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CONTENTS:

FIRST PAGE—Discourse by Mrs. Brigham; Individuality—Its Possibilities and Its Responsibilities; by Henry H. Warner.
SECOND PAGE—Origin of the Spirit Body; by Prof. R. T. Lockwood; Sweet Day of Rest; poem by Mrs. J. A. Glass; Materialization; H. W. Bonger; Soul Communion a Fact; by Dr. J. S. Campbell; The Future of Moral Man; by Geo. F. Percival; How the Church Treats her Poor Parishioners; Orest Bey.
THIRD PAGE—Youth's Department; Alexander; Laying a Ghost; Cannibalism of the Crow; A Play that was not Played; An Old Lady who Knew It All; Biography of Frank C. Algeron; Earth's Heroes; Adv.
FOURTH PAGE—Editorials; Stray Thoughts; Foreword on Police Judges; World of Spiritual Approbation; What is Fault Finding; Who are Spiritualists? Is Prophecy Illegit? The Secret Ballot; How to Cure Disease; Our New Comers; Not Known in Ireland; Personal; Beliefs.
FIFTH PAGE—Correspondence; Ads.
SIXTH PAGE—Spirit Messages; Spiritualist Lectures; Advertisements.
SEVENTH PAGE—Naked Eye Astronomy; Advertisements.
EIGHTH PAGE—Correspondence; Obituary; Testimonial; Local Items; A Magnetic Cure; Permanent; A Remarkable Cure; Movements of Mediums; Advertisements.

THE ROSTRUM.

Discourse by Mrs. Nellie J. T. Brigham. Delivered before the First Society of Spiritualists of New York. (Specially Reported for The Better Way.)

What is the name of the spirit speaking through you?

In the first place we will answer this question because it seems naturally to come before the others. You ask the name of the spirit speaking through us. We want to tell you just now and here that the world has thought too much of names and too little of principles. It has worshipped heroes and forgotten the heroism. A name often seems to us to be like a glass globe that is placed around a flame, it is the flame that is beautiful—the globe amounts to but little; the light shines through the glass, but it is not from the glass.

When we speak to you we do not ask for praise for the individual persons who present the ideas, for when you look at the individual you are apt to forget the principles that they give. Therefore names we shall not give you under any circumstances, but principles whenever we can.

Spiritual progress attained at this point, and the perspective for the future.

You are living in an age of transition, of fermentation, of disturbance, an age when many things are brought to the surface, sometimes as cream, sometimes as scum. And when these things come you may remember to-day there is nothing which is disastrous and ruinous to a true principle, there is nothing to-day which need discourage you, but many things which caution and awaken you and teach you to be careful and sift that which comes. Do you not remember that though nature has the wheat she has the chaff also; though she has the gold in the rock she has the worthless dust and rock also. It is for you to separate the gold from the dust or rock, it is for you to take the diamonds from the burning river sands it is for you to take the golden wheat and let the chaff go. Spiritualism to-day is full of bright gems, but, friends, there are in this earth various strata, there are in the atmosphere various conditions where the mists and vapors lie heavily. Then there is the pure air that gives you the feeling of lightness and freshness and life when you breathe it. There are Spiritualists who love the lower strata and there are those who love the higher—those who breathe the air in the depths of the valleys and those who climb the mountain sides, but the world does not discriminate. But you may study these things and grow discriminating.

Spiritualism to-day is presenting more of the higher and intellectual type, more of that which pertains to higher and cleaner and better unfoldments of life, and those who climb from the valleys, while they believe and delight in the phenomena of Spiritualism, and its physical manifestations, it is not because of what they are, per se, but for that to which they lead. Because, if it be true, it is the demonstration of spirit intelligence, and will lead you from the lower to the higher. The phenomena appear to us to be the temple steps, and we know those steps are crowded with people who sit there day after day. But you know that the steps of the temple are only for you to ascend, to enter into the temple, for those who on the lower levels here to find the higher truth and reason it by ascending these steps.

So, friends, the Spiritualism of to-day is full of promise, although it brings barren and dark conditions. Sometimes it seems to us that Spiritualism is like an egg which you take in your hands. The surface is hard and a little rough. Why is this? It is a protection for that which is within, but the external is not nourishing at all; that which is to strengthen and nourish you is the inside of the egg. Now there are people who are full of wonder and amazement, who seek fresh miracles and delight in them but care nothing for the religion, they are collecting eggshells, they love the externals of Spiritualism. But those who seek for the deeper meanings, those who are nourished by the principles, find it gives them comfort and strength.

The perspective of Spiritualism. Do you not know to-day, that looking forward into the future there is much to encourage us. We see the time in the future when Spiritualism will be a matter of head and heart, a matter of mind and intelligence, a something that can be demonstrated and something that can comfort, not just a few, but the multitude. It is piercing the walls of all the churches to-day, reaching across rivers and oceans, it is spanning continents, and when men learn it is true it will become the one grand religion. A religion that wakes and rouses you and continually brings new truth.

There is radiant promise in the future, the sky is growing bright. Still there are voices of mourning in the shadow. But lo! a voice is asking, and it thrills with plaintive sound, and the answer comes in the anthems of the free, the sound of fresh greetings that stir o'er the land. This is the perspective of Spiritualism.

Will we live on the new earth? It says in the Bible there is to be a new earth.

These are questions quite natural and right which seem to have their roots in ancient scriptures and their buds in the present day. And this is one of those questions.

Yes, this was said by a medium, a clairvoyant, by John the revelator in the Isle of Patmos, away from his friends. He was full of spiritual visions, even in his loneliness he saw wonderful things, saw many that were indicative of conditions existing then. He says, "I saw a new heaven and a new earth: for the first heaven and the first earth are passed away, and the sea is no more. And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband." Then followed other beautiful words, but we will not repeat them. But he said, "God shall wipe away all tears from their eyes, and death shall be no more, for the former things are passed away."

Now some day there is literally to be a new earth; that there is a city that is to descend through the air, as a cloud might settle upon the ground, and that this New Jerusalem is to rest on the earth, and those who live on the earth and who are saved will be just caught up into the air, while the flames will rage and the habitations of the wicked

and all the wicked themselves will be consumed, and nothing will be left of the wicked people but ashes. Now you know that ashes is one of the best of fertilizers, and perhaps some will think that will be a good use to put them to, to make the land more productive for the righteous people. But if God were to draw a line, leaving on one side all the righteous, and on the other side all that was wicked, where do you suppose the dividing line would run? Between man and man? Why no; through man. Not between individuals, but through the lives of individuals, because there is no one living but has something in his nature of right, and no one so perfect but that he has done something wrong or evil. Why, when we consider this great question of separation we find, even for divinity, it must be difficult to arrange.

But do we mean to set it aside? No only set it up in the light of the spiritual. There is to be a new heaven and a new earth. But don't you think the new heaven is here, that it is descending to-day? In Christ's time John the Baptist said: "Prepare ye the way of the Lord, make His path straight, for the kingdom of heaven is at hand." All the people did not make the paths straight, but to those who did the kingdom of heaven entered into the soul and made itself at home. It is at hand to-day, but unless the way is prepared it cannot stay. But as soon as the door is opened the light will enter in, as soon as the heart is made ready its blessedness and peace will be with you. It will come as soon as you are ready to receive it.

What is the new heaven? The new heaven is harmony. And the new earth—is there any need of one? Don't you think this is a good and beautiful one? Do you think God needs to break it into fragments and make it over again?

"What is so rare as a day in June? Then, if ever, come perfect days; When heaven tries the earth, if it be true, And over it softly her warm ear lays."

There is more, but we have not time to repeat it all. The poem I set is like a rose in June, verse after verse unfolds like the petals of a rose. Do you not see that nature holds some beauty in everything? Look at the beauty of this rose which grew out of the earth. The earth, the dear brown earth, from whose bosom all these beautiful flowers come. It is a lovely earth, only people are not in tune, they do not understand it. They are full of discord, and they turn from the glory and harmony and murmur. There are people who, if they were transplanted into an orthodox heaven to-day, would find fault. Their crowns would not fit, their harps would not be just right, and their robes certainly they would not like.

But we find the real spirit of contentment, the divine harmony is in your heart, and if it is not there you will not find it anywhere else. Think of the meadows, of the blossoms on the western plains, of the wonderful oases, of the mountains, uplifted like great hearts that are stirring with gratitude. Think of the flowing streams, the sparkling cataracts with their white foam, of the sea, with its green breakers crowned with foam, and the deep blues in other places under the blue sky, and places where far away it stretches, with that wonderful majesty that makes us think of the Infinite. What a beautiful earth it is. Thank God for it, it is the shadow of heaven, if not heaven itself. What you need to make the earth new and beautiful is the light. Suppose we placed you in the dark in the midst of a lovely garden, though all around you were flowers and the wonderful shining sheen of the lilies you could not see them. You do not see them because it is night and darkness is around. But suppose we bring the daylight, I would be a new world, and the new world would be the morning land. I will be a new world simply because it is a morning and not night. So in the new earth it will be heaven because there will be

no more pain, and the angels will sing the glad songs that are in their hearts. It will be the happy song of heaven running through human love. If you do good and not evil, if you think right and not wrong, live love and not hatred you will have a new earth, and some time this will be.

We think this is what the old revelator meant. It may not be, we think it was. Again he said: "There shall be no more sea." Do you think it would be a great improvement if the Atlantic Ocean were dried up? No; let us keep the ocean with its majesty. But this is what he meant: On the Island of Patmos the ocean to the Revelator was the type of all that was desolate and barren. It was the type of separation for it parted him from his friends. Now in this new earth, this enlightened earth, do you not think in a little time it will be demonstrated and proven that there is no such thing as death. When that time comes you will feel that your friends are close to you, that they are watching and comforting you, and that they love you. If you could know this would the world not be bright to you? One said:

"In our dark, uncertain travel,
Beyond these hills and meadows low,
'Twas given to know beyond the spirit's veil
Of that beautiful country, who would not go."

You can know them amid your dark, uncertain travel, and when you do know that death is not a separation, that the ocean of death is not the desolate, barren thing it seems, can you not say there is no separation, no more desolation and barrenness, but our friends are always beside us.

Do spirit bodies require the same space as the body does in the flesh? or rather, can two spirit bodies occupy the same space?

When you question the spirits in their fair land you ask if they require space. We answer yes. If there are two spirit bodies can they occupy the same space at the same time? No, certainly not. But you say, "I have seen a medium where two influences have combined." That might be, but it is not always necessary that the spirit of your friend should come in actual contact with the body of the medium. They may be at a distance and yet send their influence to a medium, and sometimes two or even more influences may be combined, and two may operate or manifest at the same time. But spirits are entities or realities just as much as you are. And they all have their place, although it is true they can project their influence without coming in actual contact. Sometimes they are by your side so that they touch you; at other times they are far away when their influence is over you.

If the more a man knows the more he sees that he does not know, and is therefore powerless to control, to get rid of fear is it not necessary to trust? And the dogmas of all creeds requiring faith in advance of science, and this faith is as binding on Spiritualists and on the highest angels as well as the most primitive man.

It is, a great many times, necessary to trust, but not to fear. It is better to prove all things and hold fast to that which is good. Seek and ye shall find. It is better that you should seek for spiritual knowledge. The dogmas of all creeds require that you should have faith in advance of science, and this faith is as binding on Spiritualists and on the highest angels as well as the most primitive man.

We want you to remember this about faith. Faith is not belief. Some people think it is. Faith is not opinion. Faith is spiritual perception. You know there is such a thing as intuition where you are convinced of a thing. But if any one wants to know how you found it so you will find it difficult to explain this certainty of yours. Well! That is faith—spiritual perception. The eyes of the body do not see, but it is a mental or spiritual vision. The substance of things hoped for, the evidence of things not seen. That is a very good definition, and spiritual perception is the best that can be given.

Written for The Better Way.

SPIRITUAL ESSAYS.

Individuality—Its Possibilities and Its Responsibilities.

BY HENRY H. WARNER.

Man has ever queried to himself: "What am I?" and, "Why was I placed here on this earth, in these conditions of existence?" Many have been the answers to these questions, varying in all shades of belief from the Hades of the Greek and Roman to the Valhalla of the Norseman, in the West, and from the Nirvana of Brahma and Buddha to the Paradise of Mohammed and the Persians. We might write whole volumes upon these doctrines of the past, but it is the present we are in contact with and the future we are looking forward to. In none of these legends and myths of the dead past, has man found an adequate solution for the great problem of life. But to-day? Does it bring us any nearer to the longed for solution? Man has ever said: "If I could but rend asunder the veil that hangs between the realms of the seen and the unseen; if I could hear the voices of my dear ones, who have passed from my vision, speak to me from out there in nature, telling that they still live and love unfolding to me the wondrous beauties of those (to me) invisible realms of nature—then, yes, then—would I be content!"

The answer to these aspirations and longings of man, has been given in the present and that veil has been rent asunder, never to be united again, and through the parted curtain we have caught glimpses of a strangely beautiful land, from beyond whose cloud-capped peaks have been wafted on the gentle breezes, voices that have called to us to climb ever onward, upward over the hills and rugged mountains of life; ever striving to attain to the highest in life; to the rounding out and perfecting of every faculty of his moral and spiritual nature.

"What am I?" A being born into the physical world, in accordance with the laws of nature, and endowed with the powers of intelligence and the means of expressing that intelligence by language spoken and written, but beyond this you cannot go, for these last are but functions of organized matter and death breaks the beautiful chain of love and affection that binds heart to heart—soul to soul—and the lamp of life is extinguished by the endless night of annihilation; swallowed up in the dark gulfs of eternal death. This is the answer of Materialistic reasoning; this is the avenue through which man seeks to escape from himself. But 'tis in vain! From out there in nature; from the realms of the invisible, are borne on the breeze of inspiration, the voices of our loved, whom we know; of the mighty ones who have gone, whom we have revered; all declaring to us that life does not end at the grave but that the intelligence, the soul of man, clothed upon by the spiritual body, preserves his identity and individuality, progressing ever onward and upward through the ages of eternity, along the lines of compensation and love.

Individuality is the common lot of man; not one, even of the lowest and most degraded, is lost from out the ranks of existence in the eternal march of time. Somewhere in the great house of nature, even the poorest and weakest of us may find a niche in which to work out our salvation. Individuality is not alone the mere fact of the separate existence of each human entity, but it has a broader scope in its application to the special characteristics that differentiate each human, one from another. It is in the rounding out and perfecting of these characteristics that the responsibilities of the individual begin; to justly exist carried along by the current, is by no means the *summum bonum* of life. We are responsible, not alone for our own growth and development, but there are others whose future well or woe depends upon our every thought, word and act. First however, it is given to each one of us to seek for the highest

knowledge—a knowledge of self. Self-knowledge is the master key to the golden treasure house of life; the key that opens to us the doors of a higher individuality; self-knowledge unlocks for us the doors of the palaces of spirituality, love, and wisdom.

The fact of immortality entails a vast responsibility upon us of striving to attain to lives of purity, love, and justice. The man (this word is used throughout the essay for both sexes in common,) who neglects any department of his being in order to build up others, is not building to the best advantage. Every power and faculty of the human exists to be used, but not abused by excess in any direction, either physical or spiritual. Excess in the spiritual? Certainly; we may cultivate the spiritual at the expense of the physical, just as truly as we may do the reverse. Nature demands, that while the spiritual should be the dominant controlling factor in man's being, that it must not be so at the expense of the physical; a just and truly proportioned physical is an essential factor in the perfect development of man's individuality during his earth life. A sickly, weak physical almost invariably tends to production of a morbid spiritual. Nature never endowed man with a physical in order that he should fall below the level of the beasts, allowing his animality to run riot in lustful debauchery and wasteful excess; neither did she endow him with a spiritual in order that he should fly to the other extreme of a morbid asceticism, but if we have read her pages aright she endowed man with his dual form of physical and spiritual, to be developed along the lines of purity, in thought, word, and act. The spiritual cannot find a perfect expression through an imperfect physical. The temple must be made truly pure for the indwelling spirit.

Individuality requires every man to be true to himself; true to his highest convictions of truth; he cannot decide for another as to the just course to be pursued, nor can another decide for him. Each must live his own life and bear the consequences of his own deeds, be they good, bad or indifferent. The law of compensation decrees that they cannot shirk their responsibilities without paying the penalty. Life beyond the grave must complete the work begun here, for Nature knows of no halting in her march of evolutionary progress.

As factors in racial life and growth, we are responsible for the well being of those who come after us; begetting them healthy physicals; so that their spirituals may not be cramped in their development. To do this requires a knowledge of the laws of parentage and marriage; an education in the laws of life that does not neglect a function of life, but endows and makes sacred every one; an education that will enable our children to come to the fathers and mothers of a brighter and purer generation than ours. This can be done; but it will require self denial upon our side, and a deeper regard for the rights of others. Every child born into this world has a right to a healthy loving parentage and we neglect our responsibilities if we do not afford the conditions. Then let us push ever forward, cultivating self-knowledge, purity, love and justice, casting off fear, hatred, envy, selfishness, and all the base, ignoble passions, and thus prepare ourselves for the life in that land of endless beauty and progression, from whose peaks, even now, the mists of doubt, ignorance, and superstition are being rolled away by the immortal messengers of light and knowledge.

Rest as a Remedy.

There is no better preventive of nervous exhaustion than regular, unburied muscular exercise, says an exchange. If we could moderate our hurry, lessen our worry, and increase our open-air exercise, a large proportion of nervous disease would be abolished. For those who cannot get sufficient holiday, the best substitute is an occasional day in bed. Many whose nerves are constantly strained in their daily vocation have discovered this for themselves. A Spanish merchant in Barcelona told his medical man that he always went to bed for two or three days whenever he could be spared from his business, and he laughed at those who spent their holiday on toilsome mountains.

One of the hardest working women in England, who has for many years conducted a large wholesale business, retains excellent nerves at an advanced age, owing, it is believed, to the habit of taking one day a week in bed. If we cannot afford frequent agitation, we ought, if possible, to give the nervous system time to recover itself between the shocks. Even an hour's seclusion after lunch will deprive a hurried, anxious day of much of its injury. The nerves can often be overcome by strategem when they refuse to be controlled by strength of will—Mother's Magazine.



Alex-and-Her. There was a chap who kept a store, And though there might be grander, He sold his goods to all who came, And his name was Alexander.

One Way to Lay a Ghost. "Bill Skimmins buried his father in a most unhandsome way very near his barn," said the man at the other end of the table.

- Girls. A lovely girl—E. la Gant. A fighting girl—Hittie Magin. A wayward girl—Hettie Roxody. A sweet girl—Carrie Mel.

In their wild or tame state the common crow displays a great deal of cunning nature. They live chiefly in pairs, but go off in large company together in search of food.

The Old Lady Knew It All. A traveller once put up for the night with a simple-minded old couple in a lonely farm house. As he rode up to the door he heard the old woman say, in a tone of deep conviction: "There! I knowed somebody'd come before night, for I dropped my fork on the floor this morning, and it struck straight up. Then I dropped the dish cloth at noon—another sure sign of company."

It Will Never Be Played. "By gum!" Mr. and Mrs. Defoe sat by a cheerful fire in their home one evening. There had been a long period of silence, when Mr. Defoe suddenly exclaimed as above. "What is it, dear?" she responded. "Say, we've got tired of playing games, and what do you say to private theatricals?"

"What sort of a play could we play?" she asked, as he marched up and down with a tragic step. "I have it—ah!" he exclaimed, as he stopped short. "Don't you remember I started to write a play about five years ago? I'll finish it and we'll bring it out. Now let's see how the characters run. There is the Count Dumdoff, who is in love with Geraldine the Fair. I'll be the Count, of course, as he is the hero. He kills four men, rescues Geraldine from several dangers, and there is a great deal of kissing and love making, and a happy marriage."

Mr. Algerton has traveled in his mediumistic trance then throughout the United States and Canada, convincing thousands of the truth of spirit return and inspiration. He has lectured on every subject known to the English speaking world, with such scientific acumen and depth of thought, as to astonish all who heard him.

The warrior may be brave in battle; he may be found in the thickest of the fight, and yet he may be a coward if asked to face an unpopular opinion. No matter how much of truth there may be for him in that opinion, if the dear five hundred or many more dub it as something to be shunned, he will avoid committing himself upon the question.

They are the earth's true heroes who have not waited until a truth grew popular before they advocated it. They have not played by-peep with the populace and waited to see how Mr. S., or Madame G. would accept their sentiments before they dared peep an idea. Great souls cannot be held in bonds; they must burst the bonds of slavishness, and go free to explore for themselves the arena of Truth.

Written for The Better Way. Biographical Sketch of Frank C. Algerton, of Chicago, Ill. Frank C. Algerton was born 1867, in America. His father was of French extraction and descended from one of the most celebrated families of France, and his mother was of Scotch descent. His father died when Frank C. was eight years of age, leaving the family with three girls and two boys with a very little of this world's goods.

In the year 1884 Frank went to Chicago, Ill. He became acquainted immediately on his arrival with Spiritualists; his own experiences seemed to have fitted him to receive the spiritual philosophy; his mediumship also returned, and he at once began to see and describe spirits. In 1887 he, with others, assisted in forming a young people's spiritual society, an organization of young people for the promulgation of spiritual philosophy, and the first of its kind in America.

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Written for The Better Way. EARTH'S HEROES. The warrior may be brave in battle; he may be found in the thickest of the fight, and yet he may be a coward if asked to face an unpopular opinion.

Henry Ward Beecher's successor, Lyman Abbott, D. D., thus describes his mediumistic powers in an article in Harper's Bazar: "I am scarcely less certain that for some years after my mother's death I was influenced by her spiritual presence, than I am that I have in later years been influenced by persons corporeally present; but if one serenely and scornfully skeptical asks me for a demonstration of my faith, I should only answer him that the evidence is my own experience, and that I neither can share it with him nor desire to do so."

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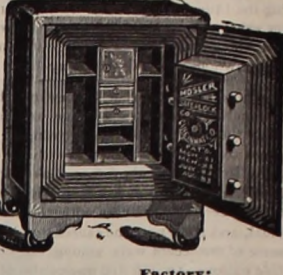
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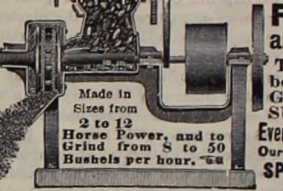
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THE BETTER WAY.

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

CINCINNATI - - - AUGUST 10, 1889 A. F. MELCHERS EDITOR

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

THE BETTER WAY cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy in any way.

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

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

Love overcomes pride. Good-natured is he who can retain his equanimity against ill-temper. The religious trinity of America is free speech, free press and free ballot.

By the study of our passions or weaknesses we learn the nature or causes of disease. Some are too selfish to see that they are selfish—just as the good are unconscious of the fact that they are good.

A philosophy or a religion is judged by its advocates rather than by what is advocated. Actions speak louder than words. Our persuasive powers for reform are potent or effective in comparison to our own degree of self-reform—our control over self.

Character (individuality) and judgement (intuition) in man are twin attributes. The more of the former the more of the latter. Our own intuitions are often more reliable than the dictum of spirits, for while the latter is but individual opinion, the former is a reflex of the truth as it exists.

Prejudice against a theory or a fact or an aim makes it incomprehensible to us. This is why certain minds cannot accept Spiritualism, and certain Spiritualists cannot comprehend other things that are worth knowing.

As man becomes individualized, i. e., his character established, he becomes his own judge in personal matters, or that which concerns him directly or indirectly. To be swayed by others' opinions when uncalculated for, shows a lack of mental force.

Those who boast of having been Spiritualists for thirty and forty years, ought to stand before the world as examples of chastity and benignity instead of claiming superiority by virtue of age and years in membership. Spirituality is not an effect of years, but of purity and love, attained through self knowledge and self culture.

Some people are unconsciously selfish. They do not mean to be, but they are nevertheless—every action being speculative and how to benefit themselves. As knowledge cannot be attained without individual action and trying to understand, so love cannot be unfolded without individual suffering and trials to make us sympathetic and considerate.

Some people seem to feel an uncontrollable desire to criticize everything that comes under their notice. It is true that nothing is perfect on this mundane sphere, but the critic must not forget that he is included.—There is good in everybody, but the more imperfect we are ourselves, the more difficult it is to find.—Every being constitutes a mirror which reflects most perfectly that of which he is a part—like reflecting like.

The struggle for liberty is the highest religion. That of America is also governed by a trinity—free speech, free press and free ballot. And while it accords to everyone the right to observe an individual belief, it can neither favor, disfavor nor adopt any one in particular without undermining its own principles—menacing its own religious system—liberty. Fraternity, justice and peace are results of this American religion, and can only be upheld by the American trinity—free speech, free press and free ballot.

A mother's first care should be her children, and most especially the youngest; for the latter, if a nursing, needs all the material magnetism or sympathy it can obtain, in order to thrive properly. The mother's magnetism makes it positive to disease, contagion and cold, and without it, a substitute in the form of a physician, is constantly needed. It is not always the drugs, which the physician prescribes, that restores an infant to health and strength, but the aural emanations that are emitted by him when calling, for this is a part of his make up, naturally unfolded in connection with his practice and study.

Too sharp often makes jagged. When a man becomes too critical he also becomes jagged. Instead of making a healthful cut that will be beneficial to the one aimed at or will provoke mirth to the reader, he simply jags into the flesh and produces an unhealing wound, and draws on himself the ill-will of his fellow men with the prospect of an unlooked for slashing. He who takes delight in retailing the little mistakes of a fellow mortal on every occasion finally meets up with one who is impressed to deal it out to him by the wholesale—like attracting like.

Whom the gods wish to destroy they first make mad, is an old adage, and probably the old way of doing business. It seems to us that those they wish to destroy now-a-days they first make arrogant, conceited, proud, vain-glorious etc., for it is certainly the case with the individual, and if we note the causes that led to some of the recent wars among the civilized nations, we will find one or the other of the above named qualifications to have been the evil doer. And if some of our government officials don't ally their arrogance or overbearing conduct, the gods will have them destroyed through their own folly. A guilty conscience often leads to suicide. That is the way the gods act now-a-days.

Four men in Massachusetts were recently fined \$10 each for getting in their hay on a Sunday to save it from being injured by the rain. The case is to be taken to the Superior Court. Such religious bigotry beats all past record of the nineteenth century and should be held up to ridicule rather than denunciation, for a community that can sustain any such Sunday law must be either very visionary or in want of common sense. Wake up there, this is 1889, not 1839. We hope the Superior Court of that district is composed of modern Judges who will see the absurdity of such a law and constitute it illegal and out of harmony with this age of reason and enlightenment. What is the matter—is there a Sunday craze going the rounds?

Dogmatic assertion is one thing, and truth intuitively felt is another. One is a creation of the spirit or brain (or spirit in connection with the brain) and the other a creation of the soul under similar circumstances—the brain being always needed to formulate expressions into language; but thoughts formulated by the spirit are often called brain creations or imaginings—thus their repellant nature. Dogmatic assertion is as man would have the truth—truth perverted; an intuitive utterance is as man feels it in nature. And to know which is which note effects while reading. If an expression aggravates or repels it is arrogance or dogma. If it simply produces indifference it may be regarded as normal; but if it pleases it is spiritual and is as near to the absolute as it penetrates to the soul of the reader.

POMEROY ON POLICE JUSTICES. In the New York "Advance Thought" for August, Mark M. Pomeroy, its editor, is throwing bricks at the Police Justices with marked effect. He says taking his place at court "the Justice is in a hurry and bounces the arrests through on the run, thinking if this prisoner is a friend of anyone who is all right, on the request of such a friend I will pull him back, and thus ensure a vote for my friend or myself in the future." The result of this pull back style is a travesty upon justice and a detriment to decency. The Police Justice has powers that is given to no judge in the country. He is a master of bums and a warper of justice. To every prisoner he commits to the workhouse he has a string attached to pull him back. The Police Justice is seldom a man who has been a student of law or admitted to the bar. Often he is a graduate from the corner saloon, a market, or boarding house, where men are shorn of old ear-marks and run in to vote two, three or more times per day.

WORLDLY OR SPIRITUAL APPROBATION Why should we desire worldly approbation for thought created by us, when such can be of no benefit to us. Such self love neutralizes the spiritual good that would be felt otherwise. Moral credit we will obtain as soon as the thoughts have benefited somebody—not before—and will be perceived as good effects in comparison to our modesty or lack of vanity. When an expression reaches the soul of a reader or hearer, and gives him light or comfort, he involuntarily "thanks God" for it. The impulse sent forth is one of gratitude or love. It is something good returned for value received, and which impulse can find no other lodgement than where it belongs or to whom the credit is due, be it mortal, spirit, saint or devil—provided the impulse is not repelled by the one it is approaching through an attitude of expectancy—of conceit or vanity. It is a simple law of nature—like attracting like. Those who send forth the most good thoughts or do the most good acts will therefore be among the happiest of beings, for the many "thank God" or grateful impulses that result from the same naturally find their way to the giver and braces him up—invigorates him spiritually, bringing the soul forces into greater activity and makes him recipient to higher thoughts, thus keeping him constantly progressing and learning without the use of books. Look not to the world's approval for your new thoughts or good deeds, and you will receive something that is more beneficial in the end.

WHAT IS FAULT FINDING? Well, it is to find fault! That is to see things that might as well be overlooked for all they are worth, or to make remarks concerning many things that are not worth the while, or that had better be left unsaid, that might have been substituted by a remedy instead. And—we hope, the reader will not find fault with us for touching upon this subj. c. Primarily, the THE BETTER WAY is a mirror for the reflection of human thoughts, as they occur in every day life—as they are wont to course through our minds, almost unwittingly—thus are not out of place here, people generally delighting in seeing themselves or their neighbors reflected in print, even if it does strike home occasionally. However, they cause reflection in the human soul, and often make us wonder if we may not have been guilty of these little things at one time ourselves. They lead to self-study, or introspection, the acme of spiritual culture, and virtually the only true or the crowning guide in nature.

Fault finding is sometimes an effect of envy, we really being unable to find any other reason if we would but ask ourselves the why. And strange to say, we seldom envy those (we consider) below us, but always those a little above us—although we dislike to acknowledge anyone above us whom we envy. "Who is he or she, anyhow?" we say, trying to treat them with disdain. But when we do that, we may be sure they are our superiors in some way. We would not treat our inferiors with disdain. Oh, no; we are too charitable for that. Besides our philosophy teaches us to be humble. Of course, we can afford to be deferential to those who are in our power, psychologically. We can see through them, read their thoughts, know their wishes, and thus feel strong in their presence. But when we meet our superiors (spiritually considered) we feel more or less embarrassed in their presence and this nettles us—it worries us because we cannot control them as we can others. We are simply in a spiritual sphere below them, and not being able to account for it, we think we must dislike them. Love rises above all obstacles. When this is predominant, we are led out of our darkness, and we know the whys and wherefores of things generally. Deference takes the place of dislike, and humility is an acknowledgment that we are inferior to the one we come in contact with. To be humble is not a degradation as many (the proud) suppose. It is god-like and embellishes human character. Jesus taught it practically, but how few of his followers imitate him. It is almost a torture for a poor man to seek spiritual consolation in a fashionable church-to-day. When craving admission he has to almost consider it an honor to be admitted, and often feels like sinking through the floor when shown to a seat in God's house. Were love or humility (Christ's teachings) predominant there, he would feel uplifted and at ease, but selfishness and pride (arrogance) crush him to the earth. Does this offer any inducement for his return? No; he becomes embittered instead, and as he reflects over the humiliation offered him, becomes, we are sorry to say through his ignorance of true spirituality which the church should have relieved him of, a reviler. It may be due to envy or the lack of charity that he does this; but how will he know he has envy or lacks charity, when the church itself knows nothing of human character, and thus does not teach man the nature of self. But how can it? We can only teach that which we have learned, and to teach self-knowledge, we must possess it. Self-knowledge lends us the experience necessary to teach, and as we see our own shortcomings, we can sympathize with others, and instead of finding fault with them, we become enabled to lead them out of their darkness—their ignorance. Finding fault with them does not remedy the evil. In fact it remedies no evil. It only shows how much we need reforming—purifying. When a man finds fault with late we cannot help him. That belongs to another realm of existence. Intuition only can aid him in this case, and that is active according to his desires. The more envious he is of others during this period, the denser his soul becomes to intuitive light, and the more he repels his fellow men. In that respect we are governed by law, and as man becomes purified through trials, the brighter his intuitions become to aid him. Thus everything regulates itself. As the law punishes for eating too much—being too sensual; so it punishes for hating too much—being too sensitive or emotional in finding fault. Many complain that trials benumb their finer feelings—their intuitions. No they don't. They only benumb the exterior senses, as it were, the animal sensations and emotions—the impulses for fault finding, for criticizing, for seeing our neighbors' defects, etc., but as the latter become inert or allayed, the spiritual senses, as clairvoyance, clairaudience, etc., and the spiritual emotions as charity, sympathy, forgiveness (love) become quickened. So, as long as we feel a desire for fault-finding there is an unspiritual animus within that has to come out, and the more readily we do so, the more active it is, and the more trials are in store for us—except we curb these emotions individually, and thus neutralize the action of the law, or the cause that is upon us. In that event we attract spirits to our side who give us impressions that will be beneficial to us, and which will serve as the missing intuitions until we have outgrown our unspiritual emotions, these impressions animating us to be charitable, benevolent, sympathetic, etc., until they become virtues with us. When these spiritual emotions counterbalance, or neutralize our unspiritual emotions, as fault finding, etc., we will be relieved of much that the world will find fault with as fate, bad luck and aggravation, for as well as we can be led to get rid of our evils, we can be led to get rid of other undesirable conditions. Spiritualism teaches the method; self-study is the medium.

WHO ARE SPIRITUALISTS? In the last century that great German philosopher, Immanuel Kant, intuitively foresaw and foretold the coming of modern Spiritualism: "There will come a day when it will be demonstrated that the human soul throughout its terrestrial existence, lives in a communion actual and indissoluble, with the immaterial natures of the world of spirits; this world acts upon our own through influences and impressions of which man has no consciousness to-day, but which he will recognize at some future time."

That time has come; in fact has been upon us now over forty years. Since then many changes, and some very important ones, have taken place—many individually due to Spiritualism, although unknown to those without its ranks. But it matters not; the world has been benefited by them; and Spiritualism continues to lay the foundation for new ones. All reforms, improvements and progressive measures find their birth in spirit, and those persons who are spiritually endowed (possess spiritual gifts or are mediumistic,) obtain the first clue to them. Among those outside the ranks of Spiritualism were statesmen, inventors and preachers; but many, though unconsciously mediums, were materially aided by the light disseminated throughout the world by Spiritualism. All-so-called idealistic writers are mediums—whether poets or prose authors—from whose ramblings and wanderings in the realms of thought much useful knowledge has been gathered and brought down to a practical basis. With the advent of Modern Spiritualism, such gifted individuals, instead of wasting their time in writing poetry and utopian theories, found in fact through spirit intercourse that which their predecessors had reached far out for in mental wandering—thus the absence in this age of such authors and poets as of yore. Spiritualism takes the poetry and much of the idealistic out of people, and mainly because it supplies a substitute in the form of practical knowledge of the unseen, or of that which is intuitively felt to exist without seeing it. Of course, instead of expressing these vague impressions in doubtful poetical effusions and utopian theories, they become expounders of the really existing facts, and are now generally known as inspirational platform speakers, trance mediums, impressional and writing mediums, etc., etc. Spiritualism is taking to its bosom all genius that is being born now, and in fifty years more there will be none left in the outside world. Take for example, the many eminent men and women that became Spiritualists during the past forty years, how quickly they became lost to the material world. The latter of course attributed this to age, imbecility, etc., but Spiritualists know that they found a new heaven in which to labor and could take no more interest in the dark wanderings of the rest of the world. Then take the many eminent workers in the field of Spiritualism, what great authors and poets they would have made had they not found the real thing to feed their hungry souls. On though unlaureled by the material world, they have made spiritual progress instead, and which will save them from much that is undesirable in the future—becoming workers in the next life, perhaps immediately after transition. Instead of first becoming pupils to learn how to make use of their spiritual faculties or having to work in inferior spheres in order to shake off the material dross accumulated through perverted ambition, vaingloriousness attained through worldly praise, pride and self-love developed by contact with so-called prominent individuals, etc. But this does not necessarily put all the great men or writers in purgatory. Those who had virtues like modesty, physical purity, or love for mankind, merit their natural reward in comparison to the activity or force of their good qualifications,—many, like those unselfish and self-sacrificing beings as history records, being able to free themselves from earth bound conditions immediately after transition. Others again have been hardly able to realize the beauties and joys of spirit life for centuries after their departure from the physical body.

Now, Immanuel Kant was one of the few of these individuals, who spoke in plain terms concerning what he sensed as a coming epoch, others only giving it as a playful imagination and probably not knowing or believing that they were uttering or writing the truth.

A few years ago an able article on the same appeared in the Westminister Review in which it was said of Spiritualism: "It is in our midst, with signs and wonders, uprising like a swollen tide. It comes veiling its destined splendors beneath an exterior that invites contempt. Once more the weak will confound the mighty, the foolish the wise. Spiritualism will re-establish, on what claims to be the ground of positive evidence, the fading belief in a future life,—but not such a future as is dear to the reigning theology, but a future developed from the present, a continuation, under improved conditions, of the scheme of things around us."

But the Scientific American not accepting its facts, says: "If it were true it would mark this nineteenth century with imperishable lustre; if it were true we could find no words to adequately express our sense of its importance."

Well, it is true; Spiritualism has been fully established, and it needs but the proper investigation to prove it so. Among the eminent converts to the same, were: Alfred Russell Wallace, naturalist; Dr. J. Nichols chemist; Dr. Lockhardt Robin-

son; Prof. Wm. Denton, geologist; Prof. A. D. Morgan, mathematician; Prof. Gregory, F. R. S. E.; Prof. H. Mayo, physiologist; Prof. Cadwell, mesmerist; Cromwell F. Varley, electrician; A. B. Alcott, philosopher; C. Flammarion, astronomer; Queen Victoria; Victor Hugo; Victor Emmanuel; Alexander of Russia; Lords Lindsay, Adare, and Dunraven; England; Prince and Princess Metternich, and Prince Albrecht; Baron C. Du Prel; Prof. Crookes, Ulrici, Fechner, Fichte, and Zillner; Prof. Hare and Robert Dale Owen; Abraham Lincoln; Henry Wilson; Gov. Talmadge; Hon. N. P. Banks, Senators Howard, Harris and Stewart; Hon. Geo. W. Julian, Salmon P. Chase; Prof. H. Kiddle, Epes Sargent and Dr. Brittain, and others whom we know to be high in office at present in U. S. Government service. More anon.

IS PROPHECY ILLEGAL?

A medium in Cincinnati was recently arrested for telling something that she, in a trance state, foresaw—the law calling this fortune-telling and has set a license fee of \$300 on this privilege. Ministers or priests are never arrested for telling anything which they, even in a waking state foresee—and have no license to pay for this privilege, or, at least, they are not molested, although they tell fortunes in the same manner—they warn against bad company when they think or believe or feel that such is being kept by a penitent or one who applies to them for spiritual consolation. They also take a fee for this when it is offered but have no regular price. A medium's fee is \$1 and is thus accessible to persons who cannot afford to pay more. A preacher passes through a theological school in order to obtain a certificate to practice. Mediums like the apostles of old, are born with a "spiritual gift," and have but to prove themselves morally fit in order to obtain a certificate to practice as ministers of Spiritualism. Those without this certificate are itinerant and not under the protection of the Spiritualistic organizations of this city. One of them, the Ohio Valley Missionary Association, endeavored to shield this medium from fine by showing to the court that the medium was entitled to practice without a city license, because she held a certificate from a religious society that recognized her as a spiritual adviser, and that the society itself was chartered by the state to issue certificates to that effect. But all this was ignored by the police judge, he saying that had he been the Secretary of State, he would never have granted such a charter. Such is disobedience to the laws of the state by an officer of the law. He not only ignored the charter but commented on it—criticized a superior officer. Well it is to be hoped that when politicians fall out, citizens will get their just dues.—Apart from all this though mediums are exempt from the license required by fortune tellers and other false prophets, for the word "medium" was, by an act of the legislature, stricken from the bill. This seems not yet to be known by our officials. This is ignorance of the laws of the state by officers of the law. Ignorance does not excuse citizens from crime. Ignorance of the laws by a representative of the laws, is criminal, consequently, like disobedience, punishable. The question for justice to answer, is, who shall be fined, the officers of the law who really disobeyed the law, or the medium, who is innocent of any wrong. We shall see. The state was once wrenched from the hands of one political faction and placed in the hands of another, by the unanimous vote of the Spiritualists of Ohio in favor of one party and it can be done again. Hereafter, it should be understood that only the party that promises Spiritualists their legal rights as a religious body, should be supported at the polls. If we cannot obtain justice in the courts, we must seek it at the polls. It can be done, then why not do it. An election is near at hand, and now is the time.

THE SECRET BALLOT.

To adopt the secret method of balloting at city and state elections is being much agitated by people who are not given to mixing in modern politics, this probably being an intuition that it is coming, and as a guide to a new order of things. It has already been adopted by a dozen states with Massachusetts in the lead, and will eventually be the death blow to machine politics. Ballot reform has been a needed reform for many years, and through the above it is expected to dispense with fraud, intimidation, bribing and other things which have made elections mere farces and kept a large portion of the better class of voters away from the polls. Money will be of no use where the secret ballot is instituted, as it will prevent any person from knowing how another votes, giving all candidates an equal chance and thus permitting moral worth to come to the front. Every state should make an effort to secure its adoption, and if politicians and those in office will not favor it, the people should take the matter in hand and demand it or elect such to office who will comply with the demand. Political reform is much needed everywhere, and we see in the secret ballot a star of hope that will lead to it. May it soon be at hand throughout the United States.

Being true, Spiritualism naturally meets with opposition. That which is not true, never disturbs one's equanimity; for only that which contains a cause—a spiritual foundation—can arouse our interior nature. All theories, therefore that disturb us, are true even if not proved.

HOW TO CURE DISEASE.

Uncontrollable drowsiness after meals points to kidney troubles while languor tells of a sick liver. Medicines are almost useless when it reaches this state, for they simply patch up the effects a little and leave the cause untouched. All organic diseases have a spiritual origin; i. e. they are caused by the discharge of impurities from the spirit body which is connected to the physical body by its vital parts, the organs—kidney, liver, stomach, heart and lungs—whether these impurities were inherited or self-created in the past by youthful follies does not alter the effects. To eradicate these evils, therefore, a physically pure life is necessary; and as everything we put into our stomach becomes a part of the spirit, diet should be the first rule to observe for a curative. Abstaining from all fatty substances, and meat if possible, strong beverages, and a full stomach allays the impurities of the body and other physical desires besides the appetite, and permits these impurities to pass on through the stomach instead of forcing their way through the liver, kidney and lungs. When through the former we simply term them liver or kidney disease, through the latter, consumption, though the lungs may remain whole and cause death nevertheless. But it is often too more consumption than the former are, and could have been cured by diet or a little abnegation in eating and drinking. A passion for such food not only creates impurities, but prevents those that are in the spirit from coming out, i. e. through the stomach—the proper channel for their discharge, and thus are sent into the other organs, the weakest of which will become the greater sufferer or most affected. Physics for such diseases are therefore but tonics for temporary relief—not curatives. The discharges continue, and the "regulators" lose their effect or are discontinued—the suffering begins anew—except all impurities from the spirit body have been discharged, or the patient has turned the flow of the same into another channel, as above described, by abnegation. As requires will and determination to deny ourselves the luxuries or sweets of material life, this may be regarded as a form of mental cure. Magnetic or electrical manipulations are now taking the place of tonics or physics, serving the same purpose, and in addition preserve the stomach, the teeth and blood from detrimental effects, that medicines have. Outward applications of liniments are also good, only it is necessary to know what will reach the affected parts. Every organic substance has a spirit essence, and the various organs are affected in comparison to their loss of vitality—loss of spirit. By outward application of liniments, the derelict organs readily attract the spirit of the liniments to itself and become invigorated—thus doing what otherwise the taking of medicines are intended to do, but with the advantage that it costs considerably less and but little time wasted in noting results or being benefitted. Spirits of Ammonia, for example, applied to the small of the back, relieves suffering kidneys—it being a spirit essence of that, which is most in harmony with these parts. The reason may be inferred. So chloroform is beneficial to weak or affected lungs, camphor to a sick stomach; and a mixture of camphor and ammonia to the liver—all by external application or rubbing near the parts that are suffering from pain.

This form of applying remedies we would term spiritual homeopathy, for it is like curing like to an extent, and we believe that the nearer it can be brought into accord with this principle, the more rapid the reliefs—not cures, for these can only be effected by a removal of the causes, which depend on man's own will or desire—a temperate physical existence.

OUR NEW COMERS.

Ninety five new subscribers came in during the month of June, making in all seven hundred and four (704) from the 1st of February to the 31st of July, 1889. Thanks, friends, for your good work as our behalf. Every good deed attracts its merited reward—like attracting like.

Not Known in Ireland.

First Washlady. And Mrs. O'Flanagan did have a job to-day? Second Washlady. No bedad; I was insulted and walked off. They gave me some flipperty flapperty stuff to wash. It was full av holes and she said I must be careful wid it, as it was Irish lace. I suppose they think everything that looks ragged must be Irish. So out of respect for me country I shtruck on that job.

PERSONAL.

W. H. R.—Will appear next week perhaps. J. B. C.—No; we have too many on hand already. E. J.—The tag on your paper shows the receipt of your subscription.

BRIEFS.

Cincinnati Camp Meeting, June, '90. To make a new-fangled, mississippi bonnet sell fast, say it is only becoming to proud women—and all will want to buy one.—"Brick" Pomeroy's idea of a man with a clean record is one that "has kept out of office, out of jail, out of the gutter and out of the ruts into which voters are coerced to their grinding and queezing." The Cincinnati Enquirer reports a man who, after being recently held near a city by the bushes by moonlight. Seats of logs were formed to a circle, a thin shawl pinned to the branches to form a cabinet. Spirits appeared, and faces appeared, messages were written, a trumpet carried through the tree branches, and voices distinctly heard to issue therefrom, and reorganized. Trap doors were out of the question here, for it was an impromptu séance, held by a party among whom a materializing medium happened to be present.

CORRESPONDENCE

Sanapee, N. H.

Once more we are at Sanapee, enjoying its beautiful scenery and cooling breezes. We arrived here on the 22nd coming early in the year that we might for a longer period enjoy the beauties of this charming lake, and also to get some idea of what Sanapee was like when unattended by the excitement and bustle of camp life.

Although it was two weeks before the commencement of camp meeting when we arrived, we found a gaily number of people on the grounds; many of the cottages were occupied, and the hotel had a fair complement of guests.

On Sunday, the 23rd inst., the steamers ran excursion trips, carrying many to the grounds on each trip. Miss Addie Stevens lectured during the day in the pavilion. Three brass bands discoursed sweet music at intervals, making it quite gay and camp-like.

It is said there are over forty mediums here for different phases, besides the public materializers, and how can all expect to get rich in one season. Why grumble. Mrs. A. L. Pennal has gone to Lake Pleasant where she had many friends. Her little "Patrie Flower" is a great favorite.

Friday morning there was a mediums' meeting. Dr. Eldridge made some very correct descriptions and diagnosed the diseases of many. Many related an experience he had at the Eddy Brothers Monday evening. He said E. W. Wilson materialized, and while he held his hand the form and face suddenly changed to that of Dr. Baker, both of whom Mr. Young was personal acquainted with in earth life.

Saturday Mrs. Sheilhamer Longley lectured in the temple. A Whole World Soul Convention was held at Mrs. Clark's on Longwood avenue, both of which were attended, on account of the rain which fell in copious showers.

Sunday morning being cloudy and seats damp after the heavy rains of the day the meeting was held in the temple. After the band concert and the usual preliminary exercises the Rev. Sidney Deane of Watford, R. I., he, who has formerly been fourteen years a Methodist minister, was introduced and gave the lecture in the morning, after an invocation. He said "we know of life by its manifestations; in our finite knowledge we cannot rest in the fact that we know it all. In nature everything seems to be working according to itself, exactly as with the race of human kind. No two persons ever are or ever will be alike. There are no exact duplicates in the family or in society. It is for each one a life in itself. How, then, may we, by what law shall we be governed to make life really worth the living. The union of the people leads to the destruction of tyrants, and this finds exemplification in all societies. Spiritualists included. There must be charity and not the iron hand of Despotism. When Washington returned to Mount Vernon they both declared the supremacy of the moral over the brute force of society, when Napoleon closed the tyrant over the brute. If man is god like in nature and attributes, so is he a beast. It is useless to say we must not cross the line of each other, we are so constituted that we must form a society. The family is the true basis of society and society underlies both State and the family. It is useless to say you are in the world for your own that you will be a hermit; it can't be done—be harnessed as a dwarf in everything except physical nature, because they violate the laws of God and man. Let us be carried with it the punishment of violation and the reward of obedience. If we do posit our own view in our character when we pass our mortal life in this material world, we shall find the worm at work and no ex-planation by some one else will help us. These are the teachings of Spiritualism from the material and spiritual side of life. I believe in the practical more than that the theoretical; that which is the scope of our analysis. Why are men so bound against the light of their own judgment. The body Spiritualist demands investigation; every nature demands that its credence shall be reasonably based on you and I give credence without first investigating? The emotional nature shall take up its credence when reason has investigated its satisfaction. No matter what you said about you, the problem of your continued existence is of more vital importance to you. The domain of the spiritual is the immortal and we are only revel in the outward; the domain of knowable is practical and yields rich returns to the investigator. We cannot comprehend the case, but we cannot penetrate the process of law. We cannot see how He dipped his fingers in chaos and set worlds revolving through space, but these are of no possible value or utility to us. In our investigations we shall not pursue the same method or reach the same conclusions, each man reasons from his own standpoint; he differs from all other investigators and there are differences in conclusions as to be expected. This race how ever has not been free from a class of mental tyrants. The motto of this age is, "with all tyrants over an intellect and soul, for truth shall be disclosed, that shall be established in the mystery which is being unfolded over the world for 2000 years shall be dispelled. We are not to be held responsible for the sins of our fathers, but we are responsible for the sins we ourselves commit with life, be they one or many. The fundamental law of life is purity; character survives death. We need not wait for our destruction to enjoy the pure heart—the beautiful who call as with beckoning hands. Those who kneel us in early life, waiting, tenderly waiting, but go to them. Your correspondent received a copy of the "Power with the following: more forcible than elegant paragraph, marked: "Augusta F. Tripp, of Onset Bay, in her notes: THE BETTER WAY. I have been a Spiritualist since I was a child. My father, Mr. James A. Bliss is now at her father's home at Matamoras, Mich., resting for the last time. He died here since last year. THE BETTER WAY and its correspondent will be more careful how I use our name in this case, for the sake of the law and to settle the case, and don't you forget it."

We have only to say in reply that we were introduced to the lady some years ago. Mr. Bliss was my wife, and we have never heard her called by any other name since. We had no idea that we were broadening anybody's horizons. AUGUSTA F. TRIPP.

Mount Pleasant Park. Sunday morning, July 29th, opened bright and beautiful, and at 9:30 the campers assembled around the flag staff for the flag raising. During the overture by Prof. Freyer's band, the ever glorious emblem of religious as well as civil liberty was floated to the top. This was followed by a noble and eloquent speech by J. H. Randall, secretary of the association, after which the song, "America," was cheerfully rendered by the choir. Mrs. Jennie B. Hagan was then introduced to the audience and gave a short address in harmony with the occasion, closing with an improved poem on "The Flag We Love," the subject given by the audience. The seventh annual meeting of the association was then declared to be open.

The people then assembled at the grand stand at 10:30 for the opening address by Prof. J. S. Loveland. The lecture was preceded by an inspirational poem by Jennie B. Hagan on Spiritualism reconstructed. Professor Loveland announced his subject as "The new departure in Spiritualism," and for an hour and a half held the closest attention of the audience with one of the most earnest, eloquent and logical discourses ever delivered upon the grounds. He took the ground that as Spiritualists we must be leaders or followers in a final movement and administered a just and scathing rebuke of the present physical and social methods, declaring that unless Spiritualism was capable of inaugurating a better condition of things for humanity, right here and now, it was compelled to step down and out as a distinctive method; that if Spiritualism, with its facts and philosophy, could do anything more than to reassert the continuity of life, it is doing nothing more than has been done by every other system of religion. This discourse will probably be published in pamphlet form, as there is a demand for it among the campers who wish it for distribution.

Meeting called at 3 p. m., opening with song, "O, Life, Beautiful Life," which was most beautifully rendered by Mrs. Frankie Cole, of Chicago, and Mrs. Hulser, of Clinton, Iowa. The singing of these ladies is a decided feature of the camp, and the harmonious blending of their voices, especially in rendering the inspirational songs of C. Longley is worth going many miles to hear. They are not only sweet singers but are general favorites among the campers socially. A beautiful invocation by Jennie B. Hagan followed the singing, after which she gave an address in answer to the question, "What should our attitude be toward the churches?" followed by improvised poems upon subjects presented by the audience.

Mediums' meeting at 8 p. m. opened by Miss Jennie B. Hagan with improvisations. Among the subjects given upon this occasion was "Old blind-headed Elisha," which was treated humorously, and at some length, bringing in the wicked children, as well as the she bears. It is regretted that there is no one to report Miss Hagan's poems, as many would like them for future reference. She is equal to the occasion, no matter what subject is presented, and she already fills a large place in the affections of the campers. She was followed by Ollie A. Blodgett, of Davenport, who, under influence of "Bright Eyes," gave a very vivid and interesting picture of spirit presence. Dr. Phillips, the noted psychometrist and healer, gave a few readings which were acknowledged correct with enthusiasm, and gave a special pleasure to the audience. The meeting closed with descriptions of spirit friends by Will C. Hodge, which were generally recognized as correct.

Monday 2 p. m. Conference-Topic: "The Mission of Spiritualism." Prof. Loveland, Dr. Brown, A. B. Severance, J. H. Randall, Will C. Hodge, and Jennie B. Hagan taking part in the discussion. The leading thought expressed was to the effect that Spiritualism embraces every reform that is concerned in bettering humanity. Tuesday, 10 a. m., Conference, in which there was quite a variety of thought expressed, all however tending to the practical. At 3 p. m. we again had the pleasure of listening to Jennie B. Hagan, who, as usual, spoke on questions propounded by the audience. She used for her lecture the questions: "The Needs of the Hour," and "The Marriage of Faith." Taking the reading with a presentation of the friends gathered at the cottage of Mr. J. C. Blodgett for the purpose of celebrating the 50th birthday of Miss Hagan. After music by the friends, she gave a presentation of a book on mediumship, which he declared was the original source of the new year of life experiences. Ollie A. Blodgett came next, and with well chosen words, presented Miss Hagan with an elegant basket of flowers.

Wednesday, 10 a. m., Conference, in which Miss Hagan responded with one of her spirit poems, after which the company were invited to repair to the commodious dining room where a very sumptuous breakfast was served. After a song by Mrs. Hulser, remarks were made by Will C. Hodge, welcoming the friends and congratulating Miss Hagan with a presentation of a painting representing a portion of our camp, painted by Mrs. Julia Baddington, of Indianapolis, who is on the grounds for the first time. Her picture was then addressed by "Boy White," who stated that his medium was too full for utterance, and he had come to the aid of the company by questioning Mr. A. B. Severance to introduce him to the people. He made a few remarks pertinent to the occasion, closing with a poem on "Love and Prophecy," a rather new exposition of the Bible story related in a witty and unique manner, eliciting roars of laughter from the whole audience. The fact of Jennie B. Hagan's power as a seer for the whole (discarding him, was decidedly a new revelation, and the crowd advised every one to fling away the filthy weed unless they were unfortunate enough to be a law-abiding white.

Conference and mediums' meeting Wednesday, 7 p. m., was given by the ever interesting and remarkable Mrs. A. Cleveland, former president of the association, in which she gave account of some very fine manifestations which lately occurred in her presence in private circles. Some fine tests were given by Ollie A. Blodgett, and a number of remarkably correct readings by Dr. J. Phillips, his parties being in every instance strangers.

Thursday opened with a cold, dreary rain, which had a depressing effect upon many, and heavy wraps as well as coats were indispensable for comfort. There are new arrivals on every train, and the camp is rapidly assuming an air of permanent habitation. In fact, the outlook is better than for the two previous years, while the receipts are up to the point of last year, notwithstanding some would-be leaders and censors are striving to create an impression that the meeting is a failure. No one should be deterred from coming on this account, as nothing but unfavorable weather is likely to prevent having one of the best meetings ever held by the association.

An entertainment in the evening consisting of songs, instrumental solos, tableaux and recitations, attracted a good sized and thoroughly appreciative audience. Among the campers are a number of professional musicians, and their success for these materializations. Friday morning was cool and pleasant, with plenty of sunshine, which was needed to dry the ground and restore the physical and mental equilibrium. Conference at 10 a. m. was held, and the subject was "The Power of a Prayer." The question to handle, and, as might be expected, there was wide difference of opinion in regard to the phenomenon especially in regard to the relation of the condition was reached, however, that we should demand honesty on the part of investigators, and that the Spiritualists themselves should eliminate frauds and not leave it for others to do. J. H. Improve the nutritive functions of the scalp by using Hall's Vegetable Sulfur Hair Renewer, and thus keep the hair from falling and becoming gray.

REDUCED RATES TO DELPHOS SPIRITUALIST CAMP MEETING, ON ALL ROADS WITHIN THE STATE, Commencing August 10th. CATARRH CAN BE CURED BY USING POOLE'S MAGNETIZED CATARRH REMEDY

In examining eyes clairvoyantly to adjust spectacles, and looking for the chief cause of infling eyesight, I found it to be catarrh and cold in the heat. This fact revealed to me the true nature of the trouble to be removed, and led to the discovery of my catarrh remedy. It effectually cleanses the nasal passages of catarrhal virus, causes healthy secretions, soothes and allays all inflammation, and is equally effective in relieving the itching, sneezing, and watering of the nose, and the husky voice, and the loss of taste, smell and hearing. Tested for 20 years with complete success.

To Preserve and Restore Eye Sight POOLE'S MAGNETIC COMPOUND IS THE BEST. This remedy, known as my Magnetized Compound has proved itself an invaluable remedy for external diseases of the eyes and eyelids. This compound has been tested by thousands, and proved itself worthy. For those who are troubled with sore, itching, and sore throat, it gives immediate relief. In cases of scalds, burns, bruises or any inflammation, it may be used with good results. Sufficient compound for one year's use. Sent by mail, prepaid, with full directions. For any of the above, address B. F. POOLE, Clinton, Iowa.

MELTED PEBBLE SPECTACLES. RESTORE LOST VISION. My Clairvoyant method of fitting the eyes never fails. Sent by mail, \$1.00. State age and how long you have worn glasses, or send a two-cent stamp directly to B. F. POOLE, CLAIRVOYANT OPTICIAN, Clinton, Iowa. Mention this paper.

WILLMAN'S NEW PATENT GUARANTEED SUPERIOR EVER PRESENT NOW MADE. Received First Premium at N. Y. State Fair in 1881, 1882, 1883, and 1885, including the Grand Old Medal and two Silver Medals, over Dederick and others; also World's Fair at New Orleans, California State Fair, New England and Dallas (Texas) State, 1891. The most rapid, powerful and durable reaper; puts over ten tons in car; bale every five minutes; fully protected and protected; uses bales to any other press's two. Also Horse rakes, Cider Mills, Corn Shellers, Feed Cutters, &c. VITTMAN AGRICULTURAL CO., St. Louis, Mo.

DR. SYDNEY'S SURE CURE FOR CATARRH. Has cured many cases pronounced incurable. Send for Free Book "Common Sense" and "Testimonials" which will convince you. CINCINNATI, O. DR. SYDNEY'S SURE CURE CO., 330 Race St., Cincinnati, O.

MRS. Dr. Augusta Smith, 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 many cures, is a FOLIOUS 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, The Sun, Times, and many other leading papers. She can cure you at your home. She treats by letter. Charges low. Write for particulars and questions to her home. Address, Mrs. Dr. AUGUSTA SMITH, 302 Easton Ave., St. Louis, Mo.

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

TO OUR SOUTHERN FRIENDS. We have had with some urgent appeals for our return South to labor in the public cause of Spiritualism that we have accepted some appointments, and postponed our trip to California. We will accept week-night appointments during November and December in Texas, Louisiana and Mississippi during July; in Florida, Georgia and Carolina, if possible to do so. We will return to Kentucky and Tennessee in February. We must be kept busy to see arrangements for our services, and the date must be engaged now, so that we can cancel promises of visits to other States. Address us 223 Frankfort avenue, Philadelphia, Pa., or Fraternally, W. W. KATES and WIFE.

THE SCIENTIFIC KIT OF TOOLS. Warranted the Best and Cheapest on the market. Can furnish kit complete or any part of it. Leaving no articles which you may have or do not want. Can furnish larger forces with lever if desired. Also the SCIENTIFIC GRINDING MILL "THE BEST MILL ON EARTH." Send for Catalogue. Farmer's Force, No. 5 B. Will beat 1 1/2 inch Iron. Farrier's Pliers, Cast Steel, 12 inch. Farrier's Knife, Wootenholm. Blacksmith's Hammer and Anvil. Blacksmith's Tongs, Wooten. Cold Chisel, 1 1/2 inch. Blacksmith's Drill Press, Hot Chisel, 1 1/2 inch. Blacksmith's Head Bolt, 1 1/2 inch. Blacksmith's Bolt, 1 1/2 inch. THE FOOS MFG. CO., Springfield, Ohio.

SOMETHING NEW IN SAFES. LATE PATENTS. FIRST CLASS SAFES, with Prices to suit the times. We are not governed by Safe Pool. 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 are as follows: OUTSIDE MEASURE. INSIDE MEASURE. PRICES. No. 3 Safe, 24x18x14 inches, 15x10x10 inches, 500 Pounds, \$35.00. No. 4 " 31x22x20 " 18x14x12 " 700 " 45.00. No. 5 " 38x25x20 " 23x17x12 " 1000 " 60.00. No. 6 " 41x27x20 " 27x19x12 " 1250 " 75.00. Send for Illustrated Catalogue, with special Terms to Agents. Our safes were given highest award at the Cincinnati Centennial Exposition, 1898.

ALPINE SAFE & LOCK CO., CINCINNATI, OHIO. THE LANE & BODLEY CO. CORLISS ENGINES. These Engines are from new heavy patterns, are more liberally proportioned for strength and durability than any in the market. Economy and Regulation guaranteed equal to any. Quality of material and workmanship, the Best. CINCINNATI, O.

MAST, FOOS & CO. SPRINGFIELD, O. MANUFACTURERS OF BUCKEYE BUCKEYE IRON TURBINE WROUGHT IRON FORCE PUMPS WIND ENGINES. PUNCHED RAIL FENCE. THE Buckeye FORCE PUMP works easy and through a constant stream. Has Porcelain lined and Brass Cylinders. Is the cheapest and best Force Pump in the world for deep or shallow wells. Never freezes in winter. Strong and Durable. Will not SWELL, WARP or RATTLE in the wind. THOUSANDS IN USE. Send for Illustrated Circulars and Price Lists.

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A 50 cent Cook-Book for 12 cents. Handsomely bound in cloth. To any lady mailing us her address and 12 cts in stamps we will mail her one of the P. D. & Co's. Keystone Cook Books, (regular price 50 cts) containing ONE HUNDRED & SEVENTY FIVE choice recipes furnished by the leading Chefs and principals of the foremost Cooking Schools of the Country and embracing nearly every branch of the Culinary Art: Pure Dieties &c. ADDRESS ALL ORDERS TO THE FIRM: 1410 SOUTH PENN SQUARE, PHILADELPHIA, PA.

NEW BUCKEYE SUNBEAM CULTIVATOR MANUFACTURED BY P. P. MAST & CO. SPRINGFIELD, OHIO. Established 1854. WITH PIVOTED PARALLEL BEAMS. WITH SHOVELS arranged especially for TEXAS SOIL. This Cultivator has the rear ends of the Shovel Standards are attached and a cross-head is pivoted to the coupling in which the shovels are carried parallel with the axle, whatever may be the position of them in being moved. The springs at the front end of the beams support them when in use, and enables the operator to move them easily from side to side and adjust them in raising when he wishes to hook them up, while turning at the end of the row. We attach these beams also to our Moline and Sunbeam Cultivators. This Cultivator has no equal in the market and can not fail to be appreciated by any farmer who uses it. We also manufacture the BUCKEYE DRILL, BUCKEYE REAPER, BUCKEYE CIDER MILLS AND RAY RAKES. P. P. MAST & CO., SPRINGFIELD, OHIO.

DO YOUR OWN ELECTRIC LIGHTING. IF 25 LIGHTS OR LESS WILL DO IT HOW TO SEND STAMP FOR CIRCULAR. MOUNTAIN ELECTRIC HOUSE OR SHOP CAN DO IT YOURSELF WITH OUR \$2.50 OUTFIT. C. E. JONES & BRO. CINCINNATI, O. VAN DUZEN GAS ENGINE. NO BOILER. NO COAL. NO ENGINEER. No Extra WATER RENT or INSURANCE. INSTANTLY STARTED. DURABLE, RELIABLE. SAFE and ECONOMICAL. Send for description and prices. Van Duzen Gas Engine Co., 118 W. Park St., Cincinnati, O.

RAW FUR SKINS. Highest Cash Prices Paid. HONEST ASSORTMENT. PROMPT RETURN. Send for Return Ticket. A. E. BURKHARDT & CO., 118 W. Park St., Cincinnati, O.

CORRESPONDENCE.

Chrisey, Ind. Mr. John B. Chrisey writes, that Mrs. Jemina A. Cooper of that place is developing as a fine trance and inspirational medium...

Vicksburg, Mich. The Vicksburg Spiritual Society held their Fourth Quarterly meeting, yesterday, August 4th. A fair sized audience was in attendance...

Hasket Park Camp. As I promised to give you notes from week to week in regard to our camp, I will do the best I can under the pressure of other business...

Friday evening we had our first conference in Mrs. Miller's tent, which is large and well ventilated. It was filled, and the meeting was a fine one.

Saturday was more than a busy day with new comers and getting ready for Sunday. In the evening Mrs. Miller was visited by one of the worst storms I ever witnessed...

Lookout Mountain, Tenn. This is a very damp disagreeable morning with abundant promise of rain. Your scribble has been laid up the past week with a severe cold...

Last week was made up of interesting meetings with an occasional social entertainment on Friday evening, followed by a dance. Miss Laura Seaman, Miss Sophie Albert and Mr. Will Albert were vocal recitators...

Mrs. Thomas of Atlanta, Ga., has returned to the camp meeting, and she is a most excellent medium. Hon. A. C. Ladd came from Atlanta yesterday and occupied the platform...

Dr. Jacob Beard, of Nashville, Tenn., has been performing some remarkable cures through the country about the city. His power is worth studying, as he works over the patient. He has many cases while stopping at Natural Springs Hotel...

There are several large families here, and the law is literally dotted with small folks and baby carriages. It is a children's paradise here. Bare feet and lousy lungs stand the small boy here as a seeker after all the "fun" he can get.

Testimonial. Dear Sir:—In my correspondence from this and foreign countries, I have received many inquiries about your Spiritualistic Spectacles. I have paid from \$3 to \$15 a pair for my spectacles, but never received the satisfaction that I have from wearing a pair of your Medium's Spectacles...

Hasket Park Camp. The camp has been more than busy all the week. Monday afternoon, at 8 o'clock, was devoted to the children's lyceum, which was of great interest. In the evening we held a conference, subject for discussion, Mediums...

Friday morning, attended, and was well carried out by the "stars" of the camp, which I am proud to say, are of no small magnitude. Mr. Baxter read into the tent the verbatim with his songs and recitations.

Thursday Miss Anna Potter led the reading circle; the book used was Hudson Tuttle's "The Book of the Dead," which was read by Mr. Baxter gave his lecture in the afternoon, concluding with his usual test séance, which was satisfactory to the large number of those present...

Sunday was a perfect day, and we had a perfect picnic. We had a large number of people who are hungry for spiritual food, who give the best of attention and seemed to drink in every word that was said. The speaker was Dr. G. A. Hoover, who is a well known subject from the audience, and they were answered plentifully.

Cassadaga Camp Notes. The season of 1898 is well under way, and the people are gathering from far and near onto this haven of rest. The increased attendance some fifty per cent. over any previous year at the opening is an indication that Cassadaga's fame has by no means reached its zenith...

The opening lecture on Friday, July 28th, was given by Walter Howell, who spoke with his usual earnestness and power to an interested and attentive audience. He was followed on Sunday, July 30th, by Dr. J. H. Hoover, who gave a most interesting and profitable lecture...

Dr. J. C. Street officiated as chairman to the satisfaction of all, and his genial presence makes the people feel at home as soon as they enter the auditorium. Rev. Mr. Keyes, pastor of the First Baptist Church in Dunkirk, is spending a part of his vacation with us.

Many different States have representatives on the grounds, extending from Maine on the East and Kansas on the West. Truly Cassadaga has already a national reputation, and who can predict its growth through the coming years. Hon. A. B. Richmond, of Meadville Pa., has arrived, and intends to pass the entire week with us...

Harvey D. Taft passed to spirit life from his home in Warren, O., Sunday, July 23, 1899. Harvey Taft was a man highly esteemed by all who knew him, for his excellent qualifications and his noble character. He was a thoroughly honest and successful business man, and by his marked courtesy to all his acquaintances...

LOCAL ITEMS.

The picnic is at Mount Lookout, Saturday, August 17. The Union Society opens in September, with Miss Emma J. Nickerson, as the lecturer. The Union Society has been at pains to secure a choice array of lecturers and mediums for the ensuing year...

Are Magnetic Cures Permanent? Another Cure. Editor Journal:—Feeling that I owe Dr. Phillips, (Magnetic Healer of this place) a debt of gratitude I can never repay, for saving my life, I cheerfully make the following statement of facts relating to my cure...

Dr. J. K. Bailey spoke during June at Elmira, N. Y., Battle Creek, Mich., Montpelier, and Muncie, Ind., and Leavenworth, Kan., and during July one or more lectures at the following places in Kansas: Spring Hill, N. Moh., (near Tanager) two Sundays, and Salt Lake, Utah.

W. W. Kates and wife are engaged as follows to lecture and give tests: Anderson, Ind., last week in September; Middletown, Mo., Oct. 1-4th to 10th; St. Louis balance of October; Greenport, N. Y., during November; New Orleans, La., December. Will remain South during January, and accept week-night engagements at contiguous points. Address 224 Frankford avenue, Philadelphia, Pa.

Cassadaga Free Lake Association. THE SPIRITUALISTS. Of Western New York, Western Pennsylvania and Eastern Ohio, will hold their TENTH ANNUAL MEETING On their Grounds at CASSADAGA LAKE, CHAUTAUQUA CO., N. Y., From July 26th to September 1st, 1899.

Passengers over the Lake Shore and Michigan Southern Railway, Nickel Plate Railway, Western New York and Philadelphia Railway, and Western Division of the New York, Lake Erie and Western Railway, change cars at Dunkirk, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburgh Railway to Lily Dale Station.

July 26, Friday, Walter Howell, London, Eng. July 27, Saturday, Mrs. R. E. Lillie, Boston, Mass. July 28, Sunday, Walter Howell and Mrs. R. E. Lillie. July 29, Monday, Conference. July 30, Tuesday, Lyman C. Howe, Fredonia, N. Y. July 31, Wednesday, Mrs. R. E. Lillie. August 1, Thursday, Lyman C. Howe. August 2, Friday, Walter Howell. August 3, Saturday, Hon. Sidney Dean, Warren, Pa. August 4, Sunday, Mrs. R. E. Lillie and Hon. Sidney Dean. August 5, Monday, Conference. August 6, Tuesday, Hon. Sidney Dean. August 7, Wednesday, J. Frank Baxter, Chelsea, Mass. August 8, Thursday, Rev. Samuel Watson, New York, N. Y. August 9, Friday, J. Frank Baxter. August 10, Saturday, Mrs. A. M. Glading, Doylestown, Pa. August 11, Sunday, J. Frank Baxter and Mrs. A. M. Glading. August 12, Monday, Conference. August 13, Tuesday, Mrs. A. M. Glading. August 14, Wednesday, Rev. Samuel Watson. August 15, Thursday, Walter Howell. August 16, Friday, J. Clegg Wright, Newfield, N. Y. August 17, Saturday, W. C. Warner, Yorkville, N. Y. August 18, Sunday, J. Clegg Wright and J. F. Moore, London, Eng. August 19, Monday, Conference. August 20, Tuesday, Mrs. F. O. Hyzer, Ravenna, O. August 21, Wednesday, J. J. Morse. August 22, Thursday, Mrs. F. O. Hyzer. August 23, Friday, Miss Jennie B. Hagan, Framingham, Mass. August 24, Saturday, Memorial Day. August 25, Sunday, Mrs. Cora L. V. Richmond of Chicago, Ill., and Hon. A. B. Richmond of Meadville, Pa. August 26, Monday, Conference. August 27, Tuesday, Mrs. Cora L. V. Richmond. August 28, Wednesday, W. J. Colville, Boston, Mass. August 29, Thursday, Miss Jennie B. Hagan. August 30, Friday, Mrs. Cora L. V. Richmond. August 31, Saturday, W. J. Colville. September 1, Sunday, Mrs. Cora L. V. Richmond and W. J. Colville.

Dr. A. W. B. Holthorn may be addressed in care of Judge John Fitch, Paris Flats, Toledo, O. Mr. Geo. H. Brooks may be engaged for the week ending August 14th at the request of the Spiritualists. Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y. Bishop A. Beale may be addressed at North Clarendon, Penn., during August. Frank G. Wilson solicits engagements as a lecturer. Address box 33, Mantua Station, Ohio. Dr. A. W. B. Holthorn may be addressed in care of Judge John Fitch, Paris Flats, Toledo, O. Mr. Geo. H. Brooks may be engaged for the week ending August 14th at the request of the Spiritualists. Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y. Bishop A. Beale may be addressed at North Clarendon, Penn., during August. Frank G. Wilson solicits engagements as a lecturer. Address box 33, Mantua Station, Ohio.

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