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"CREEDS WITHOUT VIRTUE ARE PALTERING VANITIES"

ONE DOLLAR FOR SIX MONTHS.

VOLUME 5.

CINCINNATI, OCTOBER 12, 1880.

NUMBER 15.

(Entered at the Post Office, Cincinnati, Ohio, as Second-Class Matter.)

THE BETTER WAY.

THE WAY PUBLISHING CO., Proprietors. S. W. Cor. of Plum and McFarland Sts. CINCINNATI, O.

CINCINNATI, - - - OCTOBER 12, 1880

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THE ROSTRUM.

QUESTIONS AND ANSWERS.

Discourse Delivered by Mrs. Nellie J. T. Brigham, Before the First Society of Spiritualists, at Adelphi Hall, New York, Sunday Morning, Sept. 16, 1880. Specially reported for The Better Way.

IS THE SOUL AN ENTITY?

There was a time—and not long ago—when questions concerning the soul, the heart, the spirit, were seldom asked. People knew they had a body. They believed, and religion taught that there was something undying within the body—that when the body was dust the soul lived on. But their ideas of what it was, of how it existed and what constituted the interests of its life after death were all vague—nothing clear—nothing behind. And probably that was one of the reasons why people dreaded and feared death so greatly. It was like going into a great sea of gray mist where no object was clear to the perception—a sailing out upon the unknown. They held their loved one while they might on earth, and when in a moment's time the change came and the eye gave back no answering kindness, and the hands no answering clasp, they said, "We do not know where our dear ones are." Daughter and son, father and mother, sister, brother, husband, wife, friends—they go away from us. We say good bye to them and we feel that we have lost them. So one of the words used in connection with death was the word "lost."

Did it ever occur to you how sad that word lost might be? There is an infinite sadness in it when applied in this particular way. You say, "I have lost my mother—I have lost my friend." How sad to lose them. To feel at first that we have them and hold and love them, and they give us love for love, and in one minute they go out from us. They do not answer us. We may break our hearts above their graves—those who could not bear to see a tear dimming our eyes—to whom the quiver of the lip in grief would bring a sadness so great that it folded us round with the atmosphere of their sympathy so profound and tender, and in just the minute in which the change comes there is no answering touch of the cold hands, no tear in the eyes wide open—that gaze too much—and then we say we have lost them.

you bury her devotion? You may have buried a friend in the grave of your own selfishness, unjust carelessness, and the cold cruelty that sometimes springs up in the heart, and buries that which ought to be resurrected, but your friend, who cares for and remembers you, who loves you, you cannot bury. You may bury the body, but it is not your friend. It is what your friend lived in—no more than that.

These sad, familiar words come back in taking up these questions which seek to pierce the mist, to go beyond the gray veil—this veil and change which men call death.

When you ask if the soul is an entity we can only answer in the old statement that man's life is triune. There is a sacred human trinity, and the first of that trinity is that which you see—the body—the outside—the husk to the corn—the shell of the acorn—the shell which covers the young life of the bird—that which enfolds the rose of life when yet it is in the bud, ere yet it has flowered. That is the human body—a garment, and you are in it, woven into it through and through. How very difficult it is for some to escape. They cling to it year after year, and we can not understand how life can be prolonged. They are so immersed in the material structure that it seems impossible for them to make their escape.

Within this material covering dwells the spirit, which is quite invisible to your material eyes (which are only so med to see material things). Within this, we say, is another life, and that is the life of the spirit which is your friend—that is the individual. That cannot be dissolved, it cannot be destroyed, it cannot be consumed. It grows refined, purified and beautiful in the progressive life of immortality, but it is deathless—it is eternal. That will bear no trace of earthly deformity there.

Friends, do you remember, some of you who have listened to us before, that we have told you that you are destined to be beautiful sometime. Nature's spiritual ideals are all beautiful. Though we see here children and men and women who are not lovely to gaze upon, it is only because of arrested development—because of something in the life of the father or mother or of some other individual that has arrested its progress toward the beautiful here on earth, and the consequence is a certain degree of physical unloveliness.

But the time will come when you leave this covering and then you can round this circle of spiritual fullness and loveliness, and the only thing that obstructs you is that which distorts the inclination, that fetters the moral conditions, that binds and holds you from that ultimate vision of eternal loveliness.

Is not this a beautiful thing to believe? You may not believe it, but it is reasonable. Wherever there are conditions of deformity physicians explain that it is because of arrested development. Nature had her ideal and did her best to build it up, but under certain conditions of disease or imperfection she could not do it. If this is the idea of the physical things, why not say that it may be the idea of the greater physician in spiritual things? Friends, it is true, whether you accept it or not.

Now this spiritual entity is the real individual, this is your friend, and this becomes disentangled from the body at last and goes into the land where everything is adapted to its conditions. As time goes on, as you measure it, they do not say, "We grow older," but they say, "We progress, we grow more refined, and we find ourselves, as time goes on, blossoming, developing, refining, becoming radiant in the light of the everlasting."

Within this spiritual body of which we have told you, this body which is the representation of the man or woman, there is the innermost. That innermost is the soul. Now, if you wish to call the spiritual life its counterpart for

the physical brain, only finer and clearer. There must be then something to hold the crystal water, something to receive it, and so there must be first for the action of the mind that individual consciousness—the brain. And yet let us tell you, that with all that wonderful and delicate organism it is some thing like a mechanical operation at first. But the soul of the germ is active and the spirit grows higher and better able to operate for itself, and the brain is something through or in which it operates. So first from the brain, from the physical organization comes the spirit—the life. That it is that reason, that reaches forward through endless ages.

Do you remember that we have told you a great many times there is a great difference between thoughts and ideas. Thought is the stir of the mind working through the material mechanism; but an idea is an entity. An idea is the thing that can be grasped—a reality. Emerson said once that ideas were in the air. It is so. And there are those who are ready to grasp them. Some cannot grasp them, they have no retentive brain to grasp them; there is nothing in their nature to make them receptive.

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Written for The Better Way. THE TRUTH.

The results of candid inquiry, close investigation and diligent research into spiritual science are satisfactory indeed. It is delightful to stand free from all the creeds, theories and embarrasing opinions of men; where one can look into the grand spiritual truths revealed to mortals in these times of great achievement, simply with a view to understand them.

which admits of neither speculation nor argument as to the verity of its existence. Truth, intelligence, love and justice are the elements of spiritual life. Truth knows no favorites, bows to no individual spite; neither can it be mocked or set aside with impunity.

Written for The Better Way. Questions.

By Mrs. S. C. ALLEN. Would our lives more perfectly grow, if there was no sin or woe? Would our happiness be more complete, if no sorrowing tears should moist?

Written for The Better Way. THE METHOD OF PUTTING A RELIGION ON THE WORLD.

The reader may not be aware of what the writer is real, that at this period of the world's growth another change is going to be given to the world of man, which is to be as permanent as the religion of Christ.

thinking and working seemingly in utter unconsciousness of each other, except in the conflict of opinion.

No power can unify these workers of every hue of color except a superhuman power, and that power will do it. Are you ready to admit your powerlessness to accomplish any great and permanent work, only as you are assisted by a spirit?

In our dreams we see objects almost if not quite as well as in our waking moments, without the use of our physical eyes. Sleep-walkers have been known to perform very difficult and complicated tasks while in the condition of somnambulism, even to the taking apart and putting together of a watch, when it was perfectly evident that the eyes though open were not being used.

THE GULF STREAM, GEYSERS, ETC.

Following is a special dispatch from the National Park hotel and telegraph center...

"Mammoth Hot Springs, Wyo., Sept. 11.—During the past twenty-four hours there have been convulsions of nature, and the subterranean explosions of gas and steam in the Upper Geyser Basin.

"Scientists explain that this phenomenal outbreak is directly traceable to and connected with the atmospheric and submarine demonstrations of the great storms that are prevailing along the Atlantic coast.

The above dispatch was sent out when the great tidal commotions and coast storms along the Atlantic were at their height.

It is now in order to reproduce the following from an editorial headed "Universality of Life," in the Companion Papers of September, 1888:

Along with ocean currents properly belongs geyser action as evidence that the earth is constructed on regular physiological principles.

Some of the mounds were of enormous extent, looking in the distance like natural elevations rather than the work of human hands.

When Assyria was overrun by the Medes, assisted by the Babylonians, about 650 B. C. Nineveh, its capital, was utterly destroyed, and its people made captive.

In 1845 Layard succeeded in penetrating to the ruins under the rubbish, and still later Mr. George Smith continued the search.

The reward repaid all the toil and danger. A large number of tablets—nearly ten thousand—were found covered with inscriptions.

The early history of Nineveh is involved in much obscurity, although there is reason to think that it was one of the cities founded by colonists from Arabia during the later period of the Cushite civilization.

It is mentioned by Herodotus, Strabo, and other classical historians, in terms indicating that the origin to them was scarcely known, and that its great antiquity was a matter beyond doubt.

Simultaneously with the late tidal and geyser commotions a sharp shock of earth quake was experienced in and about Wilkesbarre, Pennsylvania, and a mysterious force, noiselessly and unjarringly, uplifted a great rock reef at Appleton, Wisconsin.

Another Earth is the all including life for all inhabiting her. The requirement on her part is natural that her children shall universalize their lives with her life.

The plain and unimpeachable records of the earth's surface formations, tectonic conditions, show that as great changes have occurred in the past as it would be for the Atlantic coast to sink, while fairer lands for a fairer race would rise to view from the tranquil depths of the Occidental Pacific.

"The great unconscious deep shall part, New firmament arise, And continents that sweep o'er shall spread the sunny skies.

It has been so in earthly type. And will be so once more. When soul awakens from her sleep And sings the songs of yore."

Seek safety in the Good of All ere it be too late!—The Universal Republic.

Japanese Windows. Japanese rooms are lighted, not by glass windows, but by a kind of wooden grating, over which a white paper is pasted on the outside.

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A Palace of Nineveh.

The excavations which were made by Mr. Layard some years ago, and recently by Mr. George Smith, on the site of the ancient city of Nineveh, have rendered it possible to form a good idea of what must have been the beauty and style of its royal palaces.

The former prevail at Nimrud, and the latter at the group now known as Kuyunjik. A solid wall of masonry protected the face of the mound, and majestic flights of broad steps led up to the palace itself.

Some of the mounds were of enormous extent, looking in the distance like natural elevations rather than the work of human hands.

When Assyria was overrun by the Medes, assisted by the Babylonians, about 650 B. C. Nineveh, its capital, was utterly destroyed, and its people made captive.

In 1845 Layard succeeded in penetrating to the ruins under the rubbish, and still later Mr. George Smith continued the search.

The reward repaid all the toil and danger. A large number of tablets—nearly ten thousand—were found covered with inscriptions.

The early history of Nineveh is involved in much obscurity, although there is reason to think that it was one of the cities founded by colonists from Arabia during the later period of the Cushite civilization.

It is mentioned by Herodotus, Strabo, and other classical historians, in terms indicating that the origin to them was scarcely known, and that its great antiquity was a matter beyond doubt.

Simultaneously with the late tidal and geyser commotions a sharp shock of earth quake was experienced in and about Wilkesbarre, Pennsylvania, and a mysterious force, noiselessly and unjarringly, uplifted a great rock reef at Appleton, Wisconsin.

Another Earth is the all including life for all inhabiting her. The requirement on her part is natural that her children shall universalize their lives with her life.

The plain and unimpeachable records of the earth's surface formations, tectonic conditions, show that as great changes have occurred in the past as it would be for the Atlantic coast to sink, while fairer lands for a fairer race would rise to view from the tranquil depths of the Occidental Pacific.

"The great unconscious deep shall part, New firmament arise, And continents that sweep o'er shall spread the sunny skies.

It has been so in earthly type. And will be so once more. When soul awakens from her sleep And sings the songs of yore."

Seek safety in the Good of All ere it be too late!—The Universal Republic.

Japanese Windows. Japanese rooms are lighted, not by glass windows, but by a kind of wooden grating, over which a white paper is pasted on the outside.

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A Self-Winding Clock.

The New Haven Clock Company, after a year or two of experiment, have at last perfected a piece of mechanism which, if it does not realize the desire for perpetual motion, seems at least to be a step in that direction.

The motive power is furnished by electricity generated by two Leclanche cells, which do the work effectually for from twelve to eighteen months without renewal.

The clock is wound every hour by a current from the two cells of the battery working through a pair of magnets. The main wheel, which revolves once an hour, connects the current at every revolution.

When the contact is first made and the current passes through the magnets the armature is pulled down to the magnet heads, drawing with it an arm which winds one tooth of the ratchet wheel which is fastened to the box containing a spring of the finest steel attached to the center pinion.

Of course it is sensible reasoning to say that death is the natural sequence of life, and its relation thereto depends upon the way in which we conduct our lives, that, in fact, if we take care of our life death will take care of itself.

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THE BETTER WAY.

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

CINCINNATI - OCTOBER 12, 1889.

A. F. MUEHLERS - EDITOR

At Two Dollars per Year to Subscribers in the United States; Two Dollars and a half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

We request patrons to notify us promptly in case they discover in our columns advertisements pertaining to them which have proved to be dishonest or unworthy of action.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE!

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

Innocuous desuetude: Indolence.

It is better to serve than command.

Sympneumatism: Dual consciousness.

Give not with disdain, for it reaps ungratefulness.

The want of light or love is the soul intuitively seeking God.

Those who need sympathy most should not forget to extend it.

Through anxiety for a patient, we are often involuntarily warding off the disease.

Healers should carry pure influences with them. Tainted magnetism is exceedingly harmful.

As we bear up to troubles they become lighter. When we become accustomed to them, our troubles end.

Time like space does not exist for purified spirits, it is said. If such be true then they must be material.

Statesmanship unaccompanied by "political influence" counts for nothing in these degenerate days of national affairs.

Knock, and it shall be opened unto you; seek, and thou shalt find. Not with fists or bigoted blindness, but with a little common sense.

To think that the fire doctrine was still universally preached not more than thirty years ago, proves the effect that Spiritualism has had on mankind.

Man's government and all his relations in life must be based upon that which comes from within, says an Arabian proverb. Within where? The pocket? It seems so to day.

Schnoorpeke thinks that Postmaster General Wannamaker had the Spirit Postmaster Dr. Reid indicted from motives of jealousy, they being competitors in the same line of business.

Strong sympathy for an ailing brother often gives us the cue to his troubles and the remedy. This is especially the case with sensitive who partake of other's ailments sympathetically or psychometrically.

By narrowing down his belief to a creed man limits his range of thought or his understanding, just as a medium limits his inspirations when he confines himself to a theory, a hobby or anything that is not of universal interest or benefit.

Happiness is the effect which the action of the soul exerts on its exterior body, the spirit. The spirit body being the sensorium of the human trinity, it imparts its feelings of joy to the physical body, and is experienced as a temporary buoyancy or uplifting sensation, accompanied by the desire to love all mankind.

"Give me a test and I'll believe," says Mr. Conzett with a supercilious air. Who would, or what spirit would or could under such circumstances? Your self-sufficiency would repel every spiritual influence that should make the attempt. And besides this, Spiritualism is gaining voluntary converts enough without solicitation.

Man should remember that every soul is an emanation from the Deity, and subject to reform, however degraded. It may be at the time being. Self-appointed judges often lose sight of this fact, and while combating their fellow creatures for wrong doing, forget to reform themselves in their to eager desire to extenuate their principles and precepts.

This life is not a bed of roses, and those who look forward to a paradise on earth look in vain. Contentment is not an effect of worldly acquisitions, but of the soul's power of endurance to bear up against trouble. These increase in magnitude as we view them. By laughing at them they diminish in size. Some people are happiest when they have the most. It is the soul delighting in having the opportunity of doing good, as the angels take delight in aiding mankind or other spirits in need. This impetus of the soul constitutes one of the degrees needed for spiritual perfection.

When man permits his angry passions to rise, angels weep. When man allows his sensual passions to govern him, angels regard with fear the result. When men and women delve in worldlyism, angels look with pity upon the actors. But when mediums falter by the wayside, angels rush with tender sympathy to their rescue.

"Looking Forward", a Magazine started in the interest of Nationalism is at hand, and edited by Geo. R. Moore. It contains 16 pages, neatly printed, is published weekly and cost \$2 a year in advance. Address as above at National City or San Diego, Cal. National clubs are being formed in many places, and has already called forth several publications in behalf of the new law.

Even malice may be presented as love sometimes. In defending a cause, a friend or a belief man means love, but not having a sufficient force of it to counteract his hatred, the latter assumes the balance of power in the impulse. Where this is contro'd intuition steps in and wisdom leads to victory. Have charity therefore for your enemy, because charity is the emotion which takes the place of adverse opinion and opens the soul to superior light.

The claim of eminent spirit controls can be best proved by new and original thoughts from the medium or person making the claim; for new thoughts come only from the higher or advanced minds of spirit life. Spirits claiming to be "ancient" or "high" might prove their claim in a like manner; for as well as impressing their mediums with old platitudes, or a rehash of a cient doctrines, they can give them new and original ideas. The proof of the pudding is the eating thereof.

Spirituality, besides purifying the spiritual body and contenting the soul, also sharpens the physical senses, we knowing of instances where a knowledge of Spiritualism brought men to a halt in the indulgence of their passions and self-love generally, and positively asserted that the practice of spirituality (temperance in all things and conscientiousness for others) improved their eyesight, hearing, and made them more observant and acute generally. This is a fact worth knowing.

Those who are ambitious to become representative mediums should not be surprised to find themselves going through a "course of sprouts." It is the spirits' mode of unfolding mediumship. All desire for ruling or of being of personal importance to the cause must be subsided. We—the I am—must understand that we are nobody. Good mediumship means to serve and not command. As individuals we may exercise our rights and make personal demands, but as mediums this must be laid aside. There is no "bossing" in mediumship; no dictating. All vain glory must be quenched, and as we become the humble servants of humanity, we become receptive to spirit light—and spirit love!

The spirit permeates the physical body as water does a (wet) sponge. Every fiber, the blood, the bones, the muscles, the nerves are filled with it, and it gives the body life. When withdrawn and disconnected the body dies, decays and disintegrates. Such is the law of nature; and as it is with the human body, so it is with an animal, an insect, a plant, a world, a sun, and a universe of suns. Every life condition has its spirit, and every such spirit lives after its separation from the material it once inhabited. Nothing is lost. A counterpart of everything that once had existence in matter has a future life. Matter is but the medium for its individualization.

Touch upon some mediums' spirit attractions ungently and you insult the medium. Doubt the assertions of their spirit friends and you invoke the displeasure of the medium. Tell them that their spirits are untrue and you invite the medium to mortal combat. Ah, self-knowledge is lacking here, while self-love is yet strong. To such may be prophesied many little troubles, for it takes a deal of pounding to knock the self-love out of a mortal being; and there is no perfect mediumship with such a bad root in the spirit. But let the medium learn to obey; to take advice; to know nothing; and the benign flow of sweetest inspiration will fill the soul to overflowing, giving light and comfort, and withal, the strength to oppose detrimental influences and thus care naught for the world's opinion or what is said about their spirit friends.

Spiritualism embraces the universe without restriction or limitation as to its claims, its creeds, or its condition. It does not claim to have all the truth there is to be had. It does not try to limit its believers, advocates or adherents to a creed when truth is infinite and is needed in proportion to man's unfoldment. It is not conditional, but accepts all beliefs founded on truth or good, and is enabled to furnish light and aid to all conditions of mankind. Metaphysicians, Christian Spiritualists, Re-incarnationists, Christian or Spiritual Scientists are like sects unto the mother church, Spiritualism, all believing themselves to have the whole truth and the truth in a nutshell, because it happens to suit their special taste. But this is of no consequence—all are Spiritualists nevertheless, as all the Christian sects are Christians, and all are brethren in one common cause: seeking truth.

IS MEDIUMSHIP A BLESSING?

Mediumship is a blessing—especially for those in whom it can be utilized daily. It not only instructs personally, but unfolds the powers and talents of the soul more readily than can be done through the ordinary experiences of life. It is true, mediums suffer more than other people, but this is because they suffer more consciously—being made aware of their suffering in order to be able to better sympathize with others and thus give relief or offer consolation. In ordinary life man's soul functions are brought into requisition, unconsciously as it were, by his struggle for existence, his disappointments, trials and business relations, while the medium has a spirit guide attending to this for him, namely, by a direct action on the soul forces for medial purposes. Spirits do not act on our physical functions for this effect—except in mechanical writing or other strictly material manifestations—but on our soul forces, from the interior, as it were; and in so doing aid their unfoldment, often against the wishes of the medium or without any personal effort on part of the medium. This is comfortable in a measure, and then again not so when the medium is disposed to be indolent. But it is this soul indolence which makes the medium. Unfortunately, though, all cannot be utilized as such. If it were possible, how many a poor sensitive creature could be aided and led into better conditions. As the soul ripens, it becomes sensitive and thus unable to cope with material conditions, and not having sufficient material or eternal force left to fight the battles of life, it sinks into a sort of soul indolence. To stir such up, spirit action is necessary, the incarnate soul not yet being strong enough to act independently, and when it is not gifted or blessed with "spiritual gifts" or those qualifications needed for active spirit work, it is poor indeed and cannot be aided by spirits. Thus mediumship is a blessing; or, at least, those in whom such gifts are ready for use, ought to consider themselves blessed and be thankful indeed that they can be used. For such is their salvation from sinking amidst the trials of material life with those poor souls who are too far developed to battle any longer, and yet not ripe enough for transition, and thus kept hanging on to earth life without the means or power to avoid suffering. Soul activity prevents the sensitive from feeling the influences which otherwise disturb and draw on him. And mediums offer spirits the wherewith to keep them internally active, and consequently the power to offset material influences and discordant mortal influences. Thus let every medium be grateful for his or her gift and repay nature for this blessing by a show of charity and generosity for humanity.

RELIGION AND POLITICS.

As we give we receive. In days past when one religious sect abused another, it was responded to until denunciations became general. Since Spiritualism has come into existence and taught the Christians christianity and charity, this has ceased, but they found a common enemy in Spiritualism and began to abuse Spiritualists, and as long as Spiritualists replied, the fire was kept up mutually. But since the new element has come to the front with hands full enough to attend to their own flocks and no time left to combat Christianity, opposition has greatly relaxed. If we continue this and mind our own business there is a possibility of it ceasing altogether. Abuse should be left to the politicians. It is not a part of religion. Religion is supposed to be a moral elevator, whether founded on theory or fact. A principle is as good as a fact anytime when it has a moral tendency or is intended to unfold man's spiritual nature. Then why should a difference of opinion lead away from morality or spirituality? Let all believe as they feel inclined; for after all it is but an individual struggle for happiness, and those who love the most will stand highest in the end, whether they had any belief or not. Good works, good thoughts, temperance in all things, the acquisition of truth or wisdom, whether by experience or study, and humanity tells the tale or gives the balance in favor of the spiritual. Now, abuse is anything but spiritual. It is neither love, charity nor humanity; neither good works, good thoughts, nor temperance in our emotional nature. A man can be just as intemperate in soul as in body, and a spiritual inebriate—who is full of hatred—is just as bad as a drunkard. Politics is not religion. It is simply a combat for spoils, and where this exists, ineffectiveness is natural. For a greed for gain is selfish and selfishness is an unspiritual emotion, which must gratify itself by abuse or indulgence in the material. The former before the victory and the latter after the same. Now, people who are striving for soul happiness need not be afraid of one getting all the spoils. There is a supply for everyone; and the more they struggle to keep each other out of it—at least it seems so to judge by the mutual depreciation of each other—the longer it will take to reach it. Politicians are not struggling for the spiritual, but for the material, and thus lay themselves open to abuse. Thus if something must be anathematized, let it be directed at the politicians. They attract it, because they give it, and deserve it because they earn it. They exhibit no charity for each other and therefore expect none. They prove it by their newspapers, for abuse is their daily song. By aiding them in this it will help to shorten their career, when honest citizens may step in and take charge of the government.

THE ROAD TO CONTENTMENT.

If nothing else can, true sympathy will rouse a man to act. Let the heart be touched by genuine sympathy for a fellow being, and neither pride, conventionality nor custom will hold him back from doing his duty, from exercising his love or of sacrificing himself beyond his normal strength or inclination. Sympathy is that quality of the soul which is unfolded through trials, suffering, heart's troubles and restriction in worldly comfort, and those who have suffered the most can sympathize the most, while those who know naught of worldly wants know not of the needs of humanity—cannot know them, for they lack the experience. Experience only, teaches absolutely. All our beseechings for sympathy, charity, benevolence, generosity etc., are but theories without having felt the needs of them our selves; and only the real want can unfold in the soul that which is required for the benefit of others. Either we must act in accordance with reason or the demand, or we must suffer ourselves in order to reach this state, for such is the soul's destiny, or the condition needed to harmonize with the positive of existence—the spiritual of nature.

The divine principle, love, is inborn in man, but it must be brought into action—into spiritual activity before he can disconnect himself from earth's environments as a spirit, or even be content or happy as a mortal. Intellectuality or the power of spiritual reasoning is an effect of refinement and education, but it is not that quality of the soul which leads to God, as it were, to absolute contentment. It is, comparatively speaking, but the negative condition of the soul, or of the being, unfolded or perfected. Love is the positive quality that must accompany it to make man a perfect spirit. Without it he is unevenly balanced—part spirit and part human, even after the release of the physical body; for death alone does not free man from earthly influences, and without love there is no absolute existence; no real living; no perfect rapport with life itself.

Some may obtain positive love before positive reasoning, but such, though happy in a measure, may be discontent for the lack of light—the true comprehension of the spiritual or the meaning of life; i.e., the reason of our sufferings, trials etc. It is the inability of the soul's negative qualification to act for a positive or spiritual effect. This lack also leaves the being imperfect. Thus education or refinement is almost as important a factor as the development of love. But while the former may be readily attained in spirit, the latter is not so easily attained. Intellectual acquirement needs but a passive or willing condition to learn, while love needs active demonstration—doing for others and not only thinking for self. The opportunities for doing is given us in earth life, and those who neglect these opportunities will have cause to regret in the future, as many spirits affirm, and thus seeking means and ways of making up for lost time—many humiliating themselves in a manner which their dignity would not have permitted in the physical body. Skeptical mortals may smile at some of the apparent absurdities that are told of exalted spirits of earth (exalted by man) but there is more truth than poetry in some of it. We all may yet want for an opportunity of going into a dark circle as spirits and taking part in some of the manifestations. Let us not be too proud of our spirituality attained, for we don't know where we may be lacking in spirituality. One virtue does not make an angel. It is our freedom from materiality which counts in the balance, every faculty of the outer man requiring to be spiritualized or to act for a purely spiritual effect before they can be exercised in the purely spiritual or positive of nature.

Just as man's desire for gross food tempts for light food, it reaches a still higher impulse or consciousness in spirit life, and as his combativeness and anger become gentleness and tenderness, his other impulses of a material nature become spiritualized. And man has many senses, emotions, impulses or feelings that need rearing. Trials, tribulations, aggravations, worries, restrictions in worldly goods and sweets, lead to a better condition; and those who love the most, sympathize the most, give the most, are in advance of the race for spiritual merit, whatever their worldly condition, creed or color. Caste or religious sentiment count for nothing if not accompanied by charity; and without either, the ragmuffin, whose heart is full of love, stands exalted and strong in spirit, wielding power that is not without influence.

Life is short and none should fail to remember this, and may be cut off at any moment without warning; and should therefore act or give when opportunity affords. A little kindness or sympathy costs nothing, but adds to the soul's growth; and so let it prosper.

The Society for the Promotion of Morality in Philadelphia, under the guidance of one Isaiah Seels, formerly of the United Enemies of Sin, are contemplating a scheme of removing or hiding from view the classic statuary that is on exhibition in public places. Because their prudery does not permit them to look upon such things innocently, they are endeavoring to deprive the public of this pleasure. To the pure all is pure.

Health of body and wealth of mind, is every true man's aim.

LOOK WITHIN.

To regard that which we dislike in others as evil, while excusing that which we do as natural, is quite human. The flesh eater will stigmatize the smoker with possessing a filthy habit or of being filthy, forgetting that tobacco is death to bacteria and a protector from throat diseases while meat eating generates them and enlivens the body with a maggoty family, leaving it an open question as to whom the cap fits best. This comparison may be generally applied.

Now by studying self—our habits, our actions, our thoughts and feelings in general, we would obtain more information on human nature, on causes, on influences, on intelligence or God, than by looking only for the defects in humanity. None are freed, and in proportion as we are troubled by the evils or discords or weaknesses of others we have them ourselves. To the pure all is pure, and to the imperfect all lack perfection in proportion to our own diseased or discordant condition of the spirit.

All life emanates from the spirit or soul and manifests itself through the body according to what it is—what it constitutes in being. And this is selfish or noble, sensual or pure, arrogant or modest, animalistic or spiritualistic as we will it, desire it, love it, and according to these practices the spirit takes shape and manifests itself through the body again. We may rise or descend in the spiritual scale, or be very spiritual in some respects and materialistic in others. But however we register, things are reflected on us, thus, like spirits, seeing objects subjectively, i.e., as far as our ideas, feelings and emotions concern life.

None are perfect who can be affected by the little discrepancies of humanity. Graver evils like those coming under the ban of state laws are not considered here. We are only alluding to those habits or impulses of the spirit that seem to be wicked in our sight because they happen to be the property of somebody else. Our habits and emotions may seem just as bad in the sight of others and therefore it is best for us not to find fault. For as we do this we call attention to our own defects, in fact, lay a foundation for a search after them—like attracting like, or as we give out we receive in return.

Angels do not tread the earth in material garb, (except for a few moments at a seance for spirit materialization) and therefore we are all brothers in one common cause—all but human beings, or spirits encased in a fleshy substance and navigating in a sea of matter, individually seeking an outlet or endeavoring to rise above its darkened shores to the light of spiritual day where love, happiness and peace are said to prevail and awaiting the weary traveler of earth; the ripened soul; the spirit budding forth from its veil of matter—its sea of darkness, suffering and turbulency.

It is not death alone which constitutes perfection; not the simple act of getting out of the physical body which leads to the light; not the passing from the visible into the invisible (although this is a paradox) that makes the spirit happy. But it is the freedom from materiality in the spirit itself that constitutes all this.

The spirit of man, though never visible in a material sense and always dwelling in the spiritual, is simply disconnected from the body that is visible in matter or to the physical sight, and finds itself just where it always was—only that it is conscious of the fact, and often as much unconscious of the existence of matter as it was formerly unconscious of its spiritual surroundings.

But once disconnected from the physical we see things differently—so the spirits say and which everyone may individually experience when viewing life from a spiritual standpoint, or intuitively, as it were, it not being exactly necessary to be a spirit to understand something of spirit life, and as all mediums can testify. Inspiration is also an aid, for it is the action of a disembodied spirit on the spirit of one embodied, and this can only be possible when the incarnate spirit has somewhat outgrown its materiality and therefore partially disconnected from its material prison house, thus always having a subject in itself to study—seeing itself as others see it. At this period man begins to comprehend life from the positive or spiritual side of existence, and in comparison as he knows his own weaknesses, he sympathizes with others, knowing how difficult it is to struggle with the passions of the flesh, and knowing that the whole philosophy of happiness depends on this struggle—on his mastery of mind over matter. Who would then censure a brother mortal because he has not achieved this aim? Who knows but what his interior combat may not be greater than ours? The greater the material force to overcome the more soul energy is necessary to overcome it, and the grander the spirit in the end or at the close of its material career. None are lost. Every soul has its coadjutors in spirit, and who look after the welfare of their charge. Some may have but a single friend, but there are spirits enough on the other side to let us claim more than one spouse, and thus we may speak of our spirit friends with impunity. These love their mortal charges, be they ever so "wicked", as we love our children, and sympathize or pity rather than censure for wrongdoing or a surrender to human passion. Then why should not we have compassion—we who are endeavoring to become one of them.

Let us look within and see where we

are at fault before condemning others. There are none without cobwebs hanging in some corner of their tenement, and if we will only look high enough, or probe deep enough, each will find something that needs clearing away, and by so doing, let in the light of the beyond.

CRANKS.

All lems have their cranks. So Spiritualism is not exempt, and while they do some good at times in boldly proclaiming advanced truths that a man in his sane condition would hardly venture, they bring ridicule upon a cause, too. But probably this is necessary to advertise it, although unpleasant to the more judicious and modest ones of a cause. But as they cannot be extinguished, we must tolerate them, or they, the various causes, must tolerate them; for there is the Christian crank; the Theosophist crank; the faith-cure crank; the Christian science crank, et cetera. No doubt the Jews in the year 25 or thereabouts regarded all Christians as cranks, and so to-day all Christians regard Spiritualists as cranks. But old-foggy opinions never stop the wheels of progress. Cranks en masse constitute the progressive element of life, while the individual crank is generally a nuisance, and as such his absence is rather solicited than otherwise. Spiritualism has sufficiently progressed to get along without cranks, and we can now afford to lose them even if they renounce the cause! Let the cranks therefore be quieted or requested to go. We have had enough of them. There are plenty of good mediums and lecturers in the field open for engagements, and if they be kept busy and before the skeptical public, it will not be long before Spiritualism will be as much respected in all the smaller towns as it is already in the more cosmopolitan centres. Here and there we may find a newspaper crank who still throws slurs on our aim, but it is seldom done with the consent of the proprietors of the paper. Either some blatant reporter or asinine editor, believing himself to be favoring his readers, tries to make himself heard, but mostly to the disgust of his readers and injury of the paper. Thus let them bellow. The press must have its cranks too, and without them we should not have the advantage of free advertising. Let the newspaper cranks therefore live as long as they can.

MRS. LILLIE.

Mrs. R. Shepard Lillie is in Cincinnati. She is a wonderful speaker—eloquent, poignant and interesting throughout. To appreciate one must hear her, and this increases with attendance. Her radicalism, if such it can be called, is beautifully modified by the female element of her being, making it just what it ought to be—truth practically demonstrated. Her husband, Mr. John T. Lillie accompanies her, and delights with his song. He has a fine baritone voice—full in compass and rich enough to give him the muse's palm and place him in the ranks of genius. Together they constitute a welcome and happy couple.

It is sheer folly for a Spiritualist to argue with a Materialist on the science of life or nature or evolution or any other subject except immortality, and close that as quickly as possible by a tangible proof for that effect. In all other cases they hold the argument on the hypothesis that our theory is contrary to science; that it is obscure and confusing; and that our technical mode of expression is nonsense. Yes; because they cannot understand it. And because it is confusing to them, it must be contrary to science. It was once prophesied that scientists would be put to confusion; the time has come, and it is not for us to right them.

Let those who will, study our science and make themselves acquainted with it; and let those who desire to argue against it do so—but not in controversy. Spiritualism has sufficient listeners and students to make all our literature marketable; and if secular papers desire to make themselves popular or notorious with spiritualistic arguments let them pay for it. It should be against the dignity of every Spiritualist to enter into controversy with every braying piece of humanity that feels inclined to argue against something he knows nothing about.

The man whose present may be judged by his past has not progressed. His opinions may differ from what he once believed or advocated, despite his sincerity at the time; for error often takes years to outgrow or to discover, and the one who makes use of another's past beliefs, knowing his present one to be different, in order to laud himself, is a sorry historian indeed. Such testimony is worse than no testimony, for it may be renounced, or recanted to the discomfiture of the compiler and thus make his work worthless and invalid.

If we cannot say anything good of a brother we will not say anything bad of him, for it is not good to expose the secrets of one's household to the world. If a brother falls cover up his sins with charity, and simply warn your neighbor against the danger.

The true mission of Spiritualism does not lie in an ostentatious display of its wonderful phenomena for the purpose of gratifying curiosity seekers at so much per head, but in reaching for hearts, weary and sore from the conflict of life to comfort and strengthen them; in broadening and uplifting our manhood and womanhood.

RESPONDENTS

On Monday, September 10th, Mr. Little and Mrs. Little, ended their engagement with our society...

The Independent Club held the first meeting of its weekly series in Twilight Hall, October 1st.

Introductory remarks were made by the President, Mr. H. E. Adams, followed by a song by Miss Annie Lee...

I would like to make brief mention of a feature we have been having for a week or more, in the way of a series of interesting lectures...

Topoka, Kan. Mrs. F. A. Brown, of Portland, Oregon, closed a very successful engagement of a month with the Regatta-Harmonical Society...

Grand Rapids, Mich. Dr. W. E. Reid, the spiritist postmaster of this city, returned here last Saturday from an extended tour in the East...

Allegheny, Pa. Washington Hall was filled to its utmost last Sunday night, comprising people of all denominations, ages and classes...

Temple Fraternity School. The opening exercises were singing, an invocation from the Fraternity School...

Parkman, O. The Parkman Union Association of Spiritists held their next regular meeting in the G. A. H. Hall, on Monday, October 15th...

On October 6th and 13th Mrs. Kate R. Stiles, of Boston, the well known medium will speak for us and give tests, and I presume will bring to us much that is instructive and interesting.

On the 10th, 11th and 12th, services were held in the afternoon and evening, Mrs. Humphreys, Dr. Taylor and Tryon, and Prof. White, being the lecturers.

With your permission we will give the readers of THE BETTER WAY a brief notice of the Madison Grove Camp Meeting held by the Spiritualists of this and adjoining vicinity...

On the 10th, 11th and 12th, services were held in the afternoon and evening, Mrs. Humphreys, Dr. Taylor and Tryon, and Prof. White, being the lecturers.

Haverhill, Mass. The First Spiritual Society of Haverhill and Bradford held the first meeting of the season at Unity Hall, on September 23rd, at 7 p. m.

Mr. Frank Alington, the boy medium, of Chicago, addressed the audience, which was unusually large, the hall in the evening being filled to overflowing.

The theme for the afternoon was "Retribution, forgiveness and mercy," of which a practical illustration was given.

After the lecture many concluding tests of spirit return were given. The evening session opened with several selections of music by the home orchestra, Miss Jessie Little, leader, after which Mr. Alington answered questions briefly and gave many satisfactory tests during the remainder of the evening.

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The First Society of Spiritualists of New York City. Mr. J. Clegg Wright occupied the platform of the society at Adelphi Hall, Sunday morning, October 6, taking for his subject, "Spiritism." The speaker said: It is true that this is the first time I have appeared before you...

But I would not have you perfectly happy if you were you would stop growing. If the vine had no more branches to put out it would begin to decay.

Great men seldom have great souls. Nature sends up her great men from the masses, from the spirit world they shoot across our horizon like a shooting star.

Why do not the Spiritualists have the churches in which to meet is a question asked by many; and truth is the answer.

Mr. J. Clegg Wright said that there is every evidence to believe that the materialism of the world is not the least evidence to show that Materialism is a fact.

Mr. J. W. Fletcher discoursed in an eloquent manner on the subject of Spiritualism and among other things he said that if "Pledge" is taken out of Spiritualism it is as useless as religion with the devil eliminated.

A library association has been organized in Summerland, Cal. A library association has been organized in Summerland, Cal. A library association has been organized in Summerland, Cal.

Mr. Megulness has completed his floor, large store and will bring a stock of groceries at once, and has five airy rooms above for rent, the veranda fronting on Ocean bluff.

Brother Fred Howard Pierce, of Jackson, Mich., has been with us for the last three months, stopping at 187 East Eighth street, where he has been satisfactorily serving those who called upon him.

Mrs. Carrie Firth, of Coldwater, and Mrs. Emily King, of Butler, both inspirational speakers, were present every day and delivered most of the lectures.

After the close of the meeting a society was formed looking to a future meeting in this vicinity in its infancy, but is rapidly gaining ground.

Onset, Mass. Onset has another marriage to record making the fifth this season. The 19th of September Mrs. Mary Whittier, a highly respected medium of this place was legally united to Mr. Charles Lehman, of Wilkes-Barre, Pa.

The last evening of note took place Saturday and Sunday, the 27th and 28th, in the shape of a Harvest Moon Festival, a celebration peculiar to Onset, dedicated by the J. J. Gooden ten years ago, in consideration of the 10th man, who once roamed and inhabited the grove and paddled his canoe in these waters.

The itching of the scalp, falling of the hair, resulting in baldness, are often caused by dandruff, which may be cured by using Hall's Hair Renewer.

and the temple presented a fine appearance trimmed with foliage and flowers of every shade and color. The front of the stage was elaborately decorated with flowers and autumn foliage, artistically arranged and reaching to the floor.

The ladies of the L. I. Union, who always have an eye to business, had a table arranged at the right of the entrance where were displayed many articles of handwork, both useful and ornamental for sale.

Mr. N. Foster, the spirit artist, is now located at Mendon, Mass. and is ready to take pictures from photographs, etc.

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MOVEMENTS OF MEDIUMS. [All announcements and notices under this head must be received at this office by Monday to insure insertion the same week.]

Mr. Geo. H. Brooks may be engaged for the winter months. Address care of THE BETTER WAY.

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American ECLECTIC MEDICAL COLLEGE, 192 WEST FIFTH STREET, OPENED OCTOBER 1, 1889.

A Copy of SPIRIT MUSIC AND A TEST, FOR FORTY CENTS. Address LORA HOLTUN, Vicksburg, Mich., Box 18.

Mrs. H. L. Woodhouse, TEST MEDIUM, 224 Lexington Ave., New York.

Miss Lillie Cooper, Trumpet Medium, 330 Court Street, Cincinnati, Ohio.

MRS. S. SEERY, Trumpet Medium, 26 Pine Street, CINCINNATI, OHIO.

Treating Disease Without Drugs. Address (with Stamp) MRS. DR. THOMAS, Box 417, Cardington, Morrow Co., Ohio.

MRS. J. H. STOWELL, TRANCE MEDIUM, No. 469 BAYMILL STREET, Cincinnati, Ohio.

PROF. J. D. LYON, BUSINESS & TEST MEDIUM, SITTINGS DAILY.

Poole's Magnetized Catarrh Remedy. In examining eyes clairvoyantly to adjust spectacles, and looking for the chief cause of itching eyesight, I found it to be catarrh and cold in the head.

Poole's Magnetized Compound. To Preserve and Restore Eye Sight. This remedy, known as my Magnetized Compound, has proved itself an invaluable remedy for external diseases of the eyes and eyelids.

DR. STANSBURY'S SPIRIT REMEDIES. PSYCHO-HYGIENIC PILLS—The Pills regulate the Liver and Biliary Disposition, act on the Kidneys, purify the Blood, cure many Chronic and Nervous Complaints, favor the growth of the hair, and induce a high degree of development, and are valuable in all phases of mediumship.

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SPRIT MESSAGES

Given by the Guides, Waubenskuhn and Watonwan, through the Mediumship of Henry H. Warner, Cincinnati, Ohio, Wednesday, October 2, 1889.

INVOCATION.

Thou Infinite and All Wise Spirit of Nature—We come to thee this morning filled with a longing for a nobler existence—

FERRY HEDBERG.

Well, Maria, you and mother were wishing the other day that you could hear from me more. I am happy to be able to comply with your request.

OCEAN BRAVE.

My Medium: The snows of time crown your head and you can look back over the past thirty-three years and see the long weary road you have traveled to plant your Banner where it now stands.

WILL JAMES.

I do not know whether I will be recognized by anyone or not but I think there are those who are still living who have a kindly remembrance of Sergeant Will James, who used to live on Mt. Auburn.

MILTON WORKMAN.

I desire to reach Henry Workman and say to him to be calm and patient and you will obtain what you want more readily.

CHRISTIAN SANDS.

I passed to spirit life from Marblehead in the state of Massachusetts from typhoid fever. Jennie, don't make any changes as yet.

MASON EVING.

I come this morning with a message of love to the friends in earth life. There are many things I desire to speak of, but cannot because there are others who are anxious to communicate.

CONANCHET.

The son of Manichonob, has heard many children of the pale faces asking for him and comes to say he is glad to be with them once more.

ACKNOWLEDGEMENT.

In the Spirit Messages in the issue of August 24, is a communication from Alice Rose. In reading the message I was impressed with its being something wonderful.

QUESTIONS ANSWERED BY SPIRIT ORBITIDES.

Query—What is Heaven? Answer—This can be answered best to some minds by a negation of the popular conceptions of Heaven.

Answer—This can be answered best to some minds by a negation of the popular conceptions of Heaven. Heaven is not a location but a condition.

Dear Madam: Your kind and welcome letter at hand. In reply, I can truthfully say that the communication received from my daughter through the organism of H. H. Warner, is correct in every particular.

be in heaven the soul must be in rapport with environments. The most beautiful surroundings that Thought may paint with Fancy's brush would not be heaven to the soul with no appreciation of beauty; to a soul whose sensibilities had become blunted by years of association with vice and degradation, the sudden birth in a state of absolute purity would be most exquisite torture to the soul so circumstanced.

This is as near as we can answer a question that properly belongs to the realm of individual soul experiences. Each must answer the question for himself from his own experience.

Query—What do you mean by clair-science as used by you in your answer to a question in last issue? Answer—It was a word coined for the occasion. Psychometry—soul-measurement—could not be used to fill the place, as it calls into play the entire of the spiritual senses.

Query—Do spirits pass material substances through each other and if so, how, and can you recollect such phenomena with the proposition of physics, that two bodies of matter cannot occupy the same space at the same moment of time?

Answer—Spirits do pass one substance through another and the substances may be both material, or one spiritual and the other material. The manner in which it is done, appears to us to be much the same process by which the oxygen in the air bubbles of the lungs is transferred to the blood-vessels of the lungs in exchange for carbonic acid gas and carbon dioxide, or by which the liquefied products of the digestive tract find their way through the walls of stomach and intestine, where the most searching microscopic examination has not yet revealed an opening into the portal and local circulations.

ERRATUM—In the answers of last week the following paragraph should read thus: The position which seems to us after careful examination to be the most reasonable, is that which presents as its fundamental proposition: "A trinity of substance in a unity of manifestation." The words italicized previous to the quotation having been omitted.

The Microbes in Milk and Water. It has been calculated that in a centimetre of milk (about twenty drops) there may be between 2,000,000 and 3,000,000 microbes, and possibly hundreds of thousands of different kinds; and the next twenty drops of milk may contain as many more varieties.

Dear Madam: Your kind and welcome letter at hand. In reply, I can truthfully say that the communication received from my daughter through the organism of H. H. Warner, is correct in every particular, except the first name, which is Amelia, and not Alice I consider it something remarkable, as Mr. Warner is an entire stranger to me.

not Alice I consider it something remarkable, as Mr. Warner is an entire stranger to me. Being almost a stranger to the doctrines and philosophy of Spiritualism, it is not being over six months since I first heard anything about it, it strikes me as being something grand.

Most respectfully, CLARE ROSE. To Mrs. H. J. Wadsworth.

Mr Editor: May your good paper still continue to increase in circulation and make glad the many hearts seeking for light. May you and Mr. Warner long continue in your good works, and by some kind word; act or thought, make some one happy every day of your lives is the wish of

MRS. H. J. WADSWORTH. 2005 Third Ave., South, Minneapolis, Minn.

HYPOCHRATES.

Know dear friend, that as the spirit is, so is the flesh and as the manifestation of the one, so is the other. Would you know the medium's heart, the medium's soul, the medium's environment, look upon the result as shown to the physical senses.

The American Spiritualist Alliance meets at 219 West 42nd street, New York City, on the first and third Wednesday of each month at 8 p. m.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Meets every Sunday at 10:45 a. m. in G. A. R. Hall, 170 Superior St., Springfield, Mass.

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MEETINGS.

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

Boston, Mass. BANNER OF LIGHT CIRCLE, ROOM, No. 9, Bowdoin street—meets on every Tuesday and Friday afternoon at 3 o'clock promptly.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall—lectures by able speakers Sundays at 10:45 a. m. and 7:45 p. m. Richard Holmes, President; Albert F. Ring, Treasurer; J. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Eketer streets—Spiritual Fraternity Society with light and music every Sunday.

COLLEGE HALL, 84 Essex street—Sundays at 10:45 a. m. and 7:45 p. m. All mediums invited. Essays—Sundays, at 2:30 and 7:45 p. m. All mediums invited.

Public Meeting will be held every Thursday evening at 7:45 in the office parlors of Evans House, 176 Tremont street.

Chelsea, Spiritualist meetings are held in Pilgrim Hall, Old Fellows Building, each Sunday evening at 7:45 o'clock.

Meetings are held at Grand Army Hall, Sundays at 2:30 and 7:45 p. m. All mediums invited.

NEW YORK, N. Y. The American Spiritualist Alliance meets at 219 West 42nd street, New York City, on the first and third Wednesday of each month at 8 p. m.

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SPIRITUALIST LECTURERS.

Mrs. N. Andrews, Detroit, Mich. Mrs. M. A. Albee, Barton Landing, Va. Mrs. M. A. Albee, Barton Landing, Va.

Mrs. J. A. B. Brown, 181 Walnut street, Chelsea, Mass. Mrs. L. E. Bailey, Battle Creek, Mich.

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\$1,000 REWARD! FOR EVERY CASE OF NASAL OR POST NASAL CATARRH THAT DR. LIVINGSTON'S POSITIVE CURE FOR CATARRH FAILS TO CURE.

Every bottle is guaranteed or money refunded when our rules and instructions are carried out in full. The only catarrh medicine of merit, and the only company that gives you this chance.

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THE WAY PUBLISHING CO., S. W. Cor. Plum and McFarland Sts. STARTLING FACTS.—IN—Modern Spiritualism

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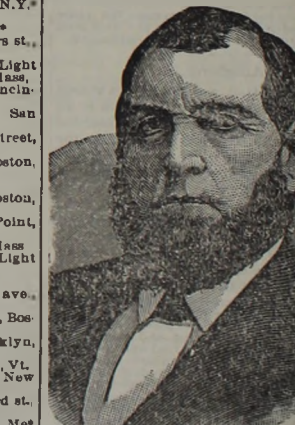
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DO YOUR OWN ELECTRIC LIGHTING. HOW? WHICH WILL TELL YOU. PUT AN ELECTRIC LIGHT IN YOUR HOUSE OR SHOP.





Written for The Better Way.

SEVEN THINGS TO REMEMBER.

The seven wonders of the world are: The Pyramids of Egypt; Pharos of Alexandria; Temple of Diana at Ephesus; The Statue of Olympian Jupiter; Mausoleum of Artemis; Colossus of Rhodes. The seven wonders of America are: Niagara Falls; Yosemite Valley; Mammoth Cave; Natural Bridge; Lake Superior; Brooklyn Bridge; Washington Monument.

The seven principle religious systems of the world are: The Buddhists leading with 482,600,000; followed by the Christians with 388,200,000; Mohammedans 122,400,000; Brahmins 120,000,000; Spiritualists 11,000,000; Jews 7,000,000; Parsees 1,000,000.

Seven bridges of note in the world are: Brooklyn bridge, with a span of 3,475 feet; St. Louis 1,524; Niagara 821; Old London 349; Bridge of Sighs 188; Holy Trinity, Florence, 322; Rialto 98.

The seven leading monuments are: Washington 555 feet high; Great Pyramid 481; Torrazz Tower, Italy, 396; Bartholdi Statue 248; Belfry Tower, Belgium, 290; Banker Hill 221; Triumphal Arch, France, 162 feet high.

The seven longest tunnels are: St. Gothard 49,000 feet; Mt. Cenis 39,000; Hoosac 25,000; Nochtungo 21,000; Sutro 21,000; R. q. level 18,000; Nerthe 15,000.

The seven most noted water falls are: Cervosa, Alps, 2,400 feet fall; Arve Saoy, 1,100; Terat, Rome, 300; Mt. Morecul, Canada, 250; Freyer's, Scotland, 200; Niagara 164; Ledford, England, 100 feet fall.

The seven principle peaks are: Mt. Everest, Asia, 29,000 feet; Chimbarazo, S. A., 21,400; Mt. Elbruz, Europe, 18,500; Mt. St. Elias, N. A., 17,800; Popocatepetl 17,500; Fairweather, N. C., 14,500; Pike's Peak 14,000.

Seven church spires of note are: Cathedral at Cologne, Germany, 511; St. Stephens, Vienna, 470; Cathedral at Strasburg, 468; St. Peters, Rome, 448; St. Pauls London, 360; St. Patricks, N. Y., 338; Trinity, N. Y., 294.

The seven highest altitudes above the sea level of places in the United States are: Fort Garland 8,365 feet; Mt. Washington 6,293; Fort Phil. Kearney 6,000; Salt Lake City 4,322; El Paso 3,831; Yankton 1,800; Omaha 1,300.

The seven longest lived plants are: D. didoum cypress 6,000 years; Babab of Senegal 5,000; Oak 1,600; Orange 1,500; Ivy 600; Pear 260.

The seven longest lived animals are: Elephant 300 years; Whale 300; Camel 40; Horse 25; Ox 24; Lion 20; Bear 20.

The seven longest lived birds are: Eagle 100 years; Swan 100; Crow 100; Raven 100; Heron 60; Parrot 60; Pelican 50.

The seven longest rivers in the world are: Nile 5,100 miles; Amazon 3,750; Yenisee 3,400; Yangtsikiang 3,320; Mississippi 3,160; Missouri 3,000; Niger 3,000.

The seven longest rivers in the United States are: Mississippi; Missouri; Mackensie 2,300 miles; St. Lawrence 2,200; Arkansas 2,000; Rio Grande 1,800; Red 1,600.

The seven largest islands are: Greenland 880,000 square miles; Borneo 280,000; New Guinea 274,000; Madagascar 234,000; Sumatra 177,081; Nippon 100,000; Great Britain 83,000.

The seven greatest seas are: Pacific 78,000,000 square miles; Atlantic 35,000,000; Indian 28,000,000; Antarctic 8,500,000; Arctic 4,250,000; Mediterranean 1,000,000; Caspian 176,000.

The seven largest countries according to area are: Russian Empire 8,397,000 square miles; British Empire 7,890,000; Chinese Empire 4,559,000; United States 3,602,000; Canada 3,372,000; Brazil 3,217,000; Australia 2,971,000.

The seven greatest fires in the United States were: Chicago fire in 1871, destroying property to the amount of \$195,000,000; followed by Boston, 1872, with \$73,000,000; New York in 1835 had a fire loss of \$20,000,000; Portland, Me., 1868, \$10,000,000; St. Louis, 1861, 11,000,000; New York, 1839, 10,000,000; Pittsburg, 1845, \$6,000,000.

The seven coldest cities in the United States are: St. Paul, Minn., Montpelier, Vt.; Helena, Mont.; Madison, Wis.; Augusta, Me.; Concord, N. H.; Sitka Alaska.

The seven highest salaried officers in the United States are: President \$50,000; General \$13,500; Lieut. General \$11,000; Chief Justice \$10,500; Asst. Justice \$10,000; Vice President, Cabinet, and Post Master of New York, \$8,000.

The seven ages are: 1. The Golden or Saturnian Age; 2. The Silver or Wicked Age; 3. Brazen or Warlike age; 4. Heroic; 5. Iron; 6. Skeptical; 7. Spiritualistic age.

RUINS OF THEBES. The city of Thebes, the capital of Upper Egypt, is one of the oldest cities in the world. Its ruins are about 450 miles from Cairo.

The greatness of Thebes was known to Homer, who speaks of its hundred gates and 20,000 war chariots. One of the kings took the field with 600,000 infantry, 34,000 cavalry, and 37,000 war-chariots.

On the eastern or Arabian side is the splendid temple of Luxor, erected by Amunoph III. and Rameses II., which contained a sanctuary, a great court, pyramidal towers and many obelisks and statues.

But the great palace temple of Karnak surpasses in grandeur every other structure in Thebes, and is certainly the most magnificent architectural effort ever made by man.

On the western or Libyan side of the Nile, there are monuments of the grandeur of Thebes, which though not of the same stupendous magnitude, are perhaps equally interesting.

The temple-palace of Sthos, the father of Rameses, another of these monuments, is much smaller than the Ramesseum, but the sculptures are grander.

MOUNT ETNA. This is the largest burning mountain in Europe. Its elevation above the sea is 10,874 feet, upwards of two miles.

In 1669, the torrent of burning lava inundated a space fourteen miles in length and four miles in breadth, burying beneath it a part of the city of Catania.

In 1669, twelve new craters opened about half way down the mountain, and threw out rivers of burning lava, by which many estates were covered to the depth of thirty or forty feet; and during three or four successive nights a very large river of red-hot lava was distinctly seen, in its whole extent, running down the mountain.

In 1811, several months opened on the eastern side. Torrents of burning matter, discharged with the greatest force from the interior of the volcano, illuminated the horizon to a great extent, and spread terror and death in all directions.

In 1852 an eruption took place, which lasted eight months. Two new months opened on the eastern flank of the mountain, from which vast streams of lava issued. One of these streams was two miles broad and 170 feet deep.

The Golden Rule. Do unto others as you would have others do unto you. That they should do to you; Go, love your neighbor as yourself; As you wish to be treated, so treat others.

DECLARATION OF PRINCIPLES. First Adopted by the Nationalist Club of Boston, Mass.

The principle of the Brotherhood of Humanity is one of eternal truths that govern the world's progress on lines which distinguish human nature from brute nature.

The principle of competition is simply the application of the brutal law of the survival of the fittest and the most cunning.

Therefore, so long as competition continues to be the ruling factor in our industrial system, the highest development of the individual cannot be reached.

No truth can prevail unless practically applied. Therefore, those who seek the welfare of man must endeavor to suppress the system founded on the brute principle of competition.

But in striving to apply this nobler and wiser principle to the complex conditions of modern life, we advocate no sudden or ill considered changes; we make no war upon individuals; we do not censure those who have accumulated immense fortunes simply by carrying to a logical end the false principles on which business is now based.

The combinations, trusts and syndicates of which the people at present complain demonstrate the practicality of our basic principle of association.

Most of the Nationalist Clubs that have since organized and are now organizing, adopt the above as their Declaration of Principles.

How little understood is the power of thought and the value of right thinking. Thought is the Archimedian lever that moves the world.

Thought is ever going out for good or ill; the good and pure thought that elevates and pleases, that goes out in good wishes and aspirations for the benefit of all humanity.

Thought has a mighty and a terrible force; it is as tangible to spirit as the most potent deed. The unkind and suspicious thought that is wasted to them on magnetic waves from the ether plane, is left with a power that oftentimes baffles their attempt to manifest their presence.

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People Wonder

When they find how rapidly health is restored by taking Ayer's Sarsaparilla. The reason is that this preparation contains only the purest and most powerful alteratives and tonics. To thousands yearly it proves a veritable elixir of life.

Mrs. Jos. Lake, Brockway Centre, Mich., writes: "I suffer complaint and indigestion and have had several attacks and came near ending my existence. For more than four years I suffered and told myself I was reduced almost to a skeleton and had arranged to take a drug myself about. All kinds of food distressed me, and only the most delicate could be digested at all. Within the time mentioned several physicians treated me without giving relief. Nothing that I took seemed to do any permanent good until I began the use of Ayer's Sarsaparilla, which has produced wonderful results. Soon after commencing to take the Sarsaparilla I could see an

Improvement. In my condition, my appetite began to return and with it came the ability to digest all the food taken, my strength improved each day, and after a few months of faithful attention to your directions, I found myself a well woman, able to attend to all household duties. The medicine has given me a new lease of life, and I cannot thank you too much.

My brother, in England, was for a long time, unable to attend to his occupation, by reason of sores on his feet. I sent him Ayer's Ointment and the testimonials it contained induced him to try Ayer's Sarsaparilla. After using it a little while, he was cured, and is now engaged in his usual business at Brisbane, Queensland, Australia.

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SOMETHING NEW IN SAFES

FIRST CLASS SAFES, with Prices to suit the times. We are not governed by Safe Laws. YOU can secure a permanent paying and exclusive agency. Our safes can be handled either as a specialty or in connection with any other line of business by an Agent or Business House. We make a special line of safes for families, professional men and small trades people, gotten up for this express purpose at prices that defy competition. Sizes and prices as follows:

Table with 3 columns: No., Size, Price. Includes models No. 3, 4, 5, 6 with dimensions and prices.

ALPINE SAFE & LOCK CO., CINCINNATI, OHIO.

Advertisement for 'GENUINE JOS. RODGER & SONS' breakfast carver, No. 0225, highlighting its quality and price.

Advertisement for 'THE SCIENTIFIC KIT OF TOOLS' featuring a grinding mill and various hand tools.

Advertisement for 'LEFFEL'S IMPROVED WIND ENGINE' by Springfield Machine Co., emphasizing its strength and ease of regulation.

Advertisement for 'KELLY'S DUPLEX GRINDING MILL' for cotton seed, corn, and cob, highlighting its efficiency.

Advertisement for 'MAST, FOOS & CO. SPRINGFIELD, O.' featuring Buckeye iron turbine engines and wind engines.

Advertisement for 'NEW MODEL DISC HARROWS' by William Richmond, Rogers Park, Ill., highlighting their effectiveness.

Advertisement for 'McSHERRY CORN DRILLS' and 'NONE SUCH' harrows, emphasizing their quality and durability.

Advertisement for 'LEACH'S OIL OF PINE' as a remedy for kidney troubles and lameness.

Advertisement for 'STITES & CO'S STANDARD IRON HALF BUSHEL MEASURE' and 'AGENTS WANTED' for household articles.

THE AMERICAN ECLECTIC MEDICAL COLLEGE

St. Paul, Minn.
 commenced its annual eclectical medical college Tuesday, October 1st. Prof. J. Clegg Wright, M. D., Dean of the Faculty, made the welcoming address Wednesday evening at 7:30 o'clock. The college hall was well filled with the students and their friends. Prof. Wright's remarks were well fitted for the time and place. He gave to the incoming class a cordial welcome and laid out before them the work of the present year. He told them that while their task was a hard one it was also a glorious task; that when the goal of their ambition was reached no door could be closed against them. The physician, said he, is admitted to the palace or the hut. He stands by the sick man by the king or peasant. We meet him at the cradle of laughing love and at the deathbed of old age. Welcomed by the high and the lowly, by the aristocrat or the beggar, they maintain a relationship to humankind grander and of more responsibility than that of any dignitary in the land.

Medical science is advancing and Eclecticism is being recognized as its ablest exponent. We shut out no truth because of its origin. We take the good wherever we find it. The manner of healing is not our concern; the question is, Will it heal? If so, we want it.

He then spoke of Mesmer and how his discoveries were at last being utilized by the profession, and he noted the advance made from the bigotry of his day to the greater freedom of our own. He then spoke in feeling terms of his predecessor, Dr. B. K. Maltby. He charged the students to remember his upright life and grand attainments. Though he had preceded them to the glorious land beyond the setting sun, his memory should remain with them all; and when they stood among their fellow men the thought of his integrity should make them more true. That grand mind could no longer impart his knowledge to them; those silent lips could no longer move to words of wisdom, but the influence of his noble example would remain shaping in its own strange way their destiny while they knew it not.

At the close of the lecture the students were made acquainted with the professors present, and a social ten minutes followed. Thus was commenced the Fourteenth Annual Lecture Course of the American Eclectical Medical College. We wish it God speed.

From Our Reporter's Note Book.
LOCAL ITEMS.
 Cincinnati Camp, June, 1895.
 Mrs. Lillie's lecture will appear next week.
 Turn out to the meetings at the Hall, and bring your neighbors.
 Wanted: More teachers in the Lyceum. More consecration to the work.
 In the message on sixth page from Milton Workman, for Henry read Andrew. Henry is the spirit brother of Andrew, the father of Milton. This correction is made at the request of the spirits.
 The Society for Psychic Research held its first meeting on Sunday at Douglas Hall, Mrs. Sheehan being the speaker. The lecture was forcible and earnest. The solos by Mr. Bemis and Miss Smith were finely rendered.
 To omit any mention of the singing by Mr. Lillie would be an injustice to the audience as well as to him. His voice is rich baritone and penetrates to every part of the hall, and every word can be heard so you know what is being sung.
 Organizations to be successful must be systematic in their work, and must gain the support of both old and young. Recognizing this fact, the Society of Union Spiritualists have arranged for a series of social parties, held on alternate Wednesday evenings during the ensuing season, and on the other Wednesday evenings, choice programs will be given consisting of literary and musical attractions.
 The talent engaged by Society of Union Spiritualists for the ensuing season is as follows:
 October—Mrs. R. Shephard Lillie and Mr. J. I. Lillie.
 November—G. H. Brooks.
 December and January—Mrs. Adelaide M. Gladding.
 February—J. Clegg Wright.
 March—Mrs. Ada Foye.
 April—Mrs. Helen J. Brigham.
 May—Mrs. Helen Stuart-Richings.
 June—Edgar W. Emerson.

On Sunday morning last, Mrs. R. Shephard Lillie spoke to a large and appreciative audience at Grand Army Hall. The subjects were chosen by the audience. Each in itself would have furnished the theme of an entire discourse, but under the master hand of her guides they were woven together in a discourse that sparkled with gems of logic and eloquence. The evening discourse was heard by an audience that occupied every available seat and listened with close attention to every word, applauding at frequent intervals. Mrs. Lillie is a clear and forcible reasoner, and her words penetrate to every part of the hall.

B. F. POOL, CLINTON, IOWA.
 Dear Friend—I have used two bottles of your magnetized catarrh cure, and one package of your magnetized compound, and my head feels as clear as though I had never been troubled with the catarrh.
 Many thanks to you and your spirit band for curing me, and I only regret that I had not known of you before.
 Fraternally yours,
 HORACE BAKER, Atlantic, Iowa.

Pittsburg, Pa.
 The month of September just passed, is one full of events to the Pittsburg Spiritualists. It was the month in which we assumed our name the First Church of Spiritualists of Pittsburg, authorized by the courts in a charter granted to us for permanent organization. The first speakers under the protection of this charter were Mr. and Mrs. Kates, the last Sunday in August. For the month of September our rostrum was occupied by our beloved sister Carrie E. S. Twing. The lady does not pretend to lecture, she only gives talks, that is what she calls her discourses, but these talks are full of love and tenderness for all. She touches with them the hearts of her hearers and calls the tears of joy or sorrow, just as it may strike the innermost chords of the human heart and they vibrate on and on; and her sweet and earnest words bring people the acknowledgment that Spiritualism and its teachings must be more than empty words and ceremonies. I myself have heard peoples: "We have belonged to church a number of years and have believed Spiritualism and Spiritualism a delusion, but since we heard Mrs. Twing speak, we know there is more in it, and we intend to take more interest in the same." Mrs. Twing's guide, Ichabod, always gives entire satisfaction to those who are anxious to hear from the spirit world, and I did not hear of one single instance where the recipient was not entirely satisfied with Ichabod's messages. Mrs. Twing draws very fine illustrations; the people who attend our meetings are not always the same, new faces are seen at the different meetings anxious to hear and see what Spiritualism has to say for them.

The spirit truth is spreading very rapidly in Pittsburg and Allegheny, sister cities as it were. Two years past a few people gathered in a room and organized a society, and many men were enrolled at the time, and from these it has grown a very strong organization in Pittsburg and a second society in Allegheny, which is also making rapid strides in being a large one. The members, a number of them having been connected with us, are all persons who are anxious to see the truth. The officers are all personal friends and very fine men, who will be able to steer the ship of progress along safely on the rough but glorious sea of religion and duty. Mr. Frank T. Ripley who has been with the Pittsburg society the past season, is doing good work for our universal cause. You see the Spiritists are doing all they can for us, and with their aid and the willingness of our friends here, we expect to own a temple in the near future where we can meet and rejoice in the good things that come from the spirit world.

Mrs. Twing has made a number of friends who will never forget her a kind sister and an honest and true-lovin' woman, who is ready at any time to do a kind act or to help a suffering mortal. We all hope to have her with us for her time admits. We intend to have her with us for two months next season.

For the month of October, Miss Emma J. Nickerson, inspirational speaker, musician and poetess, will be with us, followed by Helen Stuart-Richings in November, and Edgar Emerson in December.

J. H. LOHMEYER, SECY.
 First Church of Spiritualists.

At the last of our conference meetings a committee was appointed to draw up a set of resolutions, thanking Mrs. Ella M. Stevens for her kindness to speak for our society during the summer months, and the following preamble and resolutions were adopted:

In recognition of the valuable services our sister has rendered to the society, and in deep appreciation of the many hours of pleasure she has administered during the hot season of the summer months, we, the members of the society, as were given through her instrumentality by her spirit guides to an ever attentive audience, we, therefore, express our esteem and kindly regard and love for her, as one of our earnest and faithful workers who has sacrificed through these last three months to make our meetings not only pleasant but also interesting and instructive, and we hope that she will receive and accept these resolutions as a token of love and friendship, to remind her of the place she has won for herself in the hearts of all the members of this society, by her kindness, courtesy and devotion; therefore

Resolved, That the members of this society desire to express to Mrs. Stevens and her spirit guides their entire satisfaction in her efforts, and their warmest thanks for the very beautiful spiritual teaching and grand example she has given to all during her visit of mutual progression, and we heartily endorse Mrs. Stevens' mediumship, when we consider of a very high spiritual order, and her ability to give messages of love and comfort in the cause of truth with undiminished power, and

Resolved, That a copy of these resolutions be sent to the Hon. W. A. Newell, Secy. of Light for Publication, W. L. Hughes and J. Grayburn, committee. **J. H. LOHMEYER, Secy.** First Church of Spiritualists.

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MRS. R. S. LILLIE
 TRANCE SPEAKER,
 —Assisted—
 BY HER HUSBAND,
MR. J. T. LILLIE,
 MUSICAL GENIUS,
 WILL APPEAR
 TO-MORROW—SUNDAY—
 Morning & Evening,
 —AT—
Grand Army Hall
 No. 115 WEST SIXTH ST.,
 CINCINNATI, O.
 AND EVERY
 SUNDAY MORNING
 AND EVENING
 DURING THE MONTH
 OF OCTOBER, 1896.
MRS. LILLIE,
 is well known as a Brilliant Speaker,
 Profound, Logical and Interesting.
Improvisations
 IN VERSE
 AFTER EVERY LECTURE
 From Subjects Suggested
 BY THE AUDIENCE
 Morning Service - - - 11:00
 Evening Service - - - 7:30
 Good Music
 MORNING & EVENING.
 The Public Invited.
 ADMISSION—No Reserved Seats—10 CENTS
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 BY HER FAMOUS
NEW PROCESS
CURE TREATMENT,
 IS GIVING HEALTH
 TO THE
Most Confirmed Invalids
 In All Parts of the Country.
 Her treatment, which has given her so much celebrity, removes all POISONS and POISONOUS GERMS from the system and speedily restores the patient to health. MEN, WOMEN and CHILDREN treated with equal success. She makes a specialty of treating diseases peculiar to women. The treatment of tape-worms a specialty. She is endorsed by the editors of The Great West, Tablet, Sun, Times, and many other leading papers. She can cure you at your home. She treats by letter. Changes low. Write or particulars and question-list. Inclose stamp. Address, Mrs. DR. AUGUSTA SMITH, 302 East 10th Ave., St. Louis, Mo.

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 BY A RELIABLE
 clairvoyant and Magnetic Physiclan.
 Send four 2-cent stamps, lock of hair, name, age and sex, and I will diagnose your case free by independent spirit writing. Address **DR. J. S. LOUCKS,** Worcester, Mass.

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MEDIUMSHIP,
 —BY—
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 A course of Seven Lectures delivered at Mt. Pleasant Park Camp Meeting during August, 1888. Also a Lecture on **THE PERPETUITY OF SPIRITUALISM** Price, \$1.00. Large, clear print; neatly bound in cloth. For sale at this office. Address P. O., money order or draft payable to the **WAY PUBLISHING CO.,** Plum & McFarland Cincinnati, O.

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 Pictures taken from a Photograph or Lock of Hair. Send \$2.00, Photo and five 2-cent Stamps.
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 After one year's absolute rest, resumes her business through correspondence. Some are benefited through Mental Healing, others with Remedies. Write your case and receive an answer with advice free of charge. Address, **MRS. DR. H. H. JACKSON,** 280 Race Street, Cincinnati, Ohio.

ASTONISHING OFFER!
 Send three 2-cent Stamps,
 Lock of Hair, Age, Sex, one leading symptom, and your disease will be diagnosed free by spirit power.
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 GUN BREVETED NOW \$10,
 "15 Breech-loader" \$9.00
 All kinds of guns repaired
 Gunsmiths, Fred Clegg, 120 Main St., Cincinnati, Ohio.

HAIR ON THE FACE, NECK, ARMS OR ANY PART OF THE PERSON QUICKLY AND SAFELY REMOVED WITH

MODENE

AND THE GROWTH DESTROYED WITHOUT INJURY OR DISCOLORATION TO THE SKIN

DISCOVERED BY ACCIDENT. In compounding another preparation, the hair on the hands was accidentally spilled on the face of the inventor, and after a few days it was discovered that the hair was completely removed. It is perfectly pure, free from all injurious ingredients, and guaranteed to be as harmless as water. It is so simple that any one can use it, and you will be surprised and delighted with the results. It acts mildly but surely. Apply for a few minutes, then wash off with soap and water. It is so simple that any one can use it. It is so simple that any one can use it. It is so simple that any one can use it.

Approved by the Leading Physicians and used by People of Refinement

Gentlemen will find a priceless boon in Modene. All danger of cutting the face avoided. One bottle, costing but \$1.00, will remove all the hair on the face, neck, arms, and hands, and it is so simple that any one can use it. It is so simple that any one can use it. It is so simple that any one can use it.

AGENTS: **MODENE MANUFACTURING CO., CINCINNATI, O., P. O. Box 732, CINCINNATI, O.** You can register your letter at any post-office and insure its safe delivery. **WANTED: ADVERTISERS WANTED.—CUT THIS ADVERTISEMENT OUT AS IT MAY NOT APPEAR AGAIN.**

THE GLOBE PILE CURE

EXTERNAL PILES. Will Cure Any Ordinary Case of Piles in 3 to 6 Days. BLEEDING PILES. IT CANNOT FAIL. ITCHING PILES. ON APPLICATION.

The Globe Pile Cure is not a patent medicine, but is made from a private formula which has been used in private practice for the last 25 years by an eminent physician who has made a study of Diseases of the Bowel and Rectum, and has become celebrated throughout the United States, Canada and Europe for his wonderful cures of Piles, Fistula, etc., without the aid of surgery. We have located the exclusive right to manufacture and sell this medicine in the United States and Canada. No other Pile Remedy is put up like this. Perfectly pure, from all injurious drugs, and guaranteed absolutely harmless. Use it mildly but surely. Our directions for self-treatment are so simple that any one can use it.

The Globe Pile Cure is a priceless boon to any one afflicted with INTERNAL, EXTERNAL, BLEEDING OR ITCHING PILES. Keeps in any climate any length of time. Is not up at drug stores. We guarantee delivery by mail, securely packed, on receipt of the price. Trial size, 25c. One or two boxes will save you many dollars in doctor's fees and the pain of torture and suffering. Our new treatise on Hemorrhoids (Piles), has been written especially for us by the originator of this remedy. Cut this advertisement out, as it may not appear again.

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Hungarian Blackberry Juice

FOR MEN, FOR CHILDREN, FOR WOMEN

HEALTH PRESERVER, INVIGORATOR, REFRESHING.

It will correct the Damaging Influence of Ice on the Stomach. The Best Summer Beverage in Existence. Warranted Strictly Pure and Unfermented. An Efficient Remedy for Diarrhoea, Cholera Morbus, Dysentery, and all Disorders of the Bowels. Imported and bottled by **MIRALOVITCH, FLETCHER & CO., CINCINNATI, O.** For sale by

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GUARANTEED SUPERIOR LEVER PRESS NOW MADE

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ECLIPSE POST DIGGER
 Largest LABOR SAVING tool ever invented for digging holes in the ground. This machine works on a NEW PRINCIPLE, and is unlike anything on the market. We CLAIM FOR THIS TOOL: 1st. That one man can dig from two to three hundred holes two feet deep in ordinary soil in one day. 2d. That it will dig holes any size or depth required, and will work successfully in any hard or rough ground where other diggers and augers will not work at all. 3d. You stand up straight while using it, hence no back-breaking work. It will pay you to send for descriptive circular and price to **LAONGDA MFG. CO., Inc.** P. O. Box 600, SPRINGFIELD, O.

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LEAVES SKIN SOFT AND SMOOTH. CLEANS AND POLISHES ALL METALS AND WOOD WORK WITHOUT SCRATCHING. 5 CENTS A CAKE. Ask Your Grocer. The **MOODO TRIPOLI MINING CO., Cincinnati, O.**

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