know that I am are wasted for useless heat.-New York ever watching over them. Jennie and Telegram.

MEETINGS Cincinnati, Ohio.

Society of Union Spiritualists, of Clucin old mostings at U. A. R. Hall, 115 W. Sixth svery Sunday morning at 1055, and Suuday at 745, also Weduceday eventing of each o which all are made welcome. require for The Lycoum for children and souths. A. Hall, 115 W. Sixth street, Cincingati, every unday at A. M. All are cordially invited.

Spiritual Healing and Developing Meetings, with peaking and music every Sunday at half-jeat 2 r m at the American Health College, Fairmount, Free call.

to all. Dougian Hall, N. W. Sigth and Walout atreets,trance lecture every Sunday at 3. p. 0., by Mrs. Adab Sheeban. Administration free. Strangers conducily invited.

Hoston, Mass. BANNER OF LIGHT CIRCLE.BOOM, No. 9 Boworth street-seances are held every Taws and and Friday afternoon at 3 c'iclock prumptly Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman. BOSTON SFIRITUAL TEMPLE, Berkeley Hall -Lectore by able speakers Sundays at 10% A. M. and Tyk F. W. Bichard Holmes, President; Albert J. Har. Freesurer; O.L. Backwood, Corresponding and Evelop Spinium Frairmity Society with SFIRITUAL TEMPLE, corner Newbary and Evelop meetings every Bunday. The Tonie meetings every Bunday.

and Review streats optimized Fraterally boolesy will hold public meetings every Sounday. The Temple Fraterally School for children meets at 10% a.m.; afternoon everyless at 3%, and Wedues-day evening social at 7%.

day evening social at 7%. Children s Progressive Lycorm No. 1 - Ressions every Surdays at 11 a. m. (herge Paine Memorial Hail, Appleton streat, near Tremont. All seats free Every one lavited. Bail, P. Weavr, Gon-ductor; H. O. Torrey, Corresponding Secretary. 1011 WABILINGTON FRIEXT-The First Si (rit-nalies Ladies' Ald Society means every Friday. Pri-rale seance, for members only, first Friday in each month. Public meetings every Friday evening at 7%. Mis. A. E. Barnes, President; Mrs. M. V. Lincola, Secretary.

Lincola, Berreiary. COLLEGE HALL, 34 Emer street-Sundays at 10% A. m. 5% and 7% r. m. Eben Cobb, Condertor. EAOLE HALL, 616 Washington street, corner of Beer-Sundays, at and 7% r.m.; also Wedisse days at 8 r. m. Able speakers and test mediums, Excellent moto. Dr. E. H. Mathews, Chairman America Hall, 724 Washington street,-Service, ach Sunday. Dr W. A. Hale, Chairman.

each sunday Dr W. A. Hale, Chairman. A Public Social Meeting will be held every Thurs-day evening at the in the office parlors of Evans House, 175 Tremout street Ellas J. Bennett. The Spiritualistic Phenomenon Association hold their meetings in the Lyceum Hall, 1031 Wushington street. It is (the ball above the Ladies' Aid Hall

Cadles' And Ham Chelsea, -Spiritualist meetings are held in Pil-rim Hall, Odd Fellows Building, each Sunday ove-

rim Hail, Odd Fellows Building, each Bunday eve-dog, at 7% o'clock. Meetings are held at Grand Army Hail, Sundays t 2% and 7% p.m. All mediums invited. O. F. Jight, Chairman. - The Ladies' Social Ald Fociety solds its methings over Friday atternoon and eve-ling at 180 chestoni strett. M. L. Dodge, Esc. Cambridgeport.-Meetings are held every Sunday vening at 20 de Fellows' Hail, 545 Main street. H. D. Simons, Secretary.

### New York, N. Y.

New York, N. Y. The American Spiritualist Aliances meets at 219 West 42d street, New York City, on the first and third Wicherday of each month at 8 p. m. ##All Spiritualists are cordially invited to be-come connected with Thr ALLIARCE—wither an resi-dent or non-resident members—and to take an active part in its work. Spiritualist Alliance cas do so by sending sub-cons Spiritualist Alliance cas do so by sending sub-served and the treasurer, F. S. Maynord, 210 experies at, who will acknowledge all remit-tures.

Washington st., who will acknowledge all remit-tances. THE ALLIARCE defines a Spiritualist to be: "One had between the living and the so-called doad," and all such are invited to become members. Lip, Clark, Gor. Henry J., Riddle, P. Sider, M. S. Columbia Hall, S5 doit A scoue, between 40th S. Other Hall, S5 doit A scoue, between 40th S. Sources all states and 754 p.m. Mediumes and speakers always present. F. W. Jones Conductor First Society of Spiritualists holds meetings every Sunday at 11 a.m., 254 and 754 p.m. A General Conference will be held every Monday evening at 200 west 30th street, at the residence of Mrs. M.O. Morrell.

Philadelphia, Pa.

The Second Association of Spiritualists, of Phila-delphia meet every Sunday at 3 r. m. at their church, Thompson Street. Seats free. Public in-vited. T. J. Amazoeta, President. Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.-Meets every Sunday at 10:5 A. M., In G. A. R. Hail, 170 Superior St. Spiritualists and Liber-alists earnesiy invited to send their children, and the public cordiality invited to attend

and the public cordiality invited to miceau FREE. Spiritualist decitogs, Memorial Hall, 170 Supe-itor street. Every Sunday at 7:30 p m. Ohldren's Lyceum every Sunday at 10:45 s. m-I. W. Pope, Conductor. Friends and public cor-dially invited. The Spiritualists' Progressive Thought Society meets every Sunday at 2:00 p. m. in Probeck's Hall Fatuklin Avenue. Admission free,

### 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., Juson, 2018 Locust street; Secretary, W. M. Smith, 949 Dorr street, Ohicago, Ili.

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SEPTEMBER 28, 1889



The Moon's Revolution in Her Orbit. If we could take a bird's eye view o lar system containing only the sun, the earth and the moon, we should see the sun moving with rapid pace through the vast regions of space, tak ing with him the earth and the moon should see the earth revolving round the sun, taking with her the moon. We should also see the moon revolving round the earth, her motion und both sun and earth causing he to move in an irregular ourve, always concave to the sun. could then realize as no words

can describe how exceedingly compli-cated is the motion of the moon in her orbit, and admire with reverent awe the heavenly harmony that prevails even in this small portion of the material universe. For it must be remem-bered that our majestic sun is but a shining point, seen from the nearest fixed star, and our earth and moon are invisible to the suns of space.

The moon revolves around the earth from any fixed star to the same star again, in twenty-seven and three-tenths days, completing a periodic or sidereal revolution

The earth meantime has advanced in her orbit, and the moon requires more time to complete a revolution in regard to the sun, bringing sun, moon and earth into line, and making the time from new moon to new moon again in twenty-nine and a half days. This is called a Lunar Month, Lunation, or Synodic Period.

Synodic Period. The moou is often considered as of little consequence in the economy of oreation. Bit what would the earth do without her? Ste is our minister and companion. If she were blotted from the skies there would be no tides of any amount, no silver crescents hanging in the golden west, no glori-cus full mooos floading the sleeping earth with soft lights and shadows, and no total eclipses of the sun, the most eyes rest. We have need then to be devoutly grateful for our satellite, for her position

We have need then to be devouily grateful for our satellite, for her position in the beavens, for the short period of her revolution, and for all the blessings that follow in her train. Her move-ment round the earth is but one short chapter in the complex history of our nearest and most intimate celestial neighbor.—Youth's Companion.

### Short Sermons for Boys.

Most boys and girls do not like ser-mons; they say they are too long for their bighnesses. Perhais they may like these short sermons. They will give food to think over, and must not be read too hastily.

A Swedish boy fell out of the window and was badly hurt, but with clenched lips he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied that the boy would make a man for an emergency. And so he did, for he became the famou General Bauer.

A boy used to crush flowers to get their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist, Titlan.

An old painter watched a little fellow who amused bimself making drawingof his pot and brushes, easel and stool, and said, "That boy will beat me one day." So he did, for he was Michael Augelo.

Angelo. A German boy was reading a blood and thunder novel. Right in the midst off the said to himself, "Now, this will never do. I get too much excited over it. I can't study so well after it. Sy bers goes!" and he flung the book out goes!" and he flung the book out too the river. He was Fichte, the great German philosopher. Those was the sellitte ser-mone mean? Why simply this, that in bybood and girlbood are shown the the sell that make the man or woman good or worthless,--Jewish Messenger.

### A Strong Writer.

"Stephen," said the colonel, speaking

to an old negro who had come to cut the grass in the yard, "I am told that you lutend to give your son a good "Dat's what I does, sah. I knows

l'arnin', an' I is 'termined dat my son shan't travel b'arfoot ober de same fint rock road dat I did."

"A noble resolution, Stephen. There is something beautiful in the unculti vated mind that has a reverence for lowledge. Is your boy learning rap Idly?

Ez fast ez er hoss ken trot, sah. W'y last week he writ er letter ter his aunt dat libes mo' den twenty miles frum yere, an' atter while he gwine write ter his odder aunt dat libes fifty miles erway"

"Isn't You Most Froo, Papa?" "Int't You Most Froo, Papa?" Queer happenings happen on the occasion of little people's first "out-ings" at church, all of them suggestive of the startling innocence of childhood and its bewitching talent for "bitting the nail on the head." A minister's little daughter was attending her first church service, at which her father presided. Sine had never seen him in presided. She had never seen him in the pulpit before, and on his entrance therein her presence of mind forscok her, and she piped up, in a voice ex-pressive of joytal recognition: "Why, t-h-e r e's my paps, up in that box! Avenging propriety swept down upon the little maiden, and for a season there the little maiden, and for a season there was a great calm. But the services were grievously long to such a were worshipper, and she became very rest-less, waiking up and down the pew and sighing audibly. Mamma whispered comfortingly: "Pau's almost through, dear," whereupon ensued another brief period of quier; but it was not to last. Tired baby nature had reached its ut-most limit of endurance, and, by-and-by, over the quiet listeners arose a little voice, clear and plaintive and coaxing: "Isn't you most froo, papa!"-New York Tribune.

#### A Little Logical Lass.

A girl six years old was on a visit to her grandfather, who was a New Eog-land divine, celebrated for his logical powers. "Only think, grandpa, what Uncle

Robert says!"

"What does he say, my dear?" "Why, he says the moon is made of reen cheese. It isn't at all; is it?" green oheese. "Well, child, suppose you find out for yourself."

"How can I, grandpa?" "Get your Blble and see what it

says. "Where shall I begin?"

"Begin at the beginning."

"Begin at the beginning." The child sat down to read the Bible. Before she got more than half through the second chapter of Genesis, and had read about the creation of the stars and the animals, whe came back to her grandfather, her eyes all bright with the excitement of discovery: "Ive found it, grandpat it isn't true; for God mads the moon before he made any cows."—The Presbyterian.

#### Remarkable Childish Memory

The other day, at table, the talk turned on the dress and appearance of certain tribes and races of men. A little five-and-a quarter year-old who appeared to be listening attentive who appeared to be listening attentive-ly, and who, two years ago, had seen real specimens in their Western homes, was asked how an Indian looked. Without hesistation she answered: "Like a bundle of blankets with a head on one end." Which was exceedingly good after two years' interval.—Boston Transcript.

### A "Rare" Exhibition.

A five-year-old boy on the East Side was taken to the Star the other eveniog by his uncle to see "Nadjy." When he came home he said he didn't like it a bit. "A man went around the stage saying 'Jacksse,' and lots of the women were all raw, here and there, and there," pointing to his breast, arms and legs —Buffalo Courier.

### Didn't Suit.

Mother-Well, did you get that situation as office boy? Little Son-Nope

### What was the matter?

Don't know. The gent is a lawyer, and he asked me if I was a good whis-tler, and I told him I was the best whistler on our street, and he said I wouldn't do. Guess he must want a reg'lar professional.—New York Week-ly.

#### Getting Clean

Philadelphia Dame (to little son taking a bath)-Did you use plenty of soap, as I told you? Little Son-Yes, ma'm.

And then did you take plenty of wa-ter and wash the scap off? Yes. ma'm. Well, uow take this basin of filtered water and wash the water off --Phila delphia Record.

A Sense of Safety.

I asked my own class of boys and girls if they always said their prayers night and morning. Most replied that they did, but one small child said she only said her prayers in the morning. "Indeed, and how is that?" I inquired. "I should thi k you would need (Jod's care more at hight than in the daytime, Why don't you say your prayers at hight?" "Cause I always sleep in the mid die," was the quick reply.—Pittsburgh Press.

dle," Press.

### KNOWLEDGE, ERROR, LYING.

Many institutions of learning have been founded on error; that is, institutions for educating the rising genera-tion in the various phases of theologica However all that is taught in lore. them is not error; there is much truth taught with it, which constitutes the vital principle. The error in theologi cal tenets and systems is demonstrated by the fact that they conflict and differ widely from each other; so if one in terhis adder aunt dat libes fifty mites "Woy doesn't he write to her now?" Oh, he kain't write so fur yit. He en write twenty mites fust rate, but lot him not ter try ter write fifty mites the gwine ter git dar, I tell you. Won't mon en year fo' dat hoy ken set to the in the eight of anything, that which is different and opposite can not be true. There is no engagement or compromise between truth and error. Facts and

truths are enduring, and are in perfect harmony and agreement with each other, when correctly understood. Science is knowledge in a given di rection. To gain knowledge we must take the testimony of others. For in-stance, astronomers make known to us what is revealed through the telescope, and we accept their testimony; and many can verify the truth of their testimony. Faith is belief; reliance on testimony. It is not knowledge, but a means of acquiring knowledge. In pursuit of science or any other informa-tion, we accept certain statements as true—believe them, and thereby learn by faith, and that which is learned be comes a part of our knowledge-

"But suppose the propositions or state-ments are false or untrue, is anything learned or knowledge gained?"

No, nothing but darkness, error or damage to those who originate them, and also those who believe, receive and act upon them. Falseboods, lies and errors are nothing-nothing but untruth or the absence of truth; delusion, non-entity. If a person believe and receives error or falsehood no knowledge is gained thereby, unless it is a knowledge of something unreal and untrue. Truth is a reality; a lie is unreal, deceptive. Some people believe and act upou falsehood and error all their mortal lives, only to flud out at last that they are trying to grasp impaipable emptiness. "Suppose a person states or utters things that are false or untrue, would you

say they are lies, and that he is a liar? No; I should be careful to say nothing of the kind, and would rather than charge any one with lying. would seek an explanation that might modify such an opinion; but if I could I would present the truth, which will always upset or defeat a lie or an error. will triumph and endure, while Truth untruth must sink and disappear.

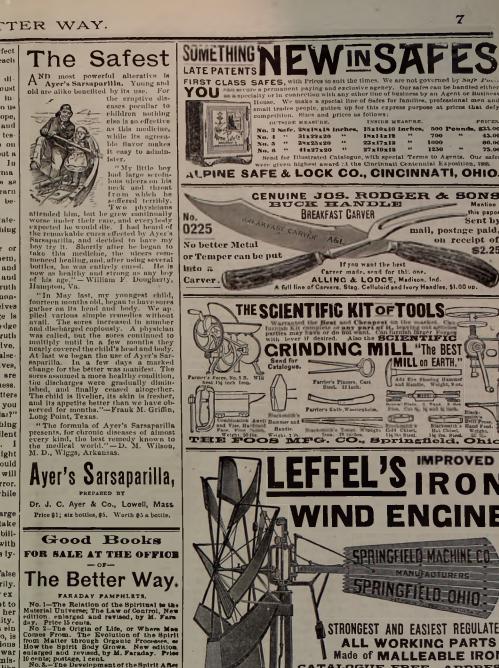
To say that a person lies is to charg him with the highest dishonor and take upon yourself the highest responsibili To charge your fellow-man with lying is an insult, and is as bad as ly ing.

A statement or utterahce may be fals

A statement of utterance may be take or unture, and yet not a lie, necessarily. To be a lie it must be uttered or ex-pressed by the person with the intent to mislead or deceive, and with his or her-knowledge of its untruth or unreality. It is a slut to lie, but it is as great a sin to call a person a liar; and this, too, is often a dangerous experiment. Nations and individuals have often got into war-that way; generally the result of mis-understanding. When you feel like calling a big man a liar be sure you are right, then use the telephone. D'n't be too hasty in calling one a liar; it some-times amounts to slander or scaadal, and it's bid manners. Few things are more offensive than to be called a liar, or to be accused of lying. "But if my neighbor really and surely lies, is it not right for me to say so?" No; not always. There are many ways of expressing yourself without saying he or she has lied, or is a liar, without giving offense or using offen-sive language. You could say he is mistaken; he law yong; he is in error; he is inaccurate or incorrect; he has a mis-understanding or is mistaken in bis judgmen; he has got a wrong inpres-sion; he has a misapprehension or a misconception. You may even say the thing spoken is false or untrue, or it is not so, expecially if you can present the tuth, or show how, why, or wherein the statement is untrue. Every untruth or falsehooid is not a lie. A person may state what is un-rue from ignorance or misconception. He may endeavor in all honesty of pur-pose to tell the truth, but fail to do so, and say what is false from a misund-r standing or misconception of what he is trying to fell; or he may be joking, which is not a commendable habit. How often persons have been accused of lying when they were innoccent of the hataful imputation. Oftimes a man will charge his neighbor is right and him-self in error. "Buppose a person lies about me, with the intert. or unture, and yet not a lie, necessarily. To be a lie it must be uttered or ex

last that his neighbor is right and him-self in error. "Suppose a person lies about me, with the intent to slander, insult, or in any wy h-jore my character, would it be r ght for me to charge him with lying and call him to account?" That is another circomstance—that is a per-onal aftair in which each one should be free to ex-relee his or her own judgment. The tetter way is to exer-cise self-control; be not hasty nor act rashly, that you may say or do the right thing at the right time, and ascer-tain ff there may not be some justiffa-ble cause for the mislemenaur. A lying tonze is a bad thing, causing much unneresary trouble.

Contain things may come to your ears Contain things may come to your ears from a second or third party—a thing, for ins ance, claimed to have been said or done by you, which you, in your toosto say. It is a he, or he is a har;" for two and the sy you, which you, in your hastle, say, "It is a he, or he is a har;" whereas, on tracing the matter back to the first party, accertain that the thing first spoken was quite different from what you heard, and perhaps very true and harmless. Reports are often exaggerated and colored somewhat. A person in relating a statement he heard, may a sit or, substrate from, or in some way change it; and a third party may tell it still different; so th d a wrong im-pression goes forth. If we are deposed to report what wo hear, we should try to be accurate and true hill, holding our words in perfect control. Baying you do not believe a thing it is not comit to saying it is failes or that is a lie. You do not say it is failes or that is a lie. You do not believe a thing it is note in to saying it is failes or that is a bit oppear. We are not oblig d to may instances. We are not oblig d to believe all we hear; such it is not al-ways heat to speak or express all or all we know. When we talk about other people we should be careful what we say if we want to keep out of trouble. A. II. NICHOLAS.



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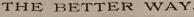
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This is given as a reason why she should be in sufjection. Here is your position, ye women, both Hebrew and Christian: to be in subjection to your bands and learn in silence, not even

respect, except that the husband is to "render to his wife due benevolence," is all this? Because Mother Eve ate for he was not deceived; so says Paul.

two sides. One has been given and here is the other:

In the long, long ago, thousands of years before our era, and long before Moses was born, or our Bible was written, there existed in the far East, in India, a people, a language, religion, philosophy and laws from which all others in every other part of the world sprang. From the Bible the Vedas, or boly scriptures, the most ancient sacred books known to history, we get the following account of the creation and first transgression of the first pair:

Brahma (God) drew from the great aul, from the pure essence, a germ of life with which he animated the two

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Written for The Better Way. Causes of Suicide, and its Remedy. The Boston Globe holds by assertion without proof, that Spiritualism pro-motes suicide. Though there is nothing therefore in it to answer, it awakens husbands and iteration in strengt out to an interest in the which, inconder, no to speak in church and to presume to no sect, no society, no order, no preach as some of you do is flagrant re-jection of apostolic authority. You which leaves me unshackeled with the an interest in the writer, who belongs jection of apostolic authority. You which leaves me unshackeled with the have no rights which man is bound to right and freedom in myself to govern myself for myself; and to examine into "render to his wife due benevolence," whatever that may be. And for what all things, purposes, propositions, forms and associations of life, so far as I do not infringe on the rights of others, and the forbidden fruit and gave of it to bolding on to that which seemeth best But she did not deceive him, for me, treating all else as probable r he was not deceived: so says Paul. But this question, like all others, has cannot therefore be held as biased in my views, as I look into all things to

find some good. The truth is that suicide is the result of distress, pain, or disturbance of the mind upon some particular line, and the hope of getting relief thereby. No class are free from its vortex unless they retain a well balanced system, by exercis-ing every faculty of mind and body harmoniously together.

Spiritualism being a new doctrine, and a large majority of the mind of

man being combined in unbelief of the close union of the ties of hereditary life still existing between us and the departed, it is natural in the unbeliever

God and the Future Life "Now we must admit that the doctri of the existence of God belongs to doctrina belief. For although in respect to the theoretical cognition of the universe I do to form any theory which not require necessarily involves this idea as the con dition of my explanation of the plienom mena which the universe presents, but,or the contrary, am rather bound so to use iny reason as if everything were mere na-ture, still teleological unity is so important a condition of the application of my reason to nature that it is impossible for me to ore it, especially since, in addition to se considerations, abundant example. of it are supplied by experience. ole condition, so far as my knowledge ex ends, under which this unity can be my guide in the investigation of nature, is th guide in the investigation of nature, is the assumption that a supreme intelligence has ordered all things according to the wiseat ends. Consequently the hypothesis of a vise author of the universe is necessary for my guidance in the investigation of nature, the condition under which alone I can fulfil an end which is contingent indeel, but by no means unimportant. Moreover, since the result of my attempts so fre-quently confirms the utility of this assump-tion, and since nothing decisive can be adduced against It, it follows that it would be saying rar too little to term my judg-ment in this case a mere opinion, and that, even in this theoretical connection. I may assert that I firmly believe in God. Still, we use words strictly, this must not be called a practical but a doctrinal belief, which the theology of nature must also produce in my mind. In the wisdom of a Supreme Being, and in the shortness of life, soinad quate to the development of the glorious powers of human nature, we may find equally sufficient grounds for a doc-trinal beliet in the future life of the human soul."—Kant, Critique of Pure Reason. Indianapolis, Ind. assumption that a supreme intelligence has

### Indianapolis, Ind.

The Association met at 10 a. m., at Man sur Hall, Sunday, Sept. 22. President Rabieto in the chair. A song was rendered by the choir which was well received. After the transaction of husiness by the Association Prof. Van Horn made a few preliminary re-rustre after which he heatured on Solution Prof. Van Horn made a tew preliminary r marks, after which he lectured on Spirliu Progres. At the close of the lecture he gas task which were nearly all recordized. President, making a few remerks and aft coursed on the Attitude of the Press on Spi itualism. The Prof. said that many of ti papers were unfair because of their ag roundings, but the time would come and farsainant, which we have a said that the because of Spirland the Spirland the press.

n the same should do so. T ber lat. Tickets, raternally,

#### Clay, Iowa.

J. K. Reinbard Alter writes, that the pro-pects of building up a Spiritualist society Stuttgurt, Ark., is very bopeful, and that I is ready to continue corresponding with pa continue corresponding with par-hat place until his return thither

### Literary Notes.

HORSE POWERS AND SAW MILLS

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